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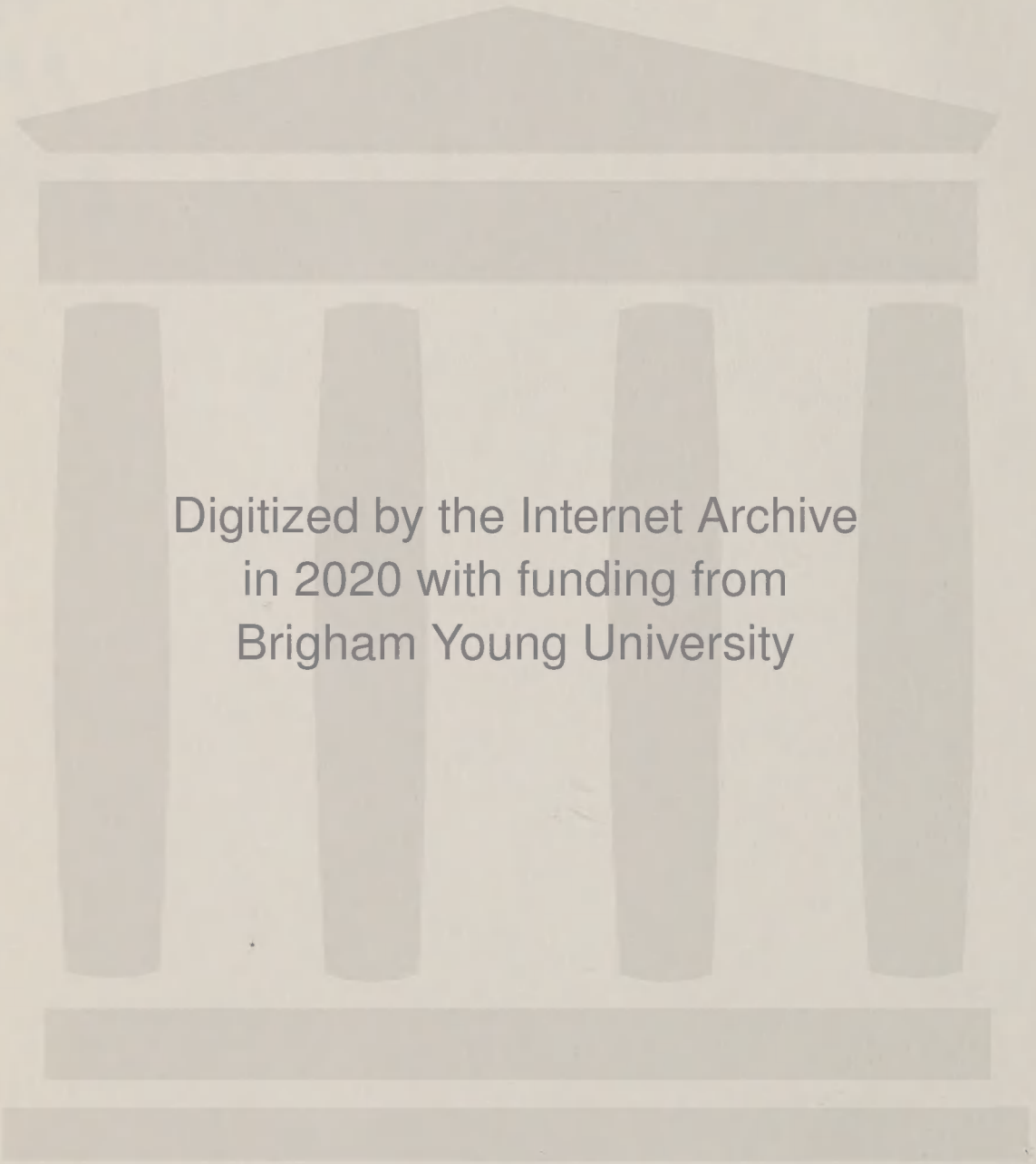
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Special Collections

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, March, 1883. No. 1.

Kalendar.

February, 1883.

2. Purification of St. Mary the Virgin.
4. Quinquagesima Sunday.
7. **ASH-WEDNESDAY.**
11. First Sunday in Lent.
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. Second Sunday in Lent.
24. St. Matthias' Day.
25. Third Sunday in Lent.

March, 1883.

4. Fourth Sunday in Lent.
11. Fifth Sunday in Lent. (Passion Sunday.)
18. Sunday next before Easter. (Palm Sunday.)
19. Monday before Easter.
20. Tuesday before Easter.
21. Wednesday before Easter.
22. Thursday before Easter. (Maunday Thursday.)
23. **GOOD FRIDAY.**
24. Easter-Even.
25. EASTER-DAY. (Annunciation of the Blessed Virgin Mary.)
26. Monday in Easter-Week.
27. Tuesday in Easter-Week.

O! shame beyond the bitterest thought
That evil spirit ever framed,
That sinners know what JESUS wrought
Yet feel their haughty hearts untamed—
That souls in refuge, holding by the Cross,
Should wince and fret at this world's little loss.

Lord of my heart, by Thy last cry,
Let not Thy blood on earth be spent—
Lo, at Thy feet I fainting lie,
Mine eyes upon Thy wounds are bent,
Upon Thy streaming wounds my weary eyes
Wait like the parched earth on April skies.

—*Keble.*

—A NOBLE motive may dignify the most menial office, and a trifling service done in the spirit of love and fidelity shines with divine lustre. To bear with patience the little ills of life, the daily burden of care, to meet with a smile the changing fortunes of the hour, this is the highest wisdom. It is Christian philosophy.

OUR PURPOSE AND OUR HOPE.

With this first number of the MONTANA CHURCHMAN we send to all the Church people of Montana our good wishes and our love. Not many Church families in Montana take a Church Paper. Not many of them know much of what is being done in the present, or of what is purposed in the future. We are few in numbers, scattered over a large territory, and separated by mountain ranges. Our faith and our worship form a bond of union. But we need something to bind us closer still. Our isolation makes us selfish. We are thinking of ourselves, forgetting the common bond that ought to make us one family. To make this bond stronger, we need to know what others are doing and planning for the cause which we serve. The MONTANA CHURCHMAN will tell us what we ought to know. The Clergy will give from time to time an account of their work in different parts of the Territory. I shall try to make it a medium of communication with my Clergy and their parishioners. And the Editor will try to present in each number a *resume* of Church news, which will be interesting and profitable for all to read. I commend this venture of missionary faith to your good will and liberal patronage. I hope that all who can will become subscribers to the MONTANA CHURCHMAN. And I trust that its influence will ever be for the glory of GOD and the good of His Church.

L. R. BREWER,
Bishop of Montana.

PRAY for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing GOD, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of GOD.

—*Tennyson, "The Passing of Arthur."*

The Church in Montana.

Appointments of the Bishop.

Bedford, Feb. 12.
Centreville, Feb. 13.
Radersburg, Feb. 14.
Billings, Feb. 18.
Fort Custer, Feb. 25.
Miles City and Fort Keogh, March 4.
Glendive, March 11.
Miles City and Fort Keogh, March 18.
Bozeman, Easter Day, March 25.
Helena, 1st Sunday after Easter, April 1.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.—Mission not organized, under charge of the Clergy at Dillon. Communicants 7. Services bi-monthly, on the first Sundays in March, May and July.

Dillon.—St. James' Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church Building. Communicants 10. Sunday School, Teachers 3, Scholars 15. Services on the first and third Sundays in each month. Holy Communion on the first Sunday in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month. Holy Communion each alternate month, beginning with February, 1883.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Billings.—St. Luke's Mission, worked from Miles City. Communicants 11.

Miles City.—St Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader*, Geo. R. Tingle. Communicants —.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, ————————. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistants*, the Rev. H. E. Clowes, the Rev. S. D. Hooker. Church and Rectory. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission; under charge of Clergy at Virginia City. Communicants 10. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Silver Star.—Mission not organized; under charge of Clergy at Virginia City. Services on the second Sunday in each month.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church and Rectory. Communicants 26. Sunday School, Teachers 8, Scholars 50. Services on the second and fourth Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning Services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, The Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, ————————. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100.

[The above summary has been compiled chiefly from the Parish Reports for the year ending August 1st, 1882, and is far from being complete or correct. We hope in the next issue to make it more full and accurate. Ed.]

—The devil never assails a man except he find him either void of knowledge, or of the fear of God.—*Herbert.*

Church News.

MISSIONARY DISTRICT OF MONTANA.

The first of December, 1882, St. John's Mission, Butte, became vacant, the Rev. C O. Tillotson leaving to assume the Rectorship of Calvary Church, Santa Cruz, Cal. Mr. Tillotson came to Butte, September 1st, 1879. During his pastorate, St. John's Church, a large and handsome stone building, was erected, at a cost of about $13,000.00. The number of communicants increased from 33 in 1879, to 92 in 1882.

The Rev. H. C. Hutchings, Missionary at Deer Lodge and parts adjacent, resigned his charge January 1st, and removed to Greenwich, N. Y., in the Diocese of Albany. Mr. Hutchings had been in the Territory since October, 1880.

The vacancy in St. John's, Butte, will be filled, D. V., March 1st, by the transfer of the Rev. S. C. Blackiston to that point from Fort Benton. Mr. Blackiston will also have St. James' Mission, Deer Lodge, under his care, holding Services there one Sunday in each month.

The Rev. John Gray, of Greeley, Colo., has accepted the position of Missionary at Fort Benton, made vacant by the removal of the Rev. Mr. Blackiston to Butte. The Rev. Mr. Gray is expected at Fort Benton by the second Sunday in March (the 11th).

The Bishop of Montana has authorized the organization of St. Luke's Mission at Billings, and has appointed the Rev. Wm. Horsfall, of Miles City, as Missionary. There are 11 communicants.

The Rev. Frederick T. Webb, late Rector of St. Paul's Church, Council Bluffs, Iowa, arrived in Helena the first week in January, to assume the Rectorship of St. Peter's Church. The Parish had been vacant since the departure of the Rev. Robert M. Duff in June last. Meanwhile the duties of Rector have been, as far as possible, discharged by Bishop Brewer, with the help of the Rev. H. E. Clowes and the Rev. S. D. Hooker, Deacons.

Bishop Brewer spent the month of January in St. John's Mission, Butte. He has now set out on a trip to the Yellowstone country, as will be seen by reference to his list of appointments.

On the Feast of St. Luke the Evangelist, October 18th, 1882, in St. Peter's Church, Helena, the Holy Order of Deacons was conferred upon Sydney Douglass Hooker, by the Right Rev. L. R. Brewer, S. T. D., Bishop of Montana. The Candidate was presented to the Bishop by the Rev. Frank B. Lewis. This was the first Ordination ever held by Bishop Brewer, and the first Ordering of a Deacon ever held in the Territory.

St. James' Church, Dillon, was so far completed, that it was opened for Public Worship on Sunday, Nov. 19th, 1882, by Bishop Brewer. Since that date, the Church has been open regularly at the times appointed, two Sundays every month, and has been practically finished. But alas, it lies under a heavy debt. May God put it into the hearts of some of His people to help the congregation of St. James' Mission to relief from their burden.

The Rev. A. D. Drummond, from Colorado, arrived in this Missionary District the first of November, to be Assistant Missionary in Beaverhead and Madison Counties. He has charge of the pastoral work in Dillon, Glendale and Silver Star, but has his home for the present in Virginia City.

The Journal of the Second Annual Convocation of Montana is passing through the press, and will be ready to be distributed in a few weeks.

Extracts from Bishop Brewer's Second Annual Report.

I have now seen the whole field, know its discouragements, and see its possibilities. I have now been in the Territory eighteen months. Three months I spent at Helena, taking care of a Parish which was without a Rector. Out of the remaining fifteen I have spent three in my house. I have tried to get into every corner of the field committed to my care. I have not succeeded yet as I hope to succeed in the future. But if God spares my life and gives me health and strength, I hope to know personally the needs and promise of every settlement in this wide-spreading Territory.

We have made some progress during the past year. There is a very decided increase in the number of communicants and in the value of church property. A rectory has been provided at Helena; St. John's Church, Butte, has been finished and is now in use. St. James' Church, Dillon, is in process of erection, and in a month or two will be ready for Services. Plans are made for building at Missoula next spring. We hope to build at Miles City within a year.

We have as yet no schools, no hospitals, no educational or eleemosynary work in the Territory. We need all this, and hope to have it in time. But at present the Missionary work is our first consideration. If we can only have men and means to do what ought to be done in this line, we shall be satisfied.

Bishop Brewer, in a private letter written at Billings, speaks of the very favorable outlook for Church work there, and the very little now possible, and adds:

"Oh for men and money to do what ought to be done! The old cry. It makes my heart ache to see such opportunities pass by. But we can only do what we can."

The Church at large.

NOTES.

THE Most Rev. Archibald Campbell Tait, D. D., LL. D., D. C. L., 91st Archbishop of Canterbury, Primate of All England and Metropolitan, died on Advent Sunday, December 3rd, 1882. Archbishop Tait was born in Edinburgh, Dec. 22nd, 1811. His parents were sturdy Scotch Presbyterians. He became a student of Baliol College, Oxford, in 1830, took Holy Orders in 1834, was made head-master of Rugby School in 1842, Dean of Carlisle in 1850, Bishop of London in 1856, and Archbishop of Canterbury in 1868. Thus he became the first subject of the Queen after the Princes of the blood, and chief Bishop of the English Church, and in a measure possessed of a sort of Primacy of honor over the American Church. He was in many respects the most powerful Primate that ever sat in the Chair of Augustine.

THE designated successor of Archbishop Tait in the See of Canterbury is the Right Rev. Edward White Benson, D. D., Bishop of the Diocese of Truro. He is to be enthroned as Archbishop on the Thursday in Easter Week, March 29th.

THE Convention for the choice of a successor to the late Bishop Talbot has been called to meet in St. Paul's Cathedral, Indianapolis, March 6th.

THE Rev. Hugh Miller Thompson, D. D., was consecrated to be Assistant Bishop of the Diocese of Mississippi, on St. Matthias' Day, February 24th, in Trinity Church, New Orleans, Louisiana, of which Church he has been for several years the Rector.

ALVI TABOR TWING, D. D.

It is with great sorrow that we announce to our readers the death of the Rev. Dr. TWING, late Secretary of the Board of Managers and for Domestic Missions, of this Society. The sad event took place at his residence, No. 7, Gramercy Park, New York, on the morning of Saturday, November 11th, 1882.

Dr. Twing was in the seventy-second year of his age, and had just completed nineteen years of service in connection with the Mission work of the Church. In November, 1863, he was appointed "to present the claims of our Domestic Missionary Field throughout the country." Upon the death of Dr. Carder on the 18th day of August, 1866, Dr. Twing succeeded immediately to the position of Secretary and General Agent of the Domestic Committee, which appointment was formally approved by the Board of Missions at their thirty-first Annual Meeting in the Church of the Ascension in New York, October 3d, 1866.

Touching Dr. Twing's connection with the work, it is not too much to say that he has succeeded in infusing a spirit of enthusiasm for Missions into a very large portion of the Church. More than any other one man he has been GOD'S agent in bringing about this grand result. The whole story is told very practically in the aggregates of Receipts as shown in the Annual Reports for each year. The gross Receipts for Domestic Missions for the year ending October 1st, 1863, were $37,458. Those for the next year (Dr. Twing's first year) were $66,581. The Report for the second year thereafter (October, 1866), the first signed by him as Secretary, gives the Receipts for all purposes as $78,184; while those for the fiscal year last closed (September, 1882), were no less than $228,375. Such facts sufficiently show how the magnetic power of the man had impressed the contributors of the Church, for even the legacies received during the last year, were, for the most part if not altogether, from wills written after this great Missionary awakening. When Dr. Twing became Secretary and General Agent, there were but three Missionary Bishops in the Domestic field; at the date of his death the number had increased to thirteen. * * *

A journey of inspection of the work among the colored people in Virginia, and the excitement of the visit, proved too much for his strength, and on the evening of October 23rd he was seized with a violent attack of *angina pectoris*. After two days of great pain and weakness, he left his bed and came back to New York by sleeping car, arriving here on the morning of Thursday, October 26th. On reaching home he expressed his thankfulness at finding himself among his bright and cheerful surroundings, but it was soon evident that his anxiety to return to his work could not be gratified. His physicians recognized at once the serious nature of his complaint, and he acquiesced without a murmur in their decision that he should remain in his room. There on Saturday, November 4th, he received the Holy Communion at the hands of his Pastor and friend, the Rev. Dr. Potter, and from that moment he dismissed his work as done. On the Friday following, the Commendatory Prayer was said by Dr. Potter in his behalf, and the next morning at two o'clock he passed peacefully away.—*Spirit of Missions.*

UTAH.

The Second Sunday after the Epiphany was a very happy day for the clergy and congregation of St. Mark's Cathedral, Salt Lake City. During the previous week the work of setting the new organ in position was completed, and the successful consummation of three years of earnest and self-sacrificing labor was crowned with a delightful service. The building was crowded to overflowing, and great interest was manifested. In the first part of the service the old reed organ was used. After the first lesson the Bishop read some special prayers dedicating the instrument to the worship of GOD, and the first tones of praise and adoration were voiced in the glories of the *Te Deum*. The organ was made by Messrs. Johnson & Co., Westfield, Mass. In order to obtain room for it, the building of one of the transepts in accordance with the original plan was required. This cost $2,600; the organ, $4,233; freight, $690; water motor, $576; chancel carpet and repairs, $214; total, $8,413. All this money was raised by the ladies of the congregation during the past three years, and they have a balance of $119 in hand, which is to be applied to putting gas in the Cathedral.

The Rev. N. F. Putnam, who succeeds Mr. Kirby, has fully entered upon his work, to the most hearty acceptance and gratification of the people. The Cathedral received from two ladies of the Parish a valuable Christmas gift, namely, a white altar cloth, and hangings for the lecturn and pulpit, tastefully embroidered.—*Churchman.*

BISHOP TALBOT.

The Rt. Rev. Joseph Cruikshank Talbot, D. D., LL. D.. Bishop of Indiana, died in Indianapolis, January 15th.

Bishop Talbot was, on Feb. 15th, 1860, consecrated the first Missionary Bishop of the Northwest. He was thus constructively the first Bishop of Montana; for the immense district placed in his charge embraced the region now known by the different names of Nebraska, Dakotah, Wyoming, Colorado, New Mexico, Arizona, Utah, Montana, and Idaho. He was transferred to be Assistant Bishop of Indiana in 1865, and became Bishop of that Diocese upon the death of Bishop Upfold, in 1872.

After leaving the Northwest he made strong and successful efforts to have that large jurisdiction divided, and now there are six Western Missionary Bishoprics that have been created out of Bishop Talbot's vast field. "He has laid the foundation, and other wise and true Bishops are building thereon."

St. Mary's School, Knoxville, Illinois.

The many friends made by the Rev. Dr. Leffingwell in his trip through Montana, two years and a half ago, were greatly pained to hear of the destruction of his School property by fire on the morning of January 4th. No lives were lost, and but few persons were injured. Loss, $100,000; insurance, $35,000. Temporary quarters for the School have been secured, and vigorous steps taken towards rebuilding.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.
Advertising Rates on page 8.

The Rev. E. G. PROUT, Editor.

THIS issue begins the venture of faith entitled The MONTANA CHURCHMAN. In this our Salutatory, it seems only wise to make a statement of what is intended and hoped for in this undertaking.

The Editor of the MONTANA CHURCHMAN has long been convinced, and his conviction has been growing stronger continually, that a proper use of the Press might be made a great help in Parish work. In other departments of human life, the power of the Press is seen and recognized to be a very important factor in the attainment of any given result, when that result depends upon influencing men's wills. It is but reasonable to suppose that something the same would hold good in regard to the things pertaining to the kingdom of GOD, as obtains in regard to the concerns of the governments of the world. Experience has confirmed this supposition, until to-day all this is the merest truism. Witness the great host of Church and other religious papers, general and local, Parochial and Diocesan, that are now published.

Why then add to the number? Why not be satisfied with some of those already existing? For several reasons. They are not sufficiently far-reaching. They do not "ramify" among our people enough. In order that such influence as Church papers can exert may be what it is capable of becoming, their circulation must be, as nearly as possible, universal. If every communicant and every baptized person would take and read some one of the larger Church papers, little would be left to be desired in this view of the case. But they do not do that, as experience shows. Many of our Church publications have large circulations, but the aggregate of the circulation of them all would not amount to what is to be desired. And what is true of the Church at large is true of every separate Parish and Mission station in the land. For various reasons, as lack of time for reading, or the too great cost of the papers, or the like, our people do not, as generally as we desire, take and read the organs of Church opinion and Church work. It is therefore no disparagement to the efficiency of these larger Church papers, that we try to supplement them with lesser ones, since these may and probably will go where the others will not go. Also it is quite probable, and worth hoping and working for, that the circulation of the smaller publications may stimulate the demand for the larger ones.

Again, every district, and every subdivision of a district, has its own matters of especial local interest, which must be ignored or in measure slighted, except in papers that have something of a local character. This is because even the largest papers are not infinite in capacity, nor are their means of obtaining information so nearly infinite as to localize them in every place. Yet these matters of local interest are, or seem to the actors in them to be, worthy of care and attention in the columns of a Church paper; and a local paper can deal with them, can find subscribers and readers which others could not find, and also bring before these readers interesting topics other than the local ones, which they would miss if treated nowhere but in general publications.

For these and other reasons, the Editor had determined that as soon as he could, he would begin the publication of a Parish Church newspaper, to help him in his own work. This design was mentioned to Bishop Brewer last summer, and it seemed to fall in with some half-formed plans of his to make the proposed publication one for the Missionary District of Montana, instead of one for St. Paul's Mission. The Convocation of Montana meeting about that time, the proposal was talked of more particularly, the result being that the undertaking received, by Resolution, the formal sanction of the Convocation. Accordingly, after many inevitable delays, and the overcoming of some difficulties, the MONTANA CHURCHMAN makes its appearance, and appeals to Church people for support.

OUR purpose and our hope then is this; to publish a Church newspaper which, though it is small, shall yet be a help to our Missionary work, which shall make for the interests of the Church, particularly in the Missionary District of Montana. And that in several ways. First, we wish to furnish a sort of standard directory, by which any one can tell at once what the Church is doing, and where she is doing it; can know distinctly Days and dates and hours and places where Services are to be held. Next, we shall try to give succinctly the news concerning the Church's doings,—those of the Territory with some fulness, those of the Church at large more concisely. The Bishop and the several Missionaries will from time to time record in the MONTANA CHURCHMAN the state of their work, and transactions of interest connected with it. Thirdly, we hope to set before our readers some thoughts about religious and ecclesiastical matters that shall not come entirely amiss; meditations, instructions, notes on doctrine, discipline and worship, golden thoughts, mental, moral and spiritual suggestions, culled here and there; all presented with an intention of helping to promote the glory of GOD by the edifying of His Church.

Further, the work here is *Missionary* work in a *Missionary* District; that is to say, the workers are sent, and the work in large part sustained by the Board of Missions and its helpers. If Eastern gifts should be cut off or seriously diminished, our Church work would suffer correspondingly; while we believe that an increase would be attended with increased effectiveness in that work, also with an increased power of self-help. And we think we can make the MONTANA CHURCHMAN a help to the Missionary work here by its effect among the Churchmen in the East, upon whose prayers and offerings we must depend for a long time to come. With this end in view, we shall seek for circulation outside of our own District, and shall strive to picture faithfully our accomplishings and our needs, our opportunities and our hopes and our desires.

THE MONTANA CHURCHMAN is intended to be distinctly a Missionary agent—"a venture of Missionary faith"—with reference to the external support of the Church as regards her formal work in Parishes and Missions, and with reference to the internal

support of the Church as regards her work in the thoughts and affections and lives of her members. The efficiency of this paper as a Missionary agent will not depend entirely upon its Editor and contributors. It will depend in no slight degree upon its circulation, because it must come somewhere near to paying its own expenses, or it cannot be kept going. Thus any benefit that might be derived from its publication would be missed. We are not greatly concerned for fear the paper shall not be worth the $1.00 asked for it, but we are concerned that it shall not drag along a wounded length, a burden to the pockets and patience of its supporters. Therefore we appeal to Church people to come to our aid by their own subscriptions and by inducing others to subscribe also. We have no expectation of making money out of the venture, but we do have a lively hope of accomplishing, under GOD, some good work for the Church of GOD and the souls entrusted to her care, if our hands are held up by those to whom the welfare of the Body of CHRIST should be as dear as we trust it is to us.

WE call attention to the extract on Lent, from the New York Tribune, printed in another column of this paper. The thoughts are valuable in themselves, and the paragraph is noteworthy as being the utterance of one of our great secular papers. It is an illustration at least of the way in which the Church and her seasons and practices are gaining ground among the American people.

IN a letter to Bishop Perry of Iowa, the Archbishop designate, Dr. Benson, makes the following suggestion—published in the *Living Church*—which seems worth attention:

"What a blessing it would be to think that on the day of enthronement here, the Celebrations of the Church in America were making mention of the *amartolos* who has had, he knows not how, a call which he could not gainsay at last."

The interests of the Church in the United States are so bound up with those of the Church of England, being the common interests of one household of faith, that the suggestion of Dr. Benson is one that should appeal to all our hearts. It may not be practicable to have Celebrations of the Holy Eucharist in all, or many of our churches on the day of enthronement, (March 29th), but it is possible, and we cannot doubt its propriety or helpfulness, for each one of us to make a special petition to the Divine Head of the Church on that day for His Blessing upon the administration of the new Archbishop.

WE wish to emphasize a coincidence. The heading of the MONTANA CHURCHMAN was put in type some weeks before the receipt of Bishop Brewer's Introductory Letter, printed on the first page. It cannot escape observation that there is a great correspondence between the tone of the Bishop's letter and the Text from Holy Scripture which is, and is to be, the motto of the MONTANA CHURCHMAN, and which we shall try to make a guiding thought in the conduct of this paper. We have not space to do more now than to suggest that our readers think of what the coincidence implies.

ALTHOUGH it is no longer news, we cannot let the MONTANA CHURCHMAN go out without a more than casual reference to the Rev. ALVI TABOR TWING, D. D., late Secretary for Domestic Missions. No one who has considered with any care the position of the Church in this Territory, and the conditions under which her work has been begun and carried on, will wonder at the space given to him. For many years he has been, under GOD, the head and hand of the Domestic Missionary Committee, and to his watchful care and energy is due much of the effectiveness of our work, especially in the West.

WE are sorry to have to begin with an apology, but cannot help it. There is always a certain amount of inertia to be overcome in setting in motion bodies at rest. We think, from the amount of inertia we have had to overcome, that the MONTANA CHURCHMAN must be a large body and of unusual solidity. We hope that, being started, its momentum will be as effective in keeping it going as its inertia has been in delaying its appearance. We have changed the date of No. 1 from February to March, to avoid being continually behind time, and believe that hereafter we shall fulfil our promise of issuing near the 1st of each month.

ALMOST a necessity in every Church family is some one or other of the Church Almanacs. Several are published and are easily obtainable, and we recommend their use. We enumerate: "The Church Almanac," the oldest and a standard, 15 cents; "Whittaker's Church Almanac," 25 cents; "The Living Church Annual," perhaps the best, 25 cents; "The Church Kalendar," which needs caution in its use, 50 cents.

ALREADY is there trouble arising from the small size of the MONTANA CHURCHMAN. This is the sole excuse for giving a part instead of the whole of Dr. Rulison's sermon on Inspiration.

NOTHING can be more certain than that if any one, man or woman, lawyer, tradesman, or laborer, sets out with any settled purpose or occupation in life he must find time occasionally to go apart a little, to take stock of his capital, sum up the progress he has made, and gain a clearer light on his future work. This is only what the Christian does, or ought to do, in Lent. He has professed to take the Saviour of mankind as his guide in all his actions and words. He withdraws, therefore, from the world for a season to come closer to Him; to examine rigorously his own motives and doings; and to see where he stands in his path upward. He puts his soul on trial as it were. It is quite true that any season of the year is as suitable and good for such an examination as this; if other Christians observe such seasons they will not be likely to jeer at Lent, so long held sacred in the old historic churches. But there seems something eminently fitting in the union of the idea of this annual retreat of the individual Christian with the remembrance of the withdrawal of CHRIST to the wilderness and the dread solemnity of His Passion.

Every man of us to-day is tempted as He was by that invisible force of evil which is called the devil in the Scriptures, to be greedy, presumptuous, ambitious, and selfish, and there is only one philosophy, one religion that has helped humanity to combat it successfully—that of JESUS. It surely is not unwise, therefore, to go with this Teacher apart into solitude to learn of Him how to resist the every-day temptations which waylay us from birth to death. The idea of such a withdrawal seems, to even a secular observer, not fantastic, but most reasonable and practical.—*N. Y. Tribune.*

Good Reading.

THOUGHTS ON INSPIRATION.

BY THE REV. N. S. RULISON, D. D.

[Extracts from a Sermon.]

It will help us all to assume and maintain the proper mental attitude toward this subject, and calm many fears that are excited whenever destructive criticism attacks the Bible, to remember two important facts:

First. *The Church of God is older than the Bible.* The wonderful Book belongs to the Church. It was written by the Church, and for the Church, and the Church was commanded and empowered to keep it and witness to its authenticity and genuineness and inspiration. The Church therefore does not rest on the Bible, (though it may not teach anything contrary to it,) but the Bible rests on the Church, which is, as the Bible itself declares, "the pillar and ground of the truth." It is also the "witness and keeper of Holy Writ," and it is on the authority of its testimony and on that alone, that we know our Bibles are genuine. Such constant and ample witness has the Church given to the Bible, that if every copy now in existence were destroyed the entire volume might be restored from the writings of the Church in the first four centuries. If you believe the Church is a reality and not a metaphor, and that it is built on the Person of JESUS CHRIST and has His promise that it shall not fail; if you believe it has the presence and power of the HOLY SPIRIT; then you may rest assured that its Bible is GOD'S Word, and you need not be troubled by what men may say about *how* it is inspired.

Secondly. You should remember that the Church of GOD has never formulated any definite theory of Inspiration, and has never made any theory a part of the faith and a condition of Church-membership. Many different theories have been and may be held in the Church, without lessening belief in the Inspiration of the Bible. Disagreement about the manner of Inspiration does not imply any doubt as to the fact of Inspiration. There is indeed a small class of religious teachers, who, confounding a fact or doctrine of the Bible with their pet philosophy of such doctrine or fact, preach their philosophy as the only orthodox belief, and with fanatical vehemence proclaim every other opinion "another gospel." It is the modern exhibition of that old Jewish narrowness of thought which said, "the nation that knoweth not the law is accursed." Or, it may be the unconscious egotism of some pious mystic, who, pulling his philosophic bonnet over his eyes and ears, is blind and deaf to the facts and voices of the history of the catholic Church, and cries in the cave of his fancied aloneness, "I, even I only, am left, and they seek my life to take it away."

You need not be troubled by declamation of this kind. The LORD has more than seven thousand in His Israel, who have not bowed the knee to Baal, nor given up their faith in GOD, though they differ in some of their opinions about philosophy and metaphysics. There are and there must needs be different philosophies of doctrine, but these are not necessarily inconsistent with deep and genuine faith in GOD and His revelation.

* * * * * *

The question of just *how* the Bible is inspired is full of difficulty. But if, in taking any of the theories of Inspiration and trying to apply them to Holy Scripture, you shall find youselves unsatisfied and perplexed and inclined to ask, "How can these things be?" do not despair and decide in your depression, that they cannot be. Many facts of nature are full of mystery and yet in spite of their mystery are such plain and stubborn facts that no one doubts or denies them. There is no more reason to doubt the Inspiration of Holy Scripture, because of the mystery that surrounds the method of its Inspiration, than there is to doubt that man is a child of GOD, because we cannot fully understand how GOD "breathed into his nostrils the breath of life," or that the lower animal creation has real life, because we do not understand the essence of that life or the precise method in which it was originally imparted and is continually perpetuated. A fact may be a fact in spite of a thousand difficulties about theories of the fact.

* * * * * *

The Bible is made up of a number of small books. It is a collection of literature extending over a long period. This literature was written by different authors, who were widely separated in time and place, some of whom were as unlike in respect of natural temperament, degree of scholastic education, philosophic methods and general environment, as it is possible for men to be. Some wrote in Hebrew, and some in Greek. Some wrote history, some poetry, some prophecy. Some wrote letters to the Church and some to individuals in the Church. The first book in this collection seems to contain, as many have thought, the "*debris* of some older composition." It is history, but very different from ordinary history; it carries us back to a "beginning which science cannot reach and in which all is merged in the revelation of a creative *Word;* and it brings us through strange tales of human sin against a Divine will, and of intercourse between man and God, until it ends with a touching history of family life, which as a mere work of literary art has never been surpassed." Following that comes the history of a wonderful nation and of their belief in their intimate relation to a personal GOD. We have the warning of their prophets; the wisdom of their teachers; the history and words of their worship, and the expression of their hope and longing for the coming of One, who should be the "glory of Israel," the "Light of the Gentiles" and the joy of the world.

Then there is a strange and solemn silence during four hundred years. The temple service is celebrated as usual; the morning and evening sacrifices are offered continually, and white-robed priests sing their silver psalms and chant their golden litanies. But the voice of the prophets is hushed and no new word from heaven breaks the mysterious stillness, until GOD'S angel speaks to a village maiden the prophecy of JESUS' birth, and the thin air of the Syrian sky discloses the shining forms of a heavenly host, bringing "good tidings of great joy to all people" and singing the immortal overture of the *Gloria in Excelsis* in their celebration of the Saviour's birth. And then inspired history begins again. The gospels are written; letters of apostles containing doctrine to be believed and worked into life and character are written, and last of all a revelation which is so full of sublime mystery, that it conceals while it reveals, is given, and the canon of sacred Scripture is closed.

Now when you look at this collection of literature, made up as it is of heterogeneous elements, you would naturally expect it to be a sort of literary patch-work, without unity of design or form or purpose or meaning. But when you examine it closely, and see it as it is, you find it as the Bishop of Carlisle says, "like what geologists call a conglomerate rock, composed of heterogeneous elements, brought together, no one knows how, and reduced to unity by some process of fusion which human ingenuity cannot explain."

And such unity there is in the Bible. All its elements are somehow fused into the prophecy and revelation and history and love and life and work of JESUS CHRIST, the Son of man and SON of GOD. He is the key to its meaning. To Him all Scripture testifies and every one of its precious words, from the story of Paradise lost to that of Paradise regained, is part of the record of GOD'S amazing love that was steadily working from eternity, to the end "that in the dispensation of the fullness of time He might gather together all things in CHRIST."

Such a book as this, with such a history, such a purpose, such a revelation, such a unity, such a divine-human character and Person, could not have been made by accident, and could not have been made by man. It can be nothing less than the WORD OF GOD.—*Standard of the Cross.*

Church Notes.

Notes on the Kalendar.

Feb. 2.—Purification. This is called as commonly, the Presentation of CHRIST in the Temple. It refers to the time when the Blessed Virgin came to make an Offering, as all Jewish women were required by law to do after the birth of a child. She then presented her Divine Son to the LORD in His Temple, and Simeon and Anna came in by the direction of the Holy Spirit. It was then that Simeon pronounced the *Nunc Dimittis.* ("LORD, now lettest Thou Thy servant depart in peace, etc.") This day is often called Candlemas, because on it in former times great numbers of candles were used, in remembrance, probably, of the manifestation of CHRIST as "a light to lighten the Gentiles."

Feb. 4.—Ash-Wednesday is the first day of Lent, and takes its name from the ashes which were made by burning the Palms blessed on the Palm Sunday of the year before, and which were sprinkled by the minister on the heads of the congregation while he said, "Remember, man, that thou art dust, and unto dust shalt thou return." This day begins the Fast of Lent, which has been observed in various ways from the earliest Christian times. This Holy Season ought to be very highly prized by all Christians. In nearly every parish there are many more Services than usual, and all who can should take advantage of them. Now is the time for good works, especially those we are able to do by self-denials. We ought now to give up all public amusements, and devote ourselves more to home life, serious reading, work for the Church, or for some charitable purpose. No rule is laid down by our branch of the Church about fasting from food, but we ought to make as strict a rule for ourselves as we can, compatible with health and usefulness. Above all, Lent is a time for prayer and self-examination.

Feb. 14th, 16th, and 17th are the Spring Ember Days. The Ember Days occur four times a year. The meaning and derivation of the name are somewhat uncertain, but the following is a probable explanation: The days were first called in Latin *Quatuor tempora*, "the four times." This was corrupted in German to the one word *Quatember;* and this was again abbreviated in English to "Ember." These days are the times appointed for Ordinations; and every Christian should add to his prayers, in these days, a petition for those who are to be set apart for the Sacred Ministry.

Feb. 24.—St. Matthias was the person chosen to be an Apostle in the room of the traitor Judas. His is not one of the most ancient festivals. The tradition about him is that after a long service among the Jews, he was martyred in Cappadocia, A. D. 64.

Mar. 4.—Mid-Lent Sunday has been from a very ancient period called "Refreshment Sunday," because the Gospel for the Day is the account of our LORD's refreshing five thousand in the wilderness.

March 11.—The fifth Sunday in Lent has long been called "Passion Sunday," because on that day our Blessed LORD began to make predictions of His coming sufferings. The week following is "Passion Week," a term sometimes applied to the last week in Lent; but that is more properly "Holy Week."

Mar. 18.—The Sunday next before Easter is often called "Palm Sunday," because it is the day of our LORD's entry into Jerusalem, when Palm-branches were strewn in his way. Christians used to carry branches of palm about on this day, and it is still done in some parts of the Church.

Mar. 22.—This is called "Maunday-Thursday," from a corruption of the Latin word *Mandata*—"Commands"—referring to our LORD's command to celebrate the Holy Eucharist, given on this day.

Mar. 23.—GOOD FRIDAY, so called because of the priceless good which came to all Christians from the Sacrifice offered up on the Cross, on this day. Those who are able should keep it as a strict fast, maintained as far on in the day as is compatible with health.

Mar. 24.—Easter Even commemorates the descent of our LORD into the place where spirits abide, and His preaching there. The bitterness of death is over, and joy begins to appear in the Church's Services. We should turn our thoughts, this day, to the subjects of death, and of the departed, and of Paradise. Easter Even is one of the specially appropriate times for the reception of the Sacrament of Holy Baptism, inasmuch as those who "are baptized into JESUS CHRIST are baptized into His death. Therefore we are buried with Him by baptism, into death." (Rom. vi, 3, 4.) Baptism is, symbolically and effectually, a death unto sin, in order to a new life unto righteousness. As our Saviour, CHRIST, "died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness." See the Collect for Easter Even, and the address to the newly baptized at the end of Baptismal Offices.

Mar. 25. The Annunciation. This is really the Virgin's Day in our Church; for the Presentation in the Temple overshadows the Purification.

Mar. 25.—EASTER-DAY is the greatest, the Queen of all Feasts, because of the magnificence and blessedness of the Triumph which it commemorates. On Easter-Day should every Christian who is competent join in the celebration of the Holy Eucharist, with the most joyous notes of praise that human hearts and voices can attain unto; because

> JESUS lives; henceforth is death
> But the gate of life immortal!

Mar. 26 and 27.—Monday and Tuesday in Easter Week are continuations of the Great Festival.—*Chiefly from the Living Church Annual.*

THE Bishop of Durham, speaking of the Salvation Army, commends "the high-handed faith which refuses to believe that the Gospel was intended for the few." It may be that a hint for more than usually effective Lenten work may be gathered from these words. The faithful few, the little band of worshippers who will meet together in each parish to the end of the season, are such people as shrink from obtruding their religious convictions upon their unwilling neighbors; least of all would they enjoy "attacking" the irreligion of the world in any offensive way. Yet a "high-handed faith" may be theirs. The secret of the success of the Salvation Army, as has been pointed out, is in its confident appeal to a conviction of the truth of Christianity which men do not ordinarily lay aside but from interested, that is to say dishonest motives. Should those who fast and pray with extraordinary devotion during the Lenten season carry with them this confidence, they will certainly find the sphere of their rightful influence and responsibility larger than they are wont to think, and their authority in it stronger and more willingly acknowledged than they have dared to hope hitherto. Let it be a season of whole-hearted service of CHRIST; and its benefits will not be confined to thin congregations or secret closets, but will extend through whole households and communities.—*Standard of the Cross.*

THE Apostles' Creed is the only creed that ever united Christendom, and has come down through the ages, without rent or waste, voicing the heart of orthodox and heterodox alike, simple, transparent, catholic, sublime. It deserves to be studied by all who would build another creed. It is a brief statement of facts touching the life, death, and resurrection of the CHRIST. It has no theories, no deductions of principles, no hint of a system of moral truth. Yet, like a golden cincture, it clasps and binds together the whole world of Christian believers.—*H. W. Beecher.*

> Oh, many a shaft at random sent,
> Finds mark the archer little meant;
> And many a word at random spoken,
> May soothe or wound a heart that's broken.
> —*Scott.*

Miscellany.

—An eccentric man of Columbus, Ohio, visited New York, went to Church, and seated himself in the nearest pew. Soon, the owner came in, eyed the stranger critically, and then, writing "My pew" on the fly-leaf of a Prayer Book, handed the book to the intruder. The Ohio man read the message, smiled a beautiful smile, and wrote underneath, "Nice pew: what did you pay for it?" He kept his seat, and after service dined with the pew-holder.

—Now suppose you heard a man say, "I'll try and make it convenient to have my dinner." I think you would come to the conclusion that he either did not want his dinner, or else did not know what he was talking about. If he knew what he was talking about, and was in need of something to eat, he would say, "I will make it my *business* to have my dinner." Well, if you want food for the soul, and you know what you are talking about, you will say, "I will make it my *business* to come to Church to publicly worship God, by thanking and praising Him for His goodness, by asking Him for strength to serve Him in future, and by listening to His Holy Word, that I may go home and live according to it."

—To be religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be rapt in sweet and serene meditation. It is to be yourself; and, being yourself, to take the nature which God has given you, and use it in His service by using it for your fellow-men. "He that hath my commandments, and keepeth them, he it is that loveth Me." We all know the Twenty-third Psalm: "The Lord is my Shepherd; I shall not want:" and he that can sing it with glistening eyes counts himself religious. But the Twenty-fourth Psalm we do not know so well:

> Who shall ascend into the hill of the Lord,
> Or who shall stand in His holy place?
> He that hath clean hands and a pure heart;
> Who hath not lifted up his soul unto vanity,
> Nor sworn deceitfully.

But it is more difficult to live the Twenty-fourth Psalm than to sing the Twenty-third; and it is just as religious.

If our Churches gave the kind of manly and muscular teaching which puts virtue next to faith, which counts courage and steadfastness, and perseverance, and manly heroism as truly Christian virtues, as meekness, and patience, and gentleness, and non-resistance, and long-suffering; if it helped men to *do* their life work as it helps women to *bear* their life burdens; perhaps it would fill up the empty seats with men. The experiment is worth trying.—*Christian Union.*

—"There's many a true word spoken in jest." Yes, but some people never jest.

The Montana Churchman,

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Montana Churchman *is intended to convey to its readers as full and accurate information as can be obtained about the condition and growth of Church work in the Territory; to contain such items of News about the Church at large as may be deemed of interest to Church people at home; to set forth some thoughts and suggestions likely to be helpful in the Christian life; in fine, to use the great power of the Press, to the utmost of our ability, for the Glory of* God *and the good of His Church, and, thereby, for the welfare of souls.*

The Montana Churchman *is edited and published by the Rev. E. G. Prout, at Virginia City, Montana, under the patronage of the Missionary Bishop of Montana, and with the sanction of the Convocation. News and notes contributed by the Bishop and the several Clergy of the Territory, in regard to their respective fields of labor, will be a feature of the paper.*

The price of the Montana Churchman *is $1.00 per year, postpaid. For the present all subscriptions will be considered as beginning with No. 1, (March, 1883.) Subscriptions are respectfully solicited.*

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Virginia City,
Montana.

—"De pure an' undefiled 'ligion," says the Rev. Plato Johnson, "is always to be foun' in a man's pocket. Dat is a curus place for 'ligion, but ef taint there then taint nowhere. De man dat can't put his hands on his 'ligion when he puts his hands on his pocket-book ain't got none. Wen a man talks loud 'bout his 'ligion dat is only purtense; but when he shells out de hard cash he ain't foolin'—he means bizness."

—Dr. F. T. Brown says in the *Homiletic Monthly*, that as an engine is made to draw along the train, so a choir is intended to lead the congregation. Praise belongs no more exclusively to the choir than the track to the locomotive. When it switches the people off on a side-track and leaves them there, taking exclusive possession of the highway of praise, it becomes, he says, an unmitigated nuisance.

—An arrow that is drawn up but a little way, goes not far, but, if pulled up to the head, flies swiftly, and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and desire which sends it to heaven, and makes it pierce the clouds.—*Bishop Hall.*

—Christianity always suits us well enough so long as we suit it. A mere mental difficulty is not hard to deal with. With most of us it is not reason that makes faith hard, but life.

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THE

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, April, 1883. No. 2.

Kalendar.

April, 1883.

1. First Sunday after Easter (Low Sunday).
8. Second Sunday after Easter.
15. Third Sunday after Easter.
22. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
29. Fifth Sunday after Easter.
30. Rogation Day.

May 3. THE ASCENSION-DAY.

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.—Mission not organized, under charge of the Clergy at Dillon. Communicants 7. Services bi-monthly, on the first Sundays in March, May and July.

Dillon.—St. James' Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church Building. Communicants 10. Sunday School, Teachers 4, Scholars 30. Services on the first and third Sundays in each month. Holy Communion on the first Sunday in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month. Holy Communion each alternate month, beginning with February, 1883.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister (appointed)*, the Rev. John Gray. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

Miles City.—St Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader*, Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistants*, the Rev. H. E. Clowes, the Rev. S. D. Hooker. Church and Rectory. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission; under charge of Clergy at Virginia City. Communicants 10. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Silver Star.—Mission not organized; under charge of Clergy at Virginia City. Services on the second Sunday in each month.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church and Rectory. Communicants 26. Sunday School, Teachers 8, Scholars 50. Services on the second and fourth Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning Services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, The Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

[The number of communicants at Miles City is doubtless much larger than is given here, but the information needed to make the correction was not at hand at the time of going to press. ED.]

BISHOP BREWER'S APPOINTMENTS.

Helena, Sunday,	April	1.
Florence, Wednesday,	"	4.
Fort Shaw and Sun River, Sun.	"	8.
Fort Assinnaboine, Sunday,	"	15.
Benton, Sunday,	"	22.
Chestnut, Wednesday,	"	25.
Fort Shaw and Sun River, Sun.,	"	29.
Helena, Sunday,	May	6.
Blackfoot, Tuesday,	"	8.
Deer Lodge, Whitsun-Day,	"	13.
Philipsburg, Tuesday,	"	15.
New Chicago, Wednesday,	"	16.
Missoula, Trinity Sunday,	"	20.
" Sunday,	"	27.
Stevensville and Corvallis, Sat.,	June	2.
Skalkaho, Sunday,	"	3.
Missoula, Sunday,	"	10.
Butte, Sunday,	"	17.
Glendale, Wednesday,	"	20.
Dillon, Sunday,	"	24.
Argenta, Tuesday,	"	26.
Bannack, Wednesday,	"	27.
Silver Star, Friday,	"	29.
Sheridan and Virginia City, Sunday,	July	1.
Madison Valley and Virginia City, Sunday,	"	8.
Virginia City, Sunday,	"	15.
Sterling, Monday,	"	16.
Red Bluff, Tuesday,	"	17.
Pony, Wednesday,	"	18.
Harrison, Thursday,	"	19.
Bozeman, Sunday,	"	22.
" Sunday,	"	29.
Hamilton, Monday,	"	30.
Gallatin City, Tuesday,	"	31.
Radersburg, Wednesday,	Aug.	1.
Centreville, Thursday,	"	2.
Bedford, Friday,	"	3.
Helena, Sunday,	"	26.
(CONVOCATION OF MONTANA.)		
Billings, Sunday,	Sept.	2.
Miles City and Fort Keogh, Sunday,	"	9.
Glendive, Sunday,	"	16.

The Church at home.

NOTES.

—During his recent trip to the Yellowstone valley, Bishop Brewer confirmed nineteen persons; sixteen at Miles City, two at Fort Keogh, and one at Fort Custer.

—The Rev. John Gray, who intended reaching Fort Benton by the middle of March, was delayed in his coming, so that he could not carry out his intention. He is looked for now early in April.

—The Rev. Mr. Drummond is about bringing his family to Montana. After their arrival, his home will be in Dillon.

—A Chapel was built last Autumn at Miles City, by St. Paul's Mission, under the direction of the Rev. Mr. Horsfall. The cost was about $2,000. We have now in Montana seven Churches.

—An organ has been ordered for St. James' Church, Dillon. An entertainment was given, just before Lent, to raise funds for this purpose, which, in spite of very inclement weather, netted about $90. St. James' Guild has taken in hand the raising of the remainder of the money needed. A Fancy Fair is to be held some time in June, for which active preparations are in progress.

—Church Buildings are to be erected at three points in Montana during the coming summer; at Missoula and at Billings and at Glendive. The two latter will be Chapels, inexpensive, and somewhat temporary It is expected that the building at Missoula will be larger, more costly, and more permanent.

—The ladies of St. James' Mission, Dillon, have organized in a Guild, under the name of "St. James' Guild." This step was taken at the instance and under the direction of the Rev. Mr. Drummond. The Guild has about fifteen members. The officers are: President, Mrs. Phil. Thorp; Vice President, Mrs. H. Brundage; Secretary, Mrs. E. H. Price; Treasurer, Mrs. F. E. Foote. The object of the Guild is to concentrate united and organized efforts upon work for the Church. There is evidence of much life and enthusiasm, which is largely due to the enthusiastic energy of Mr. Drummond.

—Also Church work has taken a similar form in the organization of St. Mark's Guild at Glendale. In this there are about fourteen members, with the following officers: President, Mrs. Hoyt; Vice President, Mrs. Cook; Secretary, Mrs. Gannon; Treasurer, Mrs. C. W. Turner. The doing of Church work effectively is the object which the members have set before them. The raising of money for Church purposes (the purchase of an organ being the purpose immediately in view), house to house visiting, and the provision of comforts and delicacies for the sufferers at the Hospital are among the things to which the energies of the Guild are directed.

—The Annual Parish Meeting of St. Peter's Church, Helena, was held on the evening of the Monday in Easter Week, March 26. The following officers were elected: Senior Warden, S. J. Jones; Junior Warden, W. D. Smith; Vestrymen, W. G. Bailey, W. A. Chessman, A. J. Davidson, M. A. Meyendorff, Wm. Steele, and Dr. J. J. Leiser.

The Bishop's Record.

A visitation of the Yellowstone valley was included in my plan of work for last fall. But the changes in the Clergy list necessitated a change in the scheme. Four months were spent in looking after vacant Parishes and Missions. And so February came before I could start on the proposed journey.

I left Helena Monday morning, February 12th. The stage driver had promised to call for me, and so I ate my breakfast at my leisure. But when the hour for departure arrived, no stage came. On inquiry, I found that the driver had gone off and left me. I had an appointment at Bedford for the evening. I must keep it. And so nothing remained but to send for a team and try to overtake the stage. After a race of fifteen miles this was accomplished, and I got aboard, resolving not to trust the memory of stage drivers again. My confidence cost me ten dollars. I reached Bedford at two o'clock P. M.; spent the rest of the afternoon in calling upon the people; and in the evening had a hearty service in a hall that was well filled with an interested and interesting congregation. This was the first service of the Church ever held in Bedford, and the first religious service of any kind that had been held there for two years.

Tuesday I crossed the Missouri river, and held service in the evening in the school house at Deep Creek. At this service I baptized a child. We have seven communicants in this region, called the Missouri Valley.

Wednesday, I went on to Radersburg, and held service in the evening in the school house, with a good congregation in attendance. We ought to have a Missionary for this region. In June of this year, the Northern Pacific will be running its cars through the Missouri Valley, and will be likely to make a centre at Townsend, a new town already laid out near the crossing of the Missouri by the Railroad. There we ought also to make a centre for Church work. But without means to support the Missionary, how can it be accomplished?

Thursday, I went on to Bozeman, and spent the night in the hospitable and happy home of the Rev. F. B. Lewis, who is doing good work for the Church in the Gallatin Valley.

Friday, I took the stage for Livingston, where I expected to take the cars for Billings in the evening. But a snow storm had blockaded the road, causing a delay of twenty-four hours. The consequence was, I did not reach Billings till Sunday morning. But I had telegraphed on the cause of the delay, and so they were expecting me when I arrived. We had service morning and evening in the chapel of the Congregational Church, whose Pastor, the Rev. Mr. Shuart, kindly and generously gave way to me, attending our services, and playing the organ for us in the morning. The congregations were large and the services interesting. I stayed at Billings till Wednesday morning, visiting as many families as possible. I met the Church people for conference, and appointed a Church Committee. We have eighteen communicants there, and our services are earnestly desired by a large uumber of people. They mean to build a small Chapel this season, costing from ten to fifteen hundred dollars. I want to help them in the enterprise if I can. A resident Missionary ought to be placed there at once. But all I can promise at present is to try and arrange to give them a monthly service.

Wednesday, I went on to Fort Custer, where I remained till the following Monday. On the intervening Sunday, Feb. 25, Chaplain McComber kindly allowed me to hold services in his place. We had service morning and evening. I confirmed one person, baptized four children, and at the Celebration of the Holy Communion eighteen persons received. My stay at Custer was most pleasant. The Church people there were thankful to have their own services once more, and they did everything in their power to give me a hearty welcome.

Tuesday, February 27, I reached Fort Keogh. For nearly three weeks, Keogh has been my headquarters. I have been the guest of the Commandant, Col. John D. Wilkins. I have been free to come and go as I pleased. Everything has been done for my comfort. An ambulance has been placed at my disposal, and I have been enabled to go to Miles City (which is two miles distant), for services or for work, when I wished to go. The hospitality of the army is unbounded. and they cannot do too much for their friends. I must put on record here my appreciation of all they have done for me.

On the first of last August, the Rev. William Horsfall came from the Diocese of Kansas to be Missionary in the Yellowstone Valley, with residence at Miles City. Since that date he has held services at

Miles and Keogh, visiting Glendive occasionally and Billings once. In that time he has shown himself to be the man for Western work. He has built a Chapel at Miles City, costing $2,000. On March 4, he presented a class for confirmation at Miles numbering sixteen, and at Keogh of two. He is indefatigable in his labors, and seeks only to do the LORD's work in the way that the Church has marked out. We have only to have more men like him, and GOD's Kingdom will prosper.

The first Sunday in March, as indicated above, I spent at Miles City and at Keogh. The second Sunday, March 11, I spent at Glendive. At Glendive we have eleven communicants, and a good many other people who want our Services. They have secured lots for building, and hope to put up a small Chapel this season, which will cost about one thousand dollars. Mr. Horsfall will give them a monthly Service until such time as I can send them a resident Clergyman. The work of the Church gives promise of a good future in all this valley. GOD help us to take advantage of our opportunities!

To-morrow, March 18, Mr. Horsfall spends at Billings, while I take the Services at Miles and Keogh. Monday, I start westward to spend Easter at Bozeman. From what I have seen and done, I am encouraged in my work. I have baptized seven children and confirmed nineteen persons. The good LORD seems to be blessing His work. May He give us grace to ever do His will, and live to His glory!

L. R. B.

Fort Keogh, Mar. 17.

The Church at large.

—THE Episcopal Church in this country, and especially in this city, has now acquired such influence, owing to its growth and judicious management, that any movement which it sustains has many chances in favor of being carried to a successful ending. Every one, except perhaps the most fervent Prohibitionist, will be glad to learn, therefore, that this Church has become interested in systematically promoting temperance by the formation of a Church Temperance Society. A similar organization in the English branch of the Church has been productive of much good. The motto is, "Temperance obligatory; total abstinence discretionary." The character of the persons who have interested themselves in the movement is also a guarantee that the work is undertaken in earnest.—*New York Tribune.*

—FIVE of the buildings of the St. Augustine Normal School for colored students at Raleigh, North Carolina, were destroyed by fire, March 6. The loss is about $20,000; insured for $8,400. There were 125 students in attendance, of whom 80 were boarders. The school was in charge of the Rev. John E. C. Smedes. Arrangements have been made to carry on the work of the school without interruption. The fire originated in a defective flue in the chapel. The work of rebuilding will soon be commenced.

—THE $35,000 insurance on building and furniture of St. Mary's School, Knoxville, Ill., is all adjusted and allowed. Besides the insurance on building, $25,000, there will be about $10,000 from the legacy of Mr. Knox. This is about one-half the amount needed for building and fixtures, leaving the furniture to be provided by the Rector.

—THE first public demonstration of the Church Temperance Society in New York City was held in Steinway Hall, on Monday evening, Feb. 26. Secretary Graham has succeeded in enlisting a wide interest in the work, which is supported not only by such prominent Churchmen as Dr. Potter, Cornelius Vanderbilt, and the Cuttings, but by such Presbyterians as Drs. Crosby and Paine, by Rabbi Gottheil, and by philanthropists generally. The *Herald* gives maps of districts of the city "Where Lager reigns," and "Where Whiskey reigns." The objects proposed are, the restriction of licensed places of drinking, numbering now over 9,000, and the suppression of the 1,000 illicit places, so that there may be not more than one saloon to 500, instead of one to 125 of the population, as at present. The sale of liquor to minors, and Sunday opening, are also practices that are to be withstood.—*Standard of the Cross.*

—BISHOP Morris in his annual report speaks with satisfaction of the work of St. Helen's Hall, and of the Bishop Scott Grammar School in Portland. The former had one hundred and eighty-six pupils, and the latter seventy-one. Besides these schools Bishop Morris has an important work in the Good Samaritan Hospital, and another in the Orphanage. He is also trying to establish an Episcopal Residence, centrally located for superintending all these institutions. More money is needed, of course, here as elsewhere, but the good Bishop does not despond. He makes his small revenue go as far as possible, and builds slowly and without debt. It is far wiser, he says, to live within unfinished and unadorned walls, than to decorate and illuminate them with notes and mortgages.—*Living Church.*

—BISHOP HARE, of the Indian Jurisdiction entitled Niobrara, has in operation several Boarding Schools for Indian Children, of which the following is a brief account:

The boarding schools in this Missionary District were begun nearly ten years ago, when the plan of elevating the Indians, by gathering their children into industrial boarding schools, was not in such high favor as it is generally now, and when there was not a single boarding school in all the district. The mission clergy had prepared the way by casting in their lot with the Indians and gaining their good will and confidence. The schools are four in number—namely, St. Paul's, Yankton Reserve; St. Mary's, Santee Reserve; St. John's, Cheyenne Reserve; and Hope, Springfield. They have from the first found a warm support among Church people, and have met each year with increased acceptance among the Indians.

Of one—St. Mary's—Bishop Hare writes:

"St. Mary's School for Indian Girls is situated on the Santee Indian Reservation, about two miles from the Missouri River, and half a mile from the United States Indian Agency for the Santees. The attendance for last year ran at one time to forty, a little over the number that can conveniently be accommodated. The average attendance was thirty-six. Five different tribes were represented there—two of the girls being from Sitting Bull's camp, three being Lower Brules, seven Yanktons, thirteen Santees, and the rest Upper Brules. Miss Ives is the principal of the school, Miss Graves is her associate, Miss Francis has charge of the school-room, and Miss Duval is the industrial teacher.

"The closing exercises were held the 23rd of June. In the girls' sitting-room were displayed samples of their sewing—buttonholes dexterously made, shirt-bosoms, and other mysteries of the needle which only a woman's pen can adequately describe; while out in the yard, under the trees, the girls had spread a feast for their parents and friends, which needed only the common perceptions of our humanity to appreciate.

"Of the school-room exercises, a visitor writes: 'The exercises were in every way creditable to those who took part in them. Varied questions in arithmetic, spelling, grammar, or geography were answered, verbally or upon the black-board, with few mistakes. We could not but remark the singularly distinct, in many cases beautiful, hand-writing of these Indian girls. A very pretty series of calisthenic exercises was performed with regularity and precision, to an accompaniment upon the melodeon; also choruses were very well sung, and several duets played by the scholars.

"'I can hardly speak too strongly of the impression which was produced upon us by this examination. Here are children, brought but a few months ago from the ignorance and filth of a savage camp, from the closest contact with the barbarity of a nomadic and warlike people, who have already shown qualities of intellect and of heart, and have developed habits of cleanliness and order, which reflect credit upon themselves and upon their teachers.'"

The Montana Churchman.

VIRGINIA CITY, MONTANA, APRIL, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.
Advertising Rates on page 16.

The Rev. E. G. PROUT, Editor.

THERE is an error in the list of the appointments of the Bishop, printed on the first page of this number, which was not discovered until all the copies of that page had gone through the press. The following corrections should be noted:

Stevensville and Corvallis, Sun., June 3.
Skalkaho, Monday, June 4.

IT seems to us that in the oft-quoted words of St. Peter—"Grow in grace, and in the knowledge of our LORD and Saviour JESUS CHRIST"—there is more meaning than is ordinarily thought of, and of a different kind. It is of the propriety of conscious growth, of a conscious effort after increase in grace and knowledge. The distinction lies in the consciousness of the effort. In its physical bearing, growth is purely unconscious in every form of organic life. But in the life of mind and heart and soul it is otherwise. There is indeed, here, a growth without our consciousness, but there is also room for the will to work effectively. Increase in this part of our being may come in large part by our own efforts, as our own negligence can retard or stop or turn it back. Therefore is the counsel given, "Grow;" by conscious efforts increase in grace and knowledge. Hence the use made of this counsel, in urging men to be baptized, then confirmed, then to come to Holy Communion, and to keep coming; these being channels of the grace of CHRIST, in which we are not merely passive recipients, but, at least by the co-operation of our wills, active participators. Not by unconscious absorption, but by conscious seeking, shall we find our needed fresh supplies. So we are urged to the practice of Christian graces, that we may become possessed of them. It is no derogation from the power of Divine grace to say that it will not make us virtuous unless we make ourselves virtuous. It is hardly too much to say that the chief effect of grace given unto us is an enabling power; it does not do everything for us, but makes us able, in some degree at least, to do for ourselves.

It ought not to escape attention that there are two directions in which our conscious efforts after growth are to be put in motion. The teacher says, Grow in grace; increase your possession of Christian virtues and your skill in their use; but he also says, Grow in knowledge of our LORD and Saviour JESUS CHRIST. The counsel certainly means this: Use your conscious efforts to increase your knowledge of CHRIST; seek to know about Him, and to know Him. Knowledge of Him is a matter of degree, owing to our varied circumstances and opportunities. The degree of each one's acquirements in this respect is to be all that of which he is capable; and the measure of his capacity is not to be his indolence on the one hand, nor the ardor of his emotions on the other, but his position and circumstances and opportunities. Knowledge of our LORD JESUS CHRIST is very extensive in scope. It ranges from the simplest statements about GOD and the soul, to the deepest intricacies of theological research, or to the highest flights of pious meditation. And for the acquisition of this knowledge, each in his degree, we are to use our conscious efforts.

It may be said, We do all this. We go to Church and hear GOD'S Word read, and the instructions and information which the preacher gives. Is not this to obey the counsel to grow in knowledge? Measurably, Yes; fully, No. This is an illustration of man's tendency to wish to grow by absorption instead of by exertion. We are not undervaluing the public reading of GOD'S Word, nor the work of the preacher. Our point is that these are not all-sufficient; that we need to apply more direct and earnest conscious effort to the acquisition of Divine knowledge, that it may be ours indeed. It is our duty, not to hear only, but to read, mark, learn, and inwardly digest; to *study*, that the measure of our capacity shall be the measure of our knowledge in the things of GOD.

WE have written out the above thoughts to little purpose, if they do not directly point to *Religious reading* and study as a help to Christian people in their Christian life. "Grow in Knowledge," and knowledge is to be gained by getting it, not only by having it thrown at one, who catches what he can and lets the rest go. It is hardly to be considered the full performance of duty by Christian people in this respect that they hear the Bible read in Church on Sunday, or that they listen attentively to the expositions of the preacher. It is hardly enough knowledge about the Church, intimately connected as she is with CHRIST, that is gained by reading about her doings, we should have some knowledge of her being. Nor is all the good effect of the Prayer Book to be realized by its use in Church; it is helpful to have some understanding of the *why* as well as the *what* of that Book.

We urge then Religious reading as a Christian duty, as a means of healthful Christian growth. We are not forgetful that there is a higher mode of knowledge than that of the intellect, but we submit that the pursuit of intellectual knowledge will help to the acquisition of that which is of the heart. Christian people, devoting to Religious reading some portion of their time will be doing a duty, will be enjoying a privilege, the appreciation of which will become keener continually, until the little that the most assiduous are capable of here shall become merged in the fullness of knowledge that shall come when we shall know even as we are known.

WE have a short discourse to deliver, addressed more especially to those of our readers who live at the East; and the following is our text:

"After a year's struggle to enlarge the work and increase the working force in Montana, our numbers will remain the same as at the beginning. It is an up-hill fight. For nearly five months I have been engaged in supplying the places of those who have gone away, and in trying to keep alive work that once gave promise of life. I am "cast down, but not destroyed." I do believe that the promise is now greater than ever before.

"But I want help, and help does not come. I want two or three additional Missionaries, but I dare not write and try to find them, fearing that I cannot support them if they come.

"I have no thought of building Cathedrals; I dare not think of hospitals or schools. I only wish to care for the sheep

that are scattered abroad without a shepherd. The Board of Missions do all they promise and all they can do for Montana. But look over the list of "Specials," and you will see that Montana is named in very few of them.

"I want to do all the Church wishes to have done in Montana. As far as my own efforts are concerned, I will do all that can be expected. But helpers are needed, and helpers cannot be had except means are provided to make them to live. Montana is Macedonia; and Macedonia is calling for your help."

Those who read the *Spirit of Missions* will recognize the above as an extract from a letter from Bishop Brewer, printed in the April number of that Magazine. There is a quiet earnestness about the characteristically studious reserve of the Bishop's language that ought to be effective.

Knowing of the Bishop's embarassments, standing as he does in the presence of golden opportunities with hands so fettered as to be unable to embrace them, we turned first to the April list of "Specials;" and Montana was not mentioned. And then we read the Bishop's letter.

We feel like doing our little to emphasize the Bishop's appeal. Montana is growing in population and resources, but her spiritual growth is not commensurate with that that is material. Why? Because there are not laborers to do the ever growing work. The field is *white*—we wish we could with type indicate the intensity we feel in writing it—*white* unto the harvest, while the laborers that are here can but feebly reap around the edges of the great field.

Montana is indeed a Macedonia, calling for help, and we cannot think the Church will be held guiltless, in the day when an account of the sheep in the wilderness is required, if that help be withheld.

We ask therefore for help; knowing that good work for CHRIST and His Church can be done here if help comes, while without it there must be bitter disappointment. We ask for help, that the scattered faithful may be comforted and fed; that the tide of ungodliness may be stemmed, if not turned back. We ask for help, that thus may be given wings to the prayers of all of us "to the LORD of the harvest, that He would send forth laborers into His harvest."

EDITING this paper is like trying to swing a very large cat in a very small garret without hurting the garret. *Verb. sap.*

The Church at home.

DELAYED NOTES.

BISHOP BREWER confirmed six persons in St. Peter's Church, Helena, on Sunday evening, April 1. He has now started on a trip to the northern part of the territory.

—THE Easter Service in the Episcopal Church was largely attended yesterday morning. The Church was decorated with natural flowers, white roses predominating. The Easter offering to the Pastor was an elegant arm chair on rockers, sumptuously upholstered in cardinal red and old gold, the gift of the ladies of the congregation. A testimonial from the same agreeable source was presented to Judge Ross for his untiring efforts in organizing the choir. This was an elegantly bound edition of his favorite poet Heine's complete works in twelve volumes. A purse of money was likewise presented to Mrs. Horsfall.—*Miles City Press, March 26.*

—THE Rector and Vestry of St. Paul's Church, Miles City, thankfully acknowledge the following donations:

Desk Prayer-Book and Hymnal; given by Geo. Boswell, Cincinnati.

Communion Set—six pieces of plate; given by Mrs. Seyde and the Rev. H. Root, Valley City, Dakota, through Mrs. Burg.

Cut flowers; given by Mrs. Wilkins, Fort Keogh, Miss Nash and Mrs Maples.

A PAROCHIAL school will be established in Helena some time during the coming summer, in connection with the Episcopal Church and under the rectorship of the Rev. F. T. Webb. The school will be of the classical order, including also the common branches.—*Herald.*

IT is safe to say that, in every parish and mission of the Church, there are, to-day, many souls who have been, more or less, aroused by the Services and Instructions of the Lenten Fast.

The cry of an aroused conscience is GOD'S Voice speaking in our hearts; Satan knows this, and when he notes the awakening, he tries his best to lull our souls to sleep again. His favorite and most successful soporific is delay. He lets us feel the force of GOD'S warning, and make our resolutions of amendment; and then tempts us, with many a plausible excuse, to put off—for a while—the positive action necessary to carry our resolutions into effect. He well knows that mere "good resolves" do not weaken his power over us; it is *action* which he fears. Therefore he lets us satisfy our consciences by framing noble, Christian resolutions of reform, and then lures us to delay their execution.

He is trying his favorite plan upon thousands of souls to-day, whose consciences have been aroused by the Services and Instructions of this Lent, and thousands are saying to themselves, "I will confess CHRIST before men, and be joined to Him in Holy Baptism—some day, when I am better prepared;" or, "I will assume, anew, the vows of Christian living, and receive the Gifts of the Spirit, in Confirmation—some day, when I am more fit;" or, "I will begin to fight this or that besetting sin; I will pay, honestly, to the LORD a just proportion of my income; I will be constant in my attendance upon the Services of the LORD'S House, and at His Holy Table; I will strive to learn all that I can about the Church of which I am a member, conquering the conceit and prejudice which has, thus far, held me back; I will use my influence for the Church right earnestly; I will train up my children in the way of the LORD—some day, when this, or that, or the other thing which is now holding me back be removed from my path; it soon will be, and then I shall be *free* to serve my GOD as I know I ought to be serving Him to-day." That very hindrance, which is in your way to-day, was put there by Satan; he has another ready to take its place when it be removed. GOD says "*Act!* Act as your conscience bids you in My Name! Act *now!*" Satan says "*wait.*"

In His Name who died that you might live in Him and He in you, *act* upon the warnings of your conscience. As you love life, as you love your soul, do not listen for one moment more to the Devil's counsel, "wait." "Behold, *now* is the accepted time; behold, *now* is the day of salvation." If it be not *now*, when conscience is calling you to action, *it may be never.*—*Living Church.*

Married.

HOY—SAWYER.—At the Madison House, Virginia City, Montana, on Easter evening, March 25, 1883, by the Rev. E. G. Prout, Miss GERTRUDE I. SAWYER, of Mattoon, Ill., to Mr. LEONIDAS D. HOY, of Bozeman, Montana.

THOMAS—NISBETT.—At the Madison House, Virginia City, Montana, on Tuesday, March 27, 1883, by the Rev. A. D. Drummond, Miss JENNIE L. NISBETT to Mr. HENRY M. THOMAS, both of Sheridan, Montana.

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Poetry.

He Leadeth Me.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand,
So whether in green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my head the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hill-tops high and fair,
I dwell, or in the sunless valleys where
The shadows lie--what matter? He is there.

And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.

So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—*The Outlook.*

Good Reading.

Means of Grace.

The popular theory that the sacraments are signs, but not means, of grace, naturally leads to their depreciation, and to the charge that those who make any more than signs of them, as we, who believe the Prayer Book, do, are devoid of true spirituality, and afflicted with popish tendencies. On the other hand, they who deny that the sacraments are means, or channels, or instruments of grace, find themselves logically compelled to seek grace through something else of the nature of means or instrumentalities; and it is not necessary to bring evidence that the practice of speaking about religion, by men more or less trained to perform that duty, on Sundays and other appointed days, from an enclosure or desk known as the pulpit, is the popular substitute. Multitudes of people there are, who would smile at the novelty, or frown at the futility of a service consisting of the LORD's Supper or a Baptism, without an exhortation. "What's the use?" would be the question. We have been taught to lean upon the sermon, not the sacrament. The sermon stirs us up, stimulates us, feeds us, brings something to us. We *feel* that GOD blesses us in the hearing of His preached Word. But the sacraments contain nothing except what we put into them. They are only forms and signs of realities that are in us before we come to them, and there is nothing like a good gospel sermon to make us feel as we ought to before we come.

Let us look at this rather more carefully and closely.

Here, upon a table before us, stands an array of dishes, containing healthful articles of food. Nature's kindly and bounteous GOD has stored them with all those various forces of nutrition which are indispensable to the sustentation of man's physical nature. That is the Prayer Book view, and the apostolic and catholic doctrine, with regard to all the sacramental ordinances of the Church. A person who has the appetite of a penitent heart, hungering after hidden manna, comes to them to receive what they contain of spiritual nutrition and refreshment, and does receive the inward grace when he partakes the outward form. He brings nothing to the sacrament but receptivity, and what he receives is what GOD has put into and causes to flow through the sacrament.

The other view is that these viands are simply signs or reminders of forces of nutrition that exist elsewhere, and that these forces are chiefly found in the words of persons who are chosen to talk about food, its importance, its value, its indispensability to health. It is the great modern Sacrament of Talk which satisfies soul hunger, and when a Christian is filled with the grace of that sacrament, he comes to the signs, the emblems, the empty vessels upon "GOD's board," and executes a sort of dumb-show of participating in what he has already received from another source. It pleases him, and to a degree profits him, as a reminder of grace previously taken and incorporated, but "only this and nothing more." The benefit is, however, so slight in comparison, and the excitation of pleasurable emotion so insignificant, that he begins to doubt the value of a dumb-show, and concludes that he can get on very well without the imaginary nutrition of empty vessels.

We join in the doubt. We accept the conclusion. Furthermore, we commend our friend to the respectable sect of Quakers, who, starting with his theories, have declined to share his inconsistency, and utterly reject all sign-sacraments, though they also, forced to look somewhere for instruments of grace, do share with him the serious error of dignifying talk with the name and nature of a sacrament.

The tendency of all this error is to impeach the wisdom of our dear LORD. For what wisdom could have been displayed in establishing forms or institutions in the Church which His own Grace, administered through preaching, would train His people to depreciate and disuse? Why should He Who came to do away with a dispensation of mere types and shadows, the figures of good things to come, mark the inauguration of a dispensation of fulfilment by spreading His board with empty vessels—the merest simulacra of blessings elsewhere obtainable.

To our own people, the *Living Church* offers the exhortation that they shun the error, which is as unchurchly as it is unscriptural, that spiritual prosperity, in any deep and real sense, is practicable either to the individual or the parish, without sacramental grace, or that the choicest rhetoric and profoundest logic are a substitute for the blessings of the font and the altar. And for further instruction on this subject, we recommend them to study their Prayer Books.—*Living Church.*

BISHOP COXE, preaching a pointed sermon in New York, said:

"We confront in actual life three mysteries, concerning which there is no light from any source whatever, except that which the Sacred Book furnishes us. The first, the mystery of a good and great GOD; the second, the mystery of the Evil One; and the third, the mystery of our own being. Every generation has its peculiar phase of unbelief and scepticism. The modern researches of science, instead of shaking my belief in an Omnipotent GOD, only strengthen it. The man who professes to be an atheist is, in my opinion, either a liar or a fool. The existence of evil makes us seek very naturally its author. Is it GOD? GOD forbid. Must we seek it in ourselves? Evil as we are, we are not so bad as to be the authors of all evil. The worst men sometimes recoil before great crime. The cause of evil in many men is found in the fact that they neglect to put themselves under the protection of their GOD. We shall never be able to solve the mystery of the contest which is perpetually going on between good and evil, until we shall have departed this life. GOD has shown us that evil exists, and He has also shown us the way of overcoming and conquering it; and though the contest is still going on, the decisive blow that shall eventually overthrow evil was struck eighteen centuries ago, when GOD manifested Himself to humanity by sending into the world His SON."

TWENTY-FIVE hundred people gather at noon every Monday at Tremont Temple, Boston, to listen to the lectures of the Rev. Joseph Cook on themes of Christian philosophy. Last week was the 154th lecture, and the interest was not abated. For how many noons could Ingersoll draw as large an audience, in the same place, to listen to his blasphemy?

—TRUE wisdom, in general, consists in energetic determination.

Church Notes.

Notes on the Kalendar.

The whole period of forty days between Easter-Day and Ascension-Day, except the three days immediately preceding Ascension, partake of the Festal character of the Feast of the Resurrection. Of course, all Sundays are weekly recurring memorials of this great joy; but those in the Easter-tide have yet more of the Easter character than ordinary Sundays. This period, sometimes known as "The Great Forty Days," was one of wonderful brightness and joy and peace. For the malice of the enemies of our LORD had for the time spent itself, and He had triumphed; and His disciples, as they had sorrowed at His apparent defeat, could not but share in the rejoicing at His triumph. He was for forty days with them, "speaking of the things pertaining to the kingdom of GOD;" giving them instructions about founding and carrying on the Church of GOD on earth, about the Ministry and Sacraments and ordinances, about ordering their own lives and the lives of those who should believe on Him through their word. His Passion, with its attendant pain and agony, was accomplished, their special trials had not yet begun. And as they knew that in the agony and struggle past, He had been the conqueror, so did they know, if with some vagueness, yet with certain assurance, that in their tribulations yet to come, they too should be "more than conquerors through Him that loved" them. Doubtless there came to their hearts as a cheering thought, re-enforced with fresh promises of help and strength, the words of the LORD spoken many days before in the midst of deep distress, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

April 1.—The first Sunday after Easter. This is very generally called Low Sunday, as being an inferior Easter. It is the Octave—or *eighth* day—of the Great Feast, and is only less a day of jubilee than is Easter-Day. It is called "Low" in comparison with the high holiday of the Sunday before, but in itself it is a bright Feast, the continuance of the brightness of Easter. It is termed also *Dominica in albis* (White Sunday), being the LORD'S Day on which the newly-baptized wore their white robes for the last time.

The other Sundays after Easter call for no special remark; they are continuations of the Easter rejoicing.

April 25.—St. Mark, the Evangelist and martyr. He was the companion of St. Peter, and is related to have written the Gospel under the direction of that Apostle. He founded or superintended the Church of Alexandria, where he is said to have been martyred in attempting to stop the worship of Serapis, A. D. 64. His body was carried to Venice, A. D. 465. St. Mark is represented with a lion by his side; seated, a fig-tree behind him; strangled; and dragged by the neck.

April 30.—The Rogation Days are the Monday, Tuesday, and Wednesday before the Feast of the Ascension, and are so called because Litanies or Rogations used to be said on them, to invoke GOD'S blessing on the fruits of the earth.

May 3.—ASCENSION-DAY. This is a Feast of very great importance, the prevalent neglect of which is greatly to be deplored. Proper Psalms are provided to be used (at Morning Prayer, 8, 15, 21; at Evening Prayer, 24, 47, 103;) and a Proper Preface in the Communion Office. Every Christian should duly honor it by going to Church, and devoutly communicating.

THE Evangelistic symbols, or symbols of the four Gospels and their writers, are taken from the vision of St. John, in Revelation, iv., 6, 7:

> In the midst of the throne, and round about the throne, *were* four beasts full of eyes both before and behind. And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

The following interpretation may be given: The angel with human face, assigned to St. Matthew, alludes to the humanity of our LORD, on which this Evangelist especially dwells.—The lion of St. Mark represents the royal character of the Son of David.—The ox, or calf, of St. Luke sets forth the sacrificial nature of the Redeemer.—The soaring sublimity of St. John is expressed by the eagle.

—ESPECIALLY let me plead for Ascension Day. By the Christian, surely, our Blessed LORD'S triumphant consummation of His Redemptive work should be as sacredly commemorated as His lowly birth in entering thereupon. Why neglect Ascension Day then any more than Christmas? Here, where we are establishing precedents, and starting customs, and forming habits, I beg the clergy to hear and heed my repeated request that if possible, in each and all their Churches and Congregations, on every Ascension Day, they will have full services and celebrate the Holy Communion.—*Bishop Tuttle's Address to Convocation, 1880.*

—"YE are to take care that this child be brought to the Bishop to be confirmed." This is addressed to the Sponsors in Baptism. Do they bring the child? No; they always wait for the minister to come after the child, and often don't help him even then.—*Church Helper.*

Do You Remember Ascension-Day?

Christians, are you indeed mindful of your ascended Lord? *Are you*, if you pass over this day which is the pledge of so great blessings to your soul? Think for a moment—

Upon what can you rest any hopes of passing into the Heavens? Only upon the *Ascension* of CHRIST in your nature; it is only because He hath taken your manhood into heaven that *you* can hope to ascend thither.

Do you look to His promise, "I go to prepare a place for you?" He could only fulfil that by His *Ascension*.

Do you hope for the sanctifying grace of the Holy Spirit? It was only at His *Ascension* that our LORD received that Gift for men. "If I go not away the Comforter will not come unto you; *but if I depart*, I will send him unto you."

Do you trust in the Intercession of CHRIST, in His Mediation at the Right Hand of GOD? It is only through His *Ascension* that He intercedeth for us in heavenly places.

If we celebrate His lowly Birth of suffering, the beginning of His love, shall we not remember His triumphant Ascension, the crowning end of that love? And on what day can it be more suitable for us to hold Blessed Communion with Him than on this day of His departure from us, that we may still be one with Him, our ascended LORD? The Church teaches us this, by marking it with a special Preface in her appointed Service.

Great care and pains have been taken in the Church of GOD, that fitting respect should be paid, and that the day which commemorates His return to the right hand of the FATHER should have all honorable observance. Proper Psalms, a special Collect, Epistle, and Gospel, special Lessons and a Proper Preface, these are marks of the Church's care in making provision that the Ascension should not be allowed to fade out of men's minds. Churchmen and the faithful should honor the event with all the solemnities for which the Church makes provision, and all the accessories of ritual observance that belong to the full recognition of this divine truth.—*The Standard.*

—THE Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, "Go and sin no more, and I will not condemn thee;" it says at once, "Neither do I condemn thee; go, and sin no more."

—THE old negro preacher was more than half right when he said, "Bredderin, if we could all see into our hearts as the Lord does, it would mos' skeer us to death."

Miscellany.

—Mr. Darwin was not regarded as a Christian; but he had the greatest respect for all that was good in Christianity, and was great enough to acknowledge it. This is the way he answered some shallow critic of foreign missionaries: "They forget, or will not remember, that human sacrifices, and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children,—that all these have been abolished; and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.

—A noted punster in the West of England has been asking why the new Archbishop will certainly show himself favorable to the Papacy; and he says that the answer is: "Because he is a Truroman."

—We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features; any meanness or sensuality to imbrute them.—*Thoreau.*

—The Boston *Congregationalist* characterizes as "too good to keep," a story that one of the oldest and ablest of the Unitarian ministers in that vicinity, when recently asked "What do Unitarians believe?" replied, "They believe that eighteen hundred years ago, in Bethlehem of Judæa—nothing particular happened!"

—If God sent His own, natural, only-begotten and beloved Son, in all the dresses of poverty and contempt; that person is vain, who thinks God will love him better than He loved His own Son, or that He will express His love any other or gentler way than to make him partaker of the fortune of His eldest Son.—*Jeremy Taylor.*

—"I have been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."

—A disagreeable man is one whose idea of fun differs from yours.

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Montana Churchman *is intended to convey to its readers as full and accurate information as can be obtained about the condition and growth of Church work in the Territory; to contain such items of News about the Church at large as may be deemed of interest to Church people at home; to set forth some thoughts and suggestions likely to be helpful in the Christian life; in fine, to use the great power of the Press, to the utmost of our ability, for the Glory of* God *and the good of His Church, and, thereby, for the welfare of souls.*

The Montana Churchman *is edited and published by the Rev. E. G. Prout, at Virginia City, Montana, under the patronage of the Missionary Bishop of Montana, and with the sanction of the Convocation. News and notes contributed by the Bishop and the several Clergy of the Territory, in regard to their respective fields of labor, will be a feature of the paper.*

The price of the Montana Churchman *is $1.00 per year, postpaid. For the present all subscriptions will be considered as beginning with No. 1, (March, 1883.) Subscriptions are respectfully solicited.*

A limited number of Advertisements will be inserted at the following rates:

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Address all Communications, Business Letters, etc., to

The Rev. E. G. PROUT,
Virginia City,
Montana.

—One of the missionary posts of the Domestic Committee is at Tombstone, Arizona. How the place came by its name is a natural cause of wonderment. The New York *Tribune* tells the story, that a prospector a few years ago, in desperate circumstances, penetrated the country of the hostile Apaches, receiving the farewell warning that "all his party would find would be their tombstone." They located rich claims, of which in May 1880 they sold their share for a round million. The leader of the party was accorded the right to name the place, and so perpetuated the memory of the warning he had defied. While miners are reckless of euphemy, it is well that missionaries are willing to sacrifice scruples of taste for the sake of following them. But the name of Tombstone must imply an epitaph upon any other refining influences than those of the Church.—*Standard of the Cross.*

—Dumpsey went hunting the other day and took Johnny with him. They saw a rabbit and Dumpsey drew up and shot. The cap exploded and there was a long splutter, and finally, just as Dumpsey took the gun down, the charge went off. When they got home the folks asked Johnny what luck they had had. "Oh," said Johnny, "papa saw a rabbit, but his gun stammered so he couldn't hit it."

—"The best remedy against an ill man is much ground between both."

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, May, 1883. No. 3.

Kalendar.

May, 1883.

1. St. Philip and St. James. (Rogation Day.)
2. Rogation Day.
3. ASCENSION DAY.
6. Sunday after Ascension.
13. WHITSUN-DAY.
14. Monday in Whitsun Week.
15. Tuesday in Whitsun Week.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. TRINITY SUNDAY.
27. First Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Helena, Sunday,	May	6.
Blackfoot, Tuesday,	"	8.
Deer Lodge, Whitsun-Day,	"	13.
Philipsburg, Tuesday,	"	15.
New Chicago, Wednesday,	"	16.
Missoula, Trinity Sunday,	"	20.
" Sunday,	"	27.
Stevensville and Corvallis, Sunday,	June	3.
Skalkaho, Monday,	"	4.
Missoula, Sunday,	"	10.
Butte, Sunday,	"	17.
Glendale, Wednesday,	"	20.
Dillon, Sunday,	"	24.
Argenta, Tuesday,	"	26.
Bannack, Wednesday,	"	27.
Silver Star, Friday,	"	29.
Sheridan and Virginia City, Sunday,	July	1.
Madison Valley and Virginia City, Sunday,	"	8.
Virginia City, Sunday,	"	15.
Sterling, Monday,	"	16.
Red Bluff, Tuesday,	"	17.
Pony, Wednesday,	"	18.
Harrison, Thursday,	"	19.
Bozeman, Sunday,	"	22.
" Sunday,	"	29.
Hamilton, Monday,	"	30.
Gallatin City, Tuesday,	"	31.
Radersburg, Wednesday,	Aug.	1.
Centreville, Thursday,	"	2.
Bedford, Friday,	"	3.
Helena, Sunday,	"	26.
(CONVOCATION OF MONTANA.)		
Billings, Sunday,	Sept.	2.
Miles City and Fort Keogh, Sunday,	"	9.
Glendive, Sunday,	"	16.

The Bishop's Record.

Last month's record left me at Fort Keogh. On the Sunday before Easter I held service in the morning in the Chapel at the Post, and administered the Holy Communion. In the evening the service was at Miles, and the congregation filled the Chapel.

The next day I turned my face westward, and reached Bozeman Tuesday afternoon. The remainder of Holy Week was spent in assisting the Rev. Mr. Lewis in his services. The Easter services were very interesting, notwithstanding the weather had turned cold, and snow had fallen the day before. There was the largest number of communicants ever known in the history of the Mission, and the combined offerings of the congregation and Sunday School for Domestic Missions amounted to more than fifty dollars. Last year, St. James', Bozeman, headed the list of Montana offerings for Domestic Missions. It looks as though it would do the same this year. But I should like to see Helena and Butte do better. Not that I think more of St. Peter or St. John than I do of St. James. But the Church in Helena and Butte is stronger than in Bozeman. And strength ought to show itself in good works.

They are making preparations to build a Rectory at Bozeman during the coming season. The stone for the foundation and the lumber are already on the ground. It is to be of brick, and these are not yet burned. But I trust that the coming fall will bring us the third Rectory in Montana.

On Easter Monday morning I took the stage again, and Tuesday night brought me to my home, after an absence of six weeks.

The first Sunday after Easter I spent with the Rector of St. Peter's, Helena, confirming a class of six in the evening. This Parish is doing well under its new Rector. He will soon have his family with him and be settled in the Rectory. Plans for the future development of Church work are forming. The ladies are working faithfully in their Society. The Sunday School is in good condition. In all respects the outlook is most favorable.

Monday morning, April 2d, I started northward. The snow that had fallen was melting, the roads were in bad condition, and the stage was a "dead axe." I have taken easier and pleasanter journeys, but not many harder ones. I reached Fort Shaw the next morning, after twenty-five hours of continuous riding through mud and over mountains, sleepy, tired, lame, sore, mud-bespattered, and hungry. But the warm welcome given me at Shaw atoned for all, and the discomfort and weariness of the stage ride were soon forgotten.

I had appointed a service at Florence for Wednesday morning, and expected to leave Shaw Tuesday afternoon to keep the appointment. But the roads were in such condition that it was thought a congregation could not be gathered on a week-day evening in a sparsely settled district. Therefore that service was reluctantly abandoned. So I devoted part of the day to sleep instead of taking a stage ride up the Sun River Valley. Sunday is the best day for services in these places. But the Calendar will have to be very much changed before there will be Sundays enough in the year for the purpose.

The remainder of the week was given to correspondence and to visiting at the Post and in the Sun River Valley. On the Second Sunday after Easter I held service morning and evening at Shaw, and in the afternoon at Sun River Crossing. At the morning service the Holy Communion was administered to thirteen persons. We have fourteen communicants at Shaw and five at Sun River Crossing.

Tuesday, April 10th, I came to Benton. Mr. Blackiston went to Butte the first of March. I expected the Rev. John Gray as his successor to be on the ground on my arrival. Instead I found a letter from Bishop Spalding, asking me to release Mr. Gray from his engagement. Not wishing to injure another Bishop's work nor to bring an

unwilling man to Montana, I complied with the request. And now I am in correspondence with another man, not knowing what the result will be. The field ought to be supplied at once.

I stopped in Benton two days and then went on to Fort Assinnaboine. Colonel Ilges, the commanding officer, most kindly sent an ambulance for me. The journey occupied two days. The intervening night was passed at the Coal Banks, where there is a stage station, a government barn, and a small telegraph office. The station was full; there was only the floor to sleep on in the telegraph office; and so I slept in the stable. But wrapped in my buffalo coat, with one buffalo robe to rest on and another to cover me, I passed the night in reasonable comfort. At all events, I have been far more uncomfortable when camping out in the Adirondacks of Northern New York. The hardships of missionary travel are no harder than those of a fishing excursion. Saturday afternoon brought me to the Post, where I was warmly welcomed and most generously entertained. Sunday, the Chaplain most kindly placed his Chapel at my disposal, and I held service morning and evening, administering the Holy Communion to fifteen persons and baptizing two children. We have twenty communicants there. For two years Mr. Blackiston has given one service a month at Assinnaboine. But many of our people there are expecting to go East on leave, the coming season. For that reason, it was not thought best to arrange for Mr. Blackiston's successor to go there. I shall try to provide for his going to Shaw and Sun River instead.

Tuesday, I returned to Benton. Since then I have been fully occupied in arranging the work for the coming man, whoever he may be. I have baptized two children and married three couples here. Yesterday we had two services, with the Holy Communion in the morning. The congregations were good.

There is good promise for the Church in Benton. All that is now required is an efficient man to undertake the work. May GOD send us the man we need right speedily!

L. R. B.

Fort Benton, April 23, 1883.

St. Peter's, Helena.

From a Correspondent.

A beautiful new Altar was presented to this Church by Bishop Brewer in January. The material is black walnut, finished in oil. It is of the Gothic pattern. In the three panels which form the front of the Altar are carved in relief the three monograms of our LORD: XP, IHS, and AO; while on each end panel is the *Fleur de Lis*. On the Re-Table are carved, in old English characters, the words HOLY, HOLY, HOLY. The work was done by Mr. Ketchum, of this city.

Just before Lent, the ladies of the Parish made and presented to the Church a set of richly embroidered purple hangings for the Altar, Lecturn, and Pulpit. We still need to have the red set completed; and then, when we get a white set for the high Festivals, and a green set for Trinity season, we shall be well supplied.

The Rev. M. N. Gilbert, of St. Paul, formerly Rector of this Parish, has a handsome stone font to present to the Church, as a memorial to his father. He is awaiting the completion of the railroad to this point, that it may be shipped with greater safety and at less expense. This will supply a want which has long been felt in the Church. It is hoped that, in time, others will be moved by a similar spirit, to erect useful and lasting monuments to the memory of departed friends, which will at the same time add to the beauty and attractiveness of the Church. In this line, memorial windows, a brass Altar Cross, some new Alms basins, and a brass book-rest for the Altar are suggested.

The ladies of the Parish are working away bravely and diligently to pay off the debt on the Rectory. An offering was also taken for this object on Easter, which amounted to $170. Besides this the ladies have pledged about $200, which is to be raised by small monthly subscriptions during the year.

The offering at the Children's Service on the evening of Easter-Day amounted to about $60, of which $45 represented the Lenten savings of the children, and was given in addition to their regular Sunday offerings, many of them having worked with their own little hands and feet to earn something to give to the LORD on Easter-Day. Part of this offering was given especially for the General Mission work of the Church, and was forwarded to New York to the Secretaries of the General Committee. The remainder was devoted to the purchasing of a chair for the chancel, to correspond with the Bishop's chair, which was given by the Sunday School last year.

The Sunday School is in a prosperous condition, but might be made far more effective, were there a sufficient number of faithful teachers to be had. The average attendance is at present about 135. This might readily be increased to 175, or even 200. But owing to lack of teachers and to irregularity on the part of some who do teach, many of the scholars stay away or go to other schools.

Since January 1st, there have been thirteen Baptisms in the Parish, and eleven names have been added to the list of communicants.

NOTES.

—THE Journal of Convocation for 1882 is ready for delivery, and will be sent out as fast as the Parishes and Missions pay to the Treasurer their several assessments.

—A JAPANESE tea party was given on the evening of April 28, in the basement of St. Peter's Church, Helena, under the supervision of Mrs. W. C. Child, assisted by Mesdames Brewer, Gates, Kinna, Robinson, and Jurgens, and Miss Birdie Rumley. It was an interesting entertainment and proved very successful. There was a large attendance and the evening passed pleasantly. The Apollo Club members were present during the evening, and added some of their excellent musical selections to the attractions of the cheering cup. Supper was served at 11 o'clock to the participants in the Odd Fellows' anniversary ball. The net proceeds will be over $100.

—IT is announced that the Rev. F. B. Lewis, of Bozeman, will hold Services in Billings on the third Sunday in each month. This arrangement is to last only until a resident Clergyman can be sent to Billings.

—A PARISH Guild has been organized in St. Paul's Mission, Virginia City, by the ladies of the Parish, under the name of "St. Paul's Guild." The officers are: President, Mrs. J. M. Knight; Vice President, Mrs. F. Harrington; Secretary, Miss L. M. Fitch; Treasurer, Mrs. H. S. Howell; Executive Committee, Mrs. W. Raymond, Mrs. H. Elling, and Mrs. H. N. Blake. It has been decided that the Guild will give an Ice-Cream and Fruit festival on July 4, for the purpose of raising funds. Also a "Church Basket" has been instituted and is in the hands of an able and earnest committee. The Guild will try to keep the Basket full, while using every effort to keep emptying it. A considerable debt remains on the Church, and the Guild is going to work with a will to pay it off.

—A MEETING of the Church Committee of St. Matthew's Mission, Glendive, was held on Saturday, March 10. The Treasurer reported funds in hand and cash subscriptions to the amount of $500. A Church Building Committee was appointed, and instructed to obtain plans and estimates for a Church building and report at the next regular meeting. The people at this point are working faithfully. During the past winter the ladies have succeeded in paying for their new Church organ. Sunday School has been held each LORD'S Day, under the superintendence of Mr. Tingle, the Lay Reader, assisted by Mr. and Mrs. Lawrence.

—AN entertainment given by the ladies of St. Luke's Guild, Billings, April 12, netted $80.

A TABULAR CONSPECTUS OF THE STATE OF THE CHURCH IN MONTANA,

AUGUST 1, A. D. 1882.

This Table is taken from the Journal of the Second Annual Convocation of Montana, and exhibits the Statistics of Church work in Montana for the year ending Aug. 1, 1882, so far as reported to that Convocation. It is reproduced here as being convenient for reference and interesting to many who may not have an opportunity of examining the Journal.

	Clergy.	Church Buildings.	Baptisms. Infant.	Baptisms. Adult.	Baptisms. Total.	Confirmed.	Communicants.	Marriages.	Burials.	Public Services.	Holy Communion.	Sunday Schools. Teachers.	Sunday Schools. Scholars.	Offerings.	Value of Church Property.
Helena, St. Peter's,	* 2	1	44	11	55	20	145	11	13	191	20	17	146	$ 4,325 99	$ 17,000 00
Virginia City, St. Paul's,		1	3	....	3	....	22	....	6	82	17	9	60	1,051 11	4,150 00
Madison Valley, Trinity,		....	....	....	....	....	10	1	....	10	2	....	....	101 75	.....
Sheridan, St. Luke's,	1	....	....	....	....	10	7	....	....	6	1	....	....	106 90	50 00
Dillon, St. James',		....	1	....	1	....	8	1	....	24	4	....	....	935 71	1,075 00
Butte, St. John's,		1	5	....	5	2	....	....	....	....	....	....	....	....	....
		1	19	3	22	18	92	3	13	111	14	10	100	6,623 45	15,000 00
Glendale, St. Mark's,	1	....	1	....	1	1	10	1	1	26	1	....	....	364 80	.....
Deer Lodge, St. James,	1	1	8	....	8	4	20	1	7	67	12	4	40	827 32	5,450 00
Philipsburg, St. Andrew's,		....	....	1	1	....	2	....	....	20	1	1	18	342 00	.....
Bozeman, St. James's,	1	1	8	....	8	3	42	7	10	134	15	10	67	1,419 05	3,402 80
Missoula, Holy Spirit,	1	....	9	2	11	4	22	1	4	116	13	....	....	660 75	2,230 00
Fort Benton, St. Paul's,	1	1	20	3	23	6	26	5	6	104	14	3	26	2,330 73	6,000 00
Fort Assinnaboine,		....	1	....	1	....	15	....	....	....	....	....	....	282 00	.....
Fort Shaw and Sun River,		....	6	3	9	5	17	....	....	29	2	4	30	284 69	.....
Deep Creek and Centreville	1	....	....	....	....	1	7	....	....	7	1	....	....	25 50	.....
Jefferson and Boulder,		....	....	....	....	....	....	....	....	3	....	....	....	11 00	.....
Miscellaneous,		....	13	5	18	3	40	....	2	17	....	6	40	197 21	.....
Totals, ..	9	7	137	28	165	67	485	31	62	947	117	64	527	$ 19,889 96	$ 54,357 80

* Including the Bishop.

—STEPS will probably be taken shortly to build an Episcopal Church here. We understand a clergyman in Brooklyn, N. Y., is prepared to subscribe liberally to this object, and as there is a large number of adherents of this Church in Billings, no doubt a sufficient sum can be raised without difficulty.—*Billings Post.*

CLERGY IN THE MISSIONARY DISTRICT OF MONTANA.

MAY 1, A. D. 1883.

The Rt. Rev. L. R. Brewer, S. T. D., Helena.

The Rev. E. G. Prout, Virginia City.
—— Geo. Stewart, Missoula.
—— S. C. Blackiston, Butte.
—— H. E. Clowes, Helena.
—— Wm. Horsfall, Miles City.
—— S. D. Hooker, Helena.
—— A. D. Drummond, Dillon.
—— F. T. Webb, Helena.

—WHATEVER GOD has given us in a promise we should give back to Him in a prayer.

The Church at Large.

—A PRIVATE meeting of very wealthy Churchmen of New York recently took in hand very vigorously the matter of raising $1,000,000 for the American Church Building Fund.

—A LADY at the South writes as follows in reference to the Church at her home: "In our town we have a Ladies' Aid Society, who by their efforts alone have paid off, with the exception of a very small sum, a debt of several hundred dollars which was due on the building. One old lady of eighty knit over three hundred pairs of gloves herself for the Church Basket."

YUNG WING, a Christian, and a graduate of Yale College, who married some years ago in Hartford and is now a resident there, has received the appointment of chief magistrate of the city of Shanghai. Such an event can but have a great influence on the extension of Christian civilization in China.

—THE Lutherans of this country, and especially the Swedes, are discussing very much the question of an Episcopate for themselves.

—THE Convention of the Diocese of Indiana, on the 7th of March, unanimously elected as their Bishop the Rev. Isaac L. Nicholson, S. T. D., Rector of St. Mark's Church, Philadelphia. It was an eminently fit selection, but was at first declined by Dr. Nicholson, after some weeks' consideration, on the ground of the confusion and possible backset that would result in his Parish. He has now however withdrawn his declination, and without definitely accepting the bishopric of Indiana, has gone on a visit to that Diocese. It is most earnestly hoped that he will finally accept.

—AT the last General Convention, in 1880, a Committee was appointed on the Enrichment of the Liturgy. The Committee has held several meetings, and has concluded its work. A Report has been prepared, to be presented to the next General Convention, which is to meet in October of this year. It is announced that a few copies of the Report will be for sale at $5.00 a copy.

—CANON WILKINSON, bishop-elect of Truro, has just been presented with a pastoral staff. The presentation was made by Lord Ashley, the eldest son of the Earl of Shaftesbury. This fact is very significant, as Lord Shaftesbury is the recognized lay leader of the extreme Low Church Party.

—THE Revision of the Old Testament is promised in the Autumn.

—A NEW monthly paper, called *Church Mission News*, in the interests of Foreign Missions, is published by Archdeacon Kirkby, at 22 Bible House, New York; price 30 cents a year.

—IF clergymen will become editors, they must expect the usual treatment accorded to these useful men. The Rev. Dr. J. M. Reid, of the Methodist Missionary Society, tells this good story about himself: While he was engaged in editorial work, he was invited to preach in Chicago. As he took a seat early, in a pew, to meditate on his sermon, he discovered that a prayer-meeting was going on in the adjacent room, and that he could overhear what was said. Presently a loud and lusty brother engaged in prayer, and the bulk of the petition was for the preacher of the evening, who was listening. After touching on various matters in which he thought the LORD needed information, he said: "O LORD, bless him who is to speak to us this evening. He is a poor, weak man, but make him a power. Bless his message. We know that he is only an editor, and that he is rusty; but do, LORD, rub the rust off."—*N. Y. Tribune.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, MAY, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

A limited number of Advertisements will be inserted at the following rates:

STANDING ADVERTISEMENTS.

1 inch, per year,	$ 5.00
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3 " " "	12.00
4 " " "	15.00
½ Column,	16.00

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1 inch	$ .75
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THE Committee on Assessments for Convocation Expenses has adopted the following schedule, the several amounts of which are now due and payable to the Treasurer, Mr. S. J. Jones, at Helena:

St. Peter's, Helena,	$ 8 40
St. James', Deer Lodge,	2 80
Holy Spirit, Missoula,	2 00
St. Paul's, Virginia City,	2 80
St. James', Dillon,	1 20
St. James', Bozeman,	4 00
St. John's, Butte,	6 00
Trinity, Madison Valley,	60
St. Luke's, Sheridan,	60
St. Paul's Fort Benton,	4 80
—— Fort Assinnaboine,	1 20
St. Paul's, Miles City,	4 80

E. G. Prout, *Sec'y*
S. J. Jones, *Treas.* } *Committee.*

From a letter which we have received from a clergyman who knows whereof he writes, we venture to make the following extract, on account of its suggestiveness:

"We have *thirty* names on our list of communicants, and out of that number it is with difficulty that we can get *three* to teach in Sunday School. Most of these are faithful and self-sacrificing. But what shall we say of the *twenty-seven*, many of whom might be working in this part of the LORD'S Vineyard? Parents, unfaithful to one of their most sacred duties, leave the religious training of their children to the Sunday School, and the Church must try to make up for the parents' neglect. But how is she to do it, if the communicants do not take sufficient interest in the Church to see that CHRIST'S hungry lambs have a single wholesome meal on the LORD'S Day? If every communicant of the Church would make the Sunday School a special subject of intercessory prayer every day, we should soon see a change for the better."

While preserving as nearly as possible the proportions, we have changed the numbers, to make the extract more impersonal. Proportions vary of course in different fields; but if our readers will change the different numbers to the corresponding numbers in their respective parishes, they will not be far wrong.

Our correspondent's letter opens up a fruitful subject for discussion and reflection. There is perhaps no parochial problem whose solution is more difficult than that connected with Sunday School work.

Of course, in one view, the Sunday School is but a poor substitute for much better agencies of religious instruction which have gone nearly out of use, and perhaps to this fact can be traced the difficulties met with in successfully operating it. These nearly disused agencies are home teaching by parents and sponsors, and the public catechizing of the children in the Church by the Parish Priest. They are the natural and Churchlike way of training up Christian children in the nurture and admonition of the LORD, and for them the Sunday School is a poor substitute. Not that it is ineffective, but that its effectiveness at its best development is not equal to that of the older method. But Robert Raikes, it is commonly said, invented the Sunday School, and to it by degrees have been relegated the duties which before were acknowledged to rest upon parents and sponsors and pastors.

In another view, the Sunday School is a substitute, more or less effective, for the absence of all religious nurture. After the troublous times of the Puritan uprising in England, a new state of things came about, and has been continued in this country in an exaggerated form, in which large numbers of the young are spiritually orphans, left unbaptized, with parents careless, and without godparents; and the number of such has grown beyond the power of the clergy to deal with. It was to afford something of a remedy for this state of things, with its evil results, we think, that the originator of the Sunday School, whoever he was, began his work. It seems to have been the intention that those whose time and care were not all occupied at home should thus be enabled to devote some of their leisure to providing some food for the lambs of CHRIST otherwise unfed. And in this view the Sunday School, as a Missionary agency, had a definite place and a laudable purpose, being to supply care to those who from their circumstances would otherwise be uncared for. But being begun it was found convenient for the indolence of parents and pastors to devolve upon it the offices for whose performance they were themselves responsible.

Now, however, it is no longer a question as to whether a certain needed end could not be better attained in some other way. The place of the Sunday School in the Church's machinery is fully established; the question for us now is how to use it to produce the best effect. It is not now possible to do without it, nor is it now desirable to remove it from our system if it were possible. Yet the foregoing thoughts are not purposeless speculations, nor the expression of vain regrets for what once was. They serve at least to point out definitely the aim which we should have in our Sunday School work. This is precisely the same intended by the older method of home instruction and public catechising. The Sunday School is indeed a comparatively new agency, but not with a new object. That object is to feed the lambs of CHRIST with food that is convenient, suitable, healthful for them. It is, so far as teaching can accomplish it, to make good Christians of them; to instruct them in the manner of good living and in the motives to a godly life; to make them more and more to understand their duty to GOD, and their duty their neighbour, and why there are such duties; to make them fit subjects for Confirmation, and worthy partakers of the Holy Communion; to teach them the Church Catechism in its fulness.

But there are numerous disheartening difficulties in the way. And perhaps not the least is the one to which attention is called in the extract given above, the apathy of a large portion of our communicants.

They seem to forget that the children are the redeemed of the LORD as truly as themselves are; that they are, actually or possibly, as much members of the Body as those that are grown up, and that "if one member suffer, all the members suffer with it." The trouble of the instruction having been lessened by the substitution of the Sunday School for the older method, in which every Christian home was a school of Christian nurture, there appears something of a tendency to release oneself from all of the trouble by leaving the Sunday School to be carried on by the few whose zeal and devotion urge them to the task. Meanwhile these latter are overwhelmed with their work, are unable to do more than as it were to merely scratch the surface of the soil in which they are trying to sow for the Master the good seed of His Word, instead of being able to apply the honest and thorough tilth by which comes fulness of fruit-bearing. Is it any wonder that our Sunday School work is disheartening?

Since the Sunday School has taken the place of the home teaching and the public catechising, it has become a recognized Church agency, to be upheld and carried on as vigorously as any other part of the Church's work. It is the nursery of young Christians, and, we submit, offers duty to all the members of the Church of CHRIST. We submit that that duty is not discharged by a more or less hearty commendation of the labors of those who are applying their hands to the work. We submit that an active interest in what has come to be the recognized means of Christian instruction for the young is not a thing which one may add to one's religious life as an additional grace, not necessary to the religiousness of of that life, but that it is a *duty* without the performance of which the religious life comes short of its true measure.

Our correspondent makes an important suggestion. We cannot all be active workers in the Sunday School. But we can all help it by our prayers. The poet says

> "More things are wrought by prayer
> Than this world dreams of."

and a wiser than he has told us that "the fervent effectual prayer of a righteous man man availeth much." But we must not forget that prayers to be real must go hand in hand with deeds. To illustrate by anecdote:

In a certain colored congregation a missionary address had been delivered that had excited great interest, and a collection was taken. Meanwhile a hymn was sung, and one elderly woman was observed to join in the singing with the utmost abandon of extreme enthusiasm. Indeed the ecstasy of her fervor was so great that she closed her eyes and threw back her head while shouting her song, so that she did not see the collector when he came near for her offering. Says he, "See heah, Aunt Sally, what's de use of singin' 'Fly abroad thou mighty Gospel!' if you don't help give wings to make it fly?"

WE do not design nor desire to supplant in our Territory the general Church papers of our land. We shall endeavor to gain circulation for the MONTANA CHURCHMAN, to push it, selfishly perhaps, yet urgently. But we shall try to be constant in urging the taking and careful reading of the larger Church Periodicals. There is a certain analogy between politics and religion. They deal with things similar though different. They have to do with the welfare of corporate bodies: the one the body politic, the civil association of which every man is a component; the other the Body of CHRIST, of which every Christian is a member. Now we see that in the body politic those who desire to be well-informed citizens, capable of performing intelligently the duties which devolve upon them as members of that body, do not grudge the dollars nor the hours consumed by the newspapers. The analogy between the body politic and the Body spiritual suggests that Church people would do well to emulate good citizens of the state in their thirst for knowledge; that they ought to strive in every way to perfect themselves to the utmost in the understanding of their duties as members of the Body of CHRIST; that they should read of the doings of the Holy Catholic Church throughout all the world with a portion at least of the avidity with which men study the records of crime in their own land. We cannot expect them to do this in the MONTANA CHURCHMAN. It is of necessity too small, and its issues too infrequent. Therefore we urge the circulation of the large Church weeklies. They are little less than necessary to every one who wants to be an intelligent Christian.

We copy the following from the *Iowa Churchman*, making two obvious verbal alterations to adapt the extract to this Territory:

Every Church family should have its Church Almanac, its Church paper, its Church Missionary publication (The Spirit of Missions, 22 Bible House, New York City, $1.50 per annum), its Church Review, its Church books and tracts, and, in *Montana*, the MONTANA CHURCHMAN besides.

—There is one place in this world where all are welcome and all are bidden to come. It is the LORD's House and the LORD's Table. There is one place of passage and one gateway out of this world through which all must pass. It is the grave and the gate of death. There is one life beyond this world for which all long and which all hope to attain. It is the life eternal with GOD. There is one Bread with which all may be fed, and by which all may be strengthened for the one passage unto that one life. It is the Living Bread which cometh down from Heaven.

—THE first Sunday law on record was made by Constantine the Great in the first quarter of the fourth century, and ever since that time Sunday has been more or less fortified as a non-secular day in Christian countries by civil legislation.

Married.

BROWNE—WRIGHT—At Fort Benton, Montana, on Wednesday, April 11, by the Rt. Rev. L. R. Brewer, Miss EMMA A. WRIGHT to Mr. DAVID G. BROWNE.

PATTERSON—PRATT—At Fort Benton, Montana, on Wednesday, April 18, by the Rt. Rev. L. R. Brewer, Miss LOUISA E. PRATT to Mr. GEORGE D. PATTERSON.

ROGERS—WRIGHT—At Fort Benton, Montana, on Monday, April 23, by the Rt. Rev. L. R. Brewer, Miss PHEBE J. WRIGHT to Mr. ALFRED E. ROGERS.

MCFARLAND—MILLER.—In Helena, Montana, on Thursday, April 26, by the Rev. F. T. Webb, Miss MARY MILLER to Mr. J. H. MCFARLAND.

ROTE—LAMPSON—At the Corinne Hotel, Dillon, Montana, on Tuesday, May 1, 1883, by the Rev. A. D. Drummond, Mrs. LYDIA LAMPSON to Mr. ORVILLE W. W. ROTE, both of Glendale.

Died.

CLARK.—At Bozeman, Montana, on Friday, April 27, 1883, GEORGE HENRY CLARK, aged 47 years, 8 months, and 26 days.

Mr. Clark, in 1864, came from Colorado to Virginia City, where he resided almost continuously for nearly 18 years. Last summer he removed to Bozeman. At his request, his remains were brought to Virginia City for interment, and were buried from St. Paul's Church, on Monday, April 30.

Poetry.

"As I Have Loved You."

The feast was spread, the solemn words were spoken;
Humbly my soul drew near to meet her Lord,
To plead His sacrificial body broken,
His blood for me outpoured.

Confessing all my manifold transgression,
Weeping to cast myself before His throne,
Praying His Spirit to take full possession,
And seal me all His own.

On Him I laid each burden I was bearing.
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring,
All on His heart I left.

"How could I live, my Lord," I cried, "without Thee?
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?

"O show me how to thank Thee, praise Thee, love Thee,
For these rich gifts bestowed on sinful me;
The rainbow hope that spans the sky above me,
The promised rest with Thee!"

Sudden, before my inward, open vision,
Millions of faces crowded up to view,
Sad eyes that said, "For us is no provision;
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Give *us!*" they cry, "Your cup of consolation
Never to our outreaching hands is passed;
We long for the Desire of every nation,
And oh, we die so fast!

"Does He not love us too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of His grace; oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service Thou dost show to me?
Dost Thou to me entrust Thy bread for breaking
To those who cry for Thee?

"Dear Heart of Love, canst Thou forgive the blindness
That let Thy child sit selfish and at ease
By the full table of Thy loving kindness,
And take no thought for these?

"As Thou hast loved me, let me love; returning
To these dark souls the grace Thou givest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee!

"Nor let me cease to spread Thy glad salvation,
Till Thou shalt call me to partake above,
Where the redeemed of every tribe and nation
Sit at Thy feast of love!"

—*Standard of the Cross.*

Good Reading.

"HE SAVED OTHERS."

BY THE REV. PHILIP S. MOXOM.

It is evident to one who has any just conception of CHRIST'S spirit and mission that He could not save himself *because He loved.* To avoid the very condition by which alone His loving purpose was to be realized would be not to save; but to deny and defeat love's self. He loved too well not to suffer; too faithfully not to die. The necessity that was upon Him, the force that urged Him to toil and endure, that set His face steadfastly toward the crisis of Passion Week, and impelled Him to hasten to the cross, was not material nor external. It was the irresistible impulse of His own eager heart. All of CHRIST'S earthly life is an exhibition of love; but that love has its supreme exposure on Calvary. So great was it that it seized upon the cross, an abhorred instrument of death, anointed with infamy and steeped in shame, and transformed it into a perpetual emblem of itself. Once the cross meant all of guilt and degradation that men could condense into a symbol; now it means love that passeth knowledge. The grimness has all gone out of it, and in place thereof is a tender beauty. No more does it express cruel pain and languishing; but, instead, a "soft strength" that clasps the world to the heart of infinite goodness.

What a wonderful transformation is this! Has history its parallel? The executioner's axe smote off the head of a saintly Paul; but is there any beauty to men now in that weapon's cold glitter? The stake upheld John Huss, amid the roaring flames of martyrdom; but is the stake henceforth winsome? The guillotine sheared off the head of many a heroine of whom the world was not worthy, but has that engine of death taken on any dear and tender symbolism? But the Cross of CHRIST, rude wood and iron though it was, was sublimed by the love and greatness of Him who hung thereon, and has become for all time, for all eternity, a spiritual fact and a spiritual power. Well may the Christian poet sing:

"In the Cross of CHRIST I glory,
Towering o'er the wrecks of time;
All the lights of sacred story
Gather round its head sublime."

We talk about the love of CHRIST in words that vainly strive to bear the burden of its vast meaning; we endeavor to illustrate it from the shining deeds of human heroism; but our best illustrations are faint shadows of the "love of GOD which is in CHRIST JESUS our LORD." The mother sacrificing herself for her child, as that mother in New Hampshire, who, in the dead of Winter and far from help, wrapped her last garments about her babe, and, when late rescue came, lay a stiffened corpse, while her babe smiled an unconscious welcome in the rescuer's face; the patriot, some Arnold Von Winkelried, gathering into his own breast a sheaf of Austrian spears and bathing their pitiless points in his warm blood, while his countrymen of the Alps find a way to liberty through the broken wall of the hostile phalanx; the friend, some Pythias, mounting the gallows with tranquil smile in the place of his condemned and delaying Damon—these and countless other examples of love triumphing over fear and death, the gems that shine fadelessly amid the murk of wonted human selfishness, help our thought as we strive to grasp the wonder of JESUS'S love; but all these pale, like stars about the glorious sun, when we look at the Cross.

In the supreme act of CHRIST—His voluntary submission to death for the salvation of men—this act, so natural to CHRIST and showing the culmination of His whole life's movement, we have embodied, dramatically expressed, a root principle of holy life. It is the inability of love to save itself, to think of itself, to do anything but give itself for the blessing of its object. This is the nature of love. No pain deters it, for it quenches pain in the fountain of its own life. No cost bankrupts it, for it lives by self-expenditure. No danger appalls it, for it fears naught but the want of opportunity for its sweet ministry. No extremity can exhaust it; for its supply is the unsounded, unmeasured sea of GOD'S heart. Its name is GOD, for GOD IS LOVE.—*N. Y. Independent.*

GOD'S SEVERITY.

The late Rev. F. W. Robertson speaks well on this subject: "Here is eternal truth with which we would not part: GOD must hate sin, and be for ever sin's enemy. Because he is the Lord of love, therefore must he be a consuming fire to evil. GOD is against evil, but for us. If, then, we sin, he must be against us. In sinning we identify ourselves with evil, therefore we must endure the consuming fire. O brethren, in this soft age in which we live it is good to fall back on the first principles of everlasting truth. We have come to think that education may be maintained by mere laws of love instead of discipline, and that public punishment may be abolished. We say that these things are contrary to the Gospel; and here, doubtless, there is an underlying truth. It is true that there is a severity in education which defeats itself; it is true that love and tenderness may do more than severity—but yet, under a system of mere love and tenderness, no character can acquire manliness or firmness. When you have once got rid of the idea of public punishment, then by degrees you will also get rid of the idea of sin. Where is it written in the Word of GOD that the sword of his minister is to be borne in vain? In this world of groaning and of anguish tell us where it is that the law which links suffering to sin has ceased to act? Nay, so long as there is evil, so long will there be penalty, and wo to that man who attempts to contradict the eternal system of GOD. So long as the spirit of evil is in the world, so long must human punishment remain to bear its testimony that the GOD of the universe is a righteous GOD."

Church Notes.

Notes on the Kalendar.

May 1. St. Philip and St. James are joined together, since our LORD sent His Apostles two and two. They have been thus joined since the earliest times. St. Philip was one of the first disciples. He brought Nathanael to our LORD. (Nathanael is said by tradition to be the same as St. Bartholomew.) After the dispersion of the Apostles, St. Philip carried the Gospel to Northern Asia. Eusebius records that he was crucified, and stoned on the cross, at Hierapolis, in Phrygia. The St. James connected with St. Philip is known as St. James the Less, to distinguish him from "James the brother of John," who is called "the Greater." St. James the Less was the son of Alphaeus or Cleopas, and of Mary, and was the nephew of St. Joseph. He is called "the LORD's brother," the word brother being frequently used of near relationships, as cousin. The Church believes that our LORD had no brothers nor sisters. St. James was the first Bishop of Jerusalem, and was so beloved, even by the Jews, as to be surnamed "the Just." He wrote the general Epistle of James. He was martyred in Jerusalem A. D. 62, being thrown from a pinnacle of the Temple, and then beaten with a fuller's club, which is always his emblem.

May 3. ASCENSION DAY, or Holy Thursday, commemorates the going up of our LORD in a cloud into heaven. It is one of the chief Feasts in the Christian year.

May 6. The Sunday after Ascension, sometimes called "Expectation Sunday," being the Sunday which comes in the time during which the Apostles were bidden to "*wait* for the promise of the FATHER" (Acts i., 4); the time when they were in expectation of the Great Gift of the Comforter.

May 13. WHITSUN DAY is a Feast of the first rank in the Church. It commemorates the coming of the HOLY GHOST upon the Apostles, on the day of Pentecost, ten days after the Ascension. Pentecost means the fiftieth day from the Passover. The name "Whitsun Day" is variously explained; the older explanation being that it is "White Sunday," from the white robes of those who were to receive Holy Baptism. A later and perhaps more probable explanation derives it from a corruption of the German word *Pfingsten*, or Pentecost. The symbol of the HOLY GHOST, or HOLY SPIRIT, is the Dove, from the appearance which He took when He descended upon our LORD at His Baptism (St. Matt. iii., 16). Also the flame is used, from the appearance on the day of Pentecost (Acts ii., 3). On Whitsun-Day, June 9, 1549, the Book of Common Prayer was first used in English, instead of the old Latin Offices.

May 14 and 15, Whitsun Monday and Whitsun Tuesday, are continuations of the Feast of the HOLY GHOST.

May 16, 18 and 19 are the Whitsun or Summer Ember Days, on which especial prayers are to be offered in behalf of those who are to be admitted to the Ministry of the Church.

May 20, TRINITY SUNDAY, a Feast adopted to celebrate the mystery of the THREE Persons in ONE Godhead. It is of comparatively late institution, having been originally kept as the Octave of Whitsun Day. The symbols of the Trinity are numerous and interesting. They are—two human figures and a Dove,—the Hand, Lamb and Dove,—the Equilateral Triangle, very ancient and most used,—the Trefoil or Clover Leaf,—Three Circles entwined.

The whole time from Advent to Trinity is chiefly occupied in the commemoration of the great events in the work of Redemption. But the Sundays from Trinity to Advent have not such special character, and are devoted to a study of some of the miracles and doctrines of our Blessed LORD, which are profitable for our meditation at all times, and may help to make us better Christians.

OCTAVES.

IT was a custom among the primitive Christians to observe the Octave, or eighth day after their principal Feasts, with great solemnity, and upon every day between the Feast and the Octave, as also upon the Octave itself, they used to repeat some part of the Service which was performed upon the Feast itself.

On the greatest Festivals there are Proper Prefaces to the Tersanctus appointed, which are also to be repeated, in case there be a Communion, for seven days after the Festivals themselves, (excepting that for Whitsun-Day, which to be repeated only six days after, because Trinity-Sunday, which is the seventh, hath a Preface peculiar to itself;) to the end that the mercies may be the better remembered by often repetition, and also that all the people (who in most places cannot all communicate in one day) may have other opportunities, within those eight days, to join in praising GOD for such great blessings.

The reason of the Church's lengthening out these Feasts for several days is plain: the subject-matter of them is of so high a nature, and so nearly concerns our salvation, that one day would be too little to meditate upon them, and praise GOD for them as we ought. A *bodily* deliverance may justly require *one* day of thanksgiving and joy; but the deliverance of the *soul* by the blessings commemorated on those times, deserves a much *longer* time of praise and acknowledgement. Since therefore it would be injurious to Christians to have their joy and thankfulness for such mercies confined to one day, the Church, upon the times when these unspeakable blessings were wrought for us, invites us by her most seasonable commands and counsels, to fill our hearts with joy and thankfulness, and let them overflow eight days together.

The reason of their being fixed to eight days, is taken from the practice of the Jews, who by GOD's appointment observed their greater Festivals, some of them for seven, and one, viz., the Feast of Tabernacles, for eight days.

Though others give a quite different and mystical reason, viz., that as the Octave or eighth day signifies Eternity, (our whole lives being but the repetition or revolution of seven days;) so the Church, by commanding us to observe these great Feasts for eight days, (upon the last of which especially, great part of the solemnity is repeated which was used upon the first,) seems to hint to us, that if we continue the seven days of this mortal life in a due and constant service and worship of GOD; we shall, upon the eighth day of eternity, return to the first happy state we were created in.

Four Octaves are retained in our Prayer Book; all which are concerning the principal acts of our Redemption, viz., the Nativity, Resurrection, and Ascension of our SAVIOUR, and of His sending the HOLY GHOST to comfort us.—*Wheatly.*

—AT the Derby Church Congress the invited speaker on Science and Faith, Dr. Andrew Clark, being unable to attend, sent a note to the President, hoping some one would point out "that there is nothing absolute in the objective world; no absolute standard of mass, quality, or duration;" that the fundamental theories, and therefore the laws and so-called axioms, of chemistry and physics, are becoming more and more inadequate to explain discovered facts; "and that after all there may be methods of spiritual verification . . which may compare not unfavorably with the methods so confidently depended upon in physical research." A book fully developing these ideas was published a few years ago, entitled "The Unseen Universe." Materialism, so far from being a necessary result of activity in physical research, may ere long appear to have been a mere fashionable mode of thought; and so far from being a cause of infidelity, it will then be seen that like other changing fashions of the world, it has simply been seized upon to bolster up for the passing day that unbelief to which the heart of man in all ages has been disposed. —*Standard of the Cross.*

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Dillon.—St. James' Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church Building. Communicants 10. Sunday School, Teachers 4, Scholars 30. Services on the first and third Sundays in each month. Holy Communion on the first Sunday in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month. Holy Commuuion each alternate month, beginning with February, 1883.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, ———. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader.* Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistants*, the Rev. H. E. Clowes, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission; under the charge of Clergy at Virginia City. Communicants 10. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Silver Star.—Mission not organized; under the charge of Clergy at Virginia City. Services on the second Sunday in each month.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church and Rectory. Communicants 26. Sunday School, Teachers 8, Scholars 50. Services on the second and fourth Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

Miscellany.

—The formula for making a popular preacher involves these ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases; a little allowance of heresy, for example, serving to offset trifling deficiences in personal appearance; but in general the properties should be blended about as we have indicated.

—During a thunder storm a negro boy was severely kicked by a vigorous mule, and, just as he was picking himself up, a stroke of lightning hit the mule and killed him on the spot. "Well, dar!" exclaimed the negro, "if this chile haint got pow'ful friends to 'venge his insults, den dars no use tryin' to hab faith in anything!"

—Enthusiastic professor of physics, discussing the organic and inorganic kingdoms: "Now, if I should shut my eyes—*so*—and drop my head—*so*—and should not move, you would say I was a clod. But I move, I leap, I run; then what do you call me?" Voice from the rear: "A clodhopper?" Class is dismissed.

—The Archbishop of York is said to date the red-letter days of his career after the fashion of Mrs Nickleby. Chatting recently with some brother bishops, he said: "My first preferment came to me at the birth of my first child; a bishopric on the birth of my second; and my archbishopric on the birth of my third." "Well," said Bishop Wilberforce, with a twinkling eye and bland tone, "we must hope that Mrs. Thomson will not put you in the way of any more promotion at present, for there are but two more translations open to you—Canterbury and heaven—and you are not yet fit for either, I fear."

I have said before, and I repeat it here, that if a man cannot get literary culture of the highest kind out of his Bible, and Chaucer, and Shakespeare, and Milton, and Hobbes, and Bishop Berkeley, to mention only a few of our illustrious writers—I say if he cannot get it out of those writers, he cannot get it out of anything; and I would asuredly devote a very large portion of the time of every English child to the careful study of the models of English writing of such varied and wonderful kinds as we possess, and, what is still more important and still more neglected, the habit of using that language with precision and with force and with art. I fancy we are almost the only nation in the world who seem to think that composition comes by nature. The French attend to their own language, the Germans study theirs; but Englishmen do not seem to think it worth their while.—*Huxley.*

The Montana Churchman,

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, June, 1883. No. 4.

Kalendar.

June. 1883.

3 Second Sunday after Trinity.
10 Third Sunday after Trinity.
11 St. Barnabas.
17 Fourth Sunday after Trinity.
24 Nativity of St. John the Baptist. (Fifth Sunday after Trinity.)
29 St. Peter, Apostle.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, Sunday, ...	June	17.
Glendale, Wednesday, ...	"	20.
Dillon, Sunday, ...	"	24.
Argenta, Tuesday, ...	"	26.
Bannack, Wednesday, ...	"	27.
Silver Star, Friday, ...	"	29.
Sheridan and Virginia City, Sunday, ...	July	1.
Madison Valley and Virginia City, Sunday,....	"	8.
Virginia City, Sunday, ...	"	15.
Sterling, Monday, ...	"	16.
Red Bluff, Tuesday, ...	"	17.
Pony, Wednesday, ...	"	18.
Harrison, Thursday, ...	"	19.
Bozeman, Sunday, ...	"	22.
" Sunday, ...	"	29.
Hamilton, Monday, ...	"	30.
Gallatin City, Tuesday, ...	"	31.
Radersburg, Wednesday, ...	Aug.	1.
Centreville, Thursday, ...	"	2.
Bedford, Friday, ...	"	3.
Helena, Sunday, ...	"	26.
(CONVOCATION OF MONTANA.)		
Billings, Sunday, ...	Sept.	2.
Miles City and Fort Keogh, Sunday, ...	"	9.
Glendive, Sunday, ...	"	16.

The Bishop's Record.

Leaving Benton on the morning of the twenty-fourth of April, I arrived at Shaw in the evening. The next two days were spent in visiting at the Post and at Sun River, and in making arrangements for monthly services at these two places when a man shall have been found to take the work at Benton.

Friday morning I took the stage for Chestnut, a beautiful valley on the Missouri, twenty-five miles from Shaw. We have no Church people in this valley. But there had been no service held there for months, and the little school house was filled with an attentive congregation. Saturday I returned to Shaw. Sunday morning and evening services were held at the Post, with Holy Communion in the morning. In the afternoon I had the largest congregation at Sun River that I have ever had there. I confirmed three persons and baptized a child.

Monday evening I took the stage for Helena, and after twenty-four hours of hard riding in a driving snow storm and over hard roads, reached my home.

A week was spent in Helena, working in my study and attending to financial matters in the Parish. Then I crossed the mountains to Deer Lodge, where I spent Whitsun-Day. Mr. Blackiston gives one Sunday a month to this Mission. A resident Clergyman is needed. But we must wait some months before that end can be accomplished. In the meantime, faithful ladies are keeping up the Sunday School, and the earnest missionary is doing the best he can for the work in his monthly visits.

Monday morning, May 7, I took the stage for New Chicago, thirty-five miles distant. Staying there over night, the next day another stage line took me to Philipsburg, a mining camp twenty-five miles from New Chicago. Here I held service in the evening in a hall belonging to the order of Good Templars. For two years we had monthly services at Philipsburg. Then the prospects of the camp became darkened by the shutting down of one of the two stamp mills, and the services had to be suspended. No business revival has yet taken place. But it is sure to come in time. And then, when we have a resident Clergyman at Deer Lodge, I hope services will be resumed at Philipsburg.

Wednesday I returned to New Chicago and held service in the school house in the evening.

Thursday I took the stage in the afternoon for Missoula, staying over night at the station called by the formidable name of The Mouth of the Bear, and the next evening reaching this place. I have been here now a week, and start this afternoon on a trip up the Bitter Root Valley, where four services are to be held. I leave the description of the work in Missoula County to a future letter.

L. R. B.

Missoula, May 25, 1883.

NEWS AND NOTES.

—THE *Spirit of Missions* for June contains the following acknowledgements from Montana:

GENERAL MISSIONS.

Virginia City—St. Paul's Ch., S. S.	$12.00

DOMESTIC MISSIONS.

Bozeman—St. James' Ch., East'r off'g	38.45
S. S.	13.30
Helena—St. Peter's Church, S. S.	10.00
Madison Valley—Trinity Mission.	9.00
Virginia City—St. Paul's Church.	18.15

FOREIGN MISSIONS.

Helena—St. Peter's Church.	10.00
Virginia City—St. Paul's Church.	12.15

—THE Knights Templar of Helena publicly celebrated Ascension Day, following a custom that is growing in favour in the Commanderies of the Order. About twenty Sir Knights took part in the celebration. In full uniform they moved from their Hall at 11 A. M. to St. Peter's Church. An interesting and impressive Service followed; the Rev. F. T. Webb, the Rector of the Church, himself also a Companion Sir Knight, preaching an appropriate sermon. The Knights requested a copy for publication, and it was printed in the *Helena Herald*, and also in pamphlet form.

—THE Missionary Committee of St. Luke's Mission, Billings, have resolved upon building a Church in that town, to cost about $3,500. A subscription paper is to be circulated. Half a block of ground will be given by the Montana Land Co. and Messrs. Foster & Kurtz. The N. P. Railroad company will give free transportation for at least four car loads of material. Plans have already been sent for, at the expense of Mr. Hathaway. A large number of citizens have expressed their desire to contribute, and it is expected that there will

not be any difficulty in raising the desired amount.

—A "May Fair" was given by St. Luke's Guild, Billings, on Thursday, May 10. It was a very successful affair, the proceeds amounting to $111.00. The hall was handsomely decorated, and those in attendance appeared to thoroughly enjoy themselves. We understand the ladies have already accumulated over $300 towards furnishing the church when it is built.—*Post.*

—Bishop Brewer is now making his visitation on the "West Side," being at this time of writing at Missoula. Mrs. Brewer accompanies him on the trip.

—St. James' Guild at Dillon have announced the holding of a Fancy Bazar, along with a Strawberry and Ice-Cream Festival, at the Skating Rink in Dillon, during the afternoon and evening of Wednesday, June 13. The immediate purpose is to complete the payment for the new Church Organ.

—The Ladies of St. John's Church, Butte, are organized into two Aid Societies, which are working independently yet harmoniously for the welfare of the parish.

—Bishop Brewer confirmed three persons at Sun River, April 29.

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—Canon Farrar, the well known author, has been appointed Archdeacon of Westminster.

—On Palm Sunday, March 18, Bishop Williams ordained two Japanese young men Deacons. Their names are Nobori Kanai and Masakzu Tai.

—The Rev. Phillips Brooks, D. D., Rector of Trinity Church, Boston, was announced to preach in Westminster Abbey, May 27. This is a high compliment.

—The Bishop of Liverpool has received a letter stating that unless he took proceedings against the Rev. J. B. Cox, of St. Margaret's Church, Prince's Road, a very "High" Church, as High Churchism goes in the Diocese of Liverpool, the church would be blown up with dynamite or attacked by a large party. The Vicar and churchwardens attach no importance to the threat, but a guard of police has been placed specially on the church.

—The Earl of Lismore thus writes to the *Scottish Guardian:*

"I am extremely pleased to see that there is probability of the Bishop of Northern Texas being asked to accept the vacant Bishopric of Argyll and the Isles. None who had the pleasure of hearing and meeting with that learned prelate during his too brief stay in this country last autumn could fail to be struck by his truly apostolic character, his great ability, and charming eloquence.

As an out and out Scotchman myself, I am all for maintaining the nationality of our Church and promoting as far as possible our own clergy to the highest order. But I fail to discover among the names suggested that of a clergyman who has taken Orders in the Scottish Church. Indeed, the Bishop of Northern Texas is the only one who can lay some claim to Scottish Orders, for he at least owes his Episcopal descent to the Scottish Church. Next year there will be celebrated the hundredth anniversary of the consecration of Bishop Seabury. Would it not be a graceful thing if the hundredth year were also to witness the occupation of a Scottish See by an American Bishop? It would, I feel sure, be a great blessing both for the Diocese of Argyll and for the Scottish Church at large if the result of the forthcoming election were to bring as a future ruler of the vacant Diocese so brilliant a preacher and able theologian as the Bishop of Northern Texas."

—On St. Mark's Day, April 25, the new Archbishop of Canterbury consecrated three Bishops; Dr. Richard Lewis, for the see of Llandaff; Dr. George H. Wilkinson, for Truro; and Dr. Daniel Fox Sandford, for Tasmania. There was a large congregation, and the whole service was unusually impressive.

Domestic.

—The Rev. Dr. Nicholson has definitely declined the Bishopric of Indiana; and on Wednesday, June 6, at the regular Annual Convention of the Diocese, held in Indianapolis, the Rev. D. B. Knickerbacker, Rector of Gethsemane Church, Minneapolis, Minn., was elected Bishop of Indiana. In accordance with the canons, the election, occurring less than six months before the next General Convention, cannot be confirmed until that body meets in October.

—The Eighty-eighth Annual Council of the Diocese of Virginia met in St. James' Church, Richmond, May 16, and elected as Assistant Bishop the Rev. Alfred M. Randolph, D. D., Rector of Emmanuel Church, Baltimore. It is not yet known whether he will accept. The Council granted leave of absence to Bishop Whittle, to visit Europe, and appropriated $2,500 for his expenses.

—In St. James' Church, Goshen, Indiana, on Whitsun-Day, 1883, there were consecrated for use in the Eucharistic Services a new Altar and Reredos, made of black walnut by R. Geisler, of New York. They are nearly six feet in length, standing on a dais six inches in height with projecting step, the Altar two feet ten inches high, the reredos three feet above the Altar. They are the gift of Mrs. Elizabeth D. Mann, in memory of Capt. Richard F. Mann, who died in the U. S. Service in 1862. The Altar and reredos were unveiled at the beginning of the communion service, and formally set apart in words about as follows by the Rector, all standing: "By the ready consent of the Vestry to the willing and pious purpose of the generous donor, we gladly and sacredly on this Holy Day, do consecrate this altar and reredos to the glory, honor, and worship of God; and for the blessing, perfectness, and happiness of man; in the order of a beneficent providence, without limit of earthly days; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

—New chancel windows, thirteen in number, have just been placed in Trinity Cathedral, Omaha, Neb. They represent our Lord and His twelve Apostles, and are from the manufactory of McCully & Miles, Chicago. Memorial windows to Bishops Patteson, Kemper and Selwyn are being put in the Cathedral, occupying the transept and the west end.

—Trinity Church, Chicago, Ill., was consecrated on Trinity Sunday, May 20. The Rector, the Rev. R. A. Holland, S. T. D., preached an historical sermon in the morning; and at 3 30 P. M., Bishop McLaren, attended by seventeen priests, consecrated the Church.

—On Whitsun Day, May 13, the Bishop of North Carolina, at his annual visit to St. Augustine's Church, Raleigh, confirmed nine persons, eight of whom were pupils of St. Augustine's Normal School, and ordained three candidates for the diaconate, viz: Henry Stephen McDuffey, Primus Priss Alston, and Edward Hezekiah Butler. At a previous visit in February he ordained Henry Mason Joseph, (who has held an important post of tuition in the school since the fall of 1881,) and confirmed two of the scholars,—thus making the entire number of those who had been ordained during the current session *four*, and of those who had been confirmed in the same period *ten*. These Ordinations have brought up the number of the clerical alumni of St. Augustine's to thirteen. The Ordination is without precedent, in the annals of this or perhaps any other American diocese, in the number of colored men ordained. Upon this occasion Morning Prayer was said by three colored clergymen who are assistant teachers in St. Augustine's Normal School, the epistle was read by the Rev. F. M. Hubbard, D. D., (who during the current session, has given instruction in the Theological Department of the school,) the candidates for Ordination, and the persons to be confirmed were presented by the Principal, and the Bishop with his accustomed force and

fervor, preached from St. John xiv: 25, 26, 27. A large and devoted congregation of colored people occupied every sitting in the Church. The newly ordained deacons, who had been already assigned by the Bishop to missionary duty among their own people, under the direction of the rectors at Fayetteville, New Berne, and Pittsboro, bring up the number of the colored clergy of this diocese to *ten.—Church Messenger.*

—A VERY interesting feature of the convention of the Diocese of Alabama, held in Christ Church, Tuscaloosa, May 2, was the consecration of the new church, built at a cost of $7,000, on the site of the old one which was consecrated by Bishop Brownell in 1835. The Sunday following, the Rev. James H. Stringfellow, was instituted Rector by his father, Dr. Stringfellow, of Montgomery. The Bishop was present and read the Letter of Institution, and the sermon was preached by Dr. Stringfellow, on the Office of Institution. The grandfather of the Rev. H. S. Stringfellow is still living at eighty-four years of age. The three clergymen representing the three generations have on several occasions been together in the same chancel.

—A BEAUTIFUL and massive stone Altar and reredos have been erected in St. John's Cathedral, Quincy, Ill., and were set apart for holy uses on Whitsun Day. The Service of consecration was said at the close of Morning Prayer, just before beginning the order for Holy Communion. The material is Ohio sand-stone of soft light grey color. The ascent is by three stone steps, four others leading to the level of the church floor. The Altar is about eight feet in length and four feet in height, the reredos raised to the height of about fourteen feet from the floor, and the stone work to the level of the re-table extends to the side of the chancel. The Altar and steps are the gift of Mrs. R. F. Newcomb, a memorial of her mother. The reredos and other stone work, together with the brass standard of the chancel rail, are the gift of the Sunday School.

—ST. THOMAS' Church, New York City, was consecrated on Tuesday in Whitsun Week, May 15, by Bishop Neely of Maine, officiating at the request of Bishop Potter, who has been ill for some time. This Church was built 12 years ago, though its parish is 60 years old. A debt of $220,000 was incurred which has just been paid off. The building occupies ground fronting 100 feet on Fifth Avenue and 287 feet on Fifty-third street. The original cost of the property was $350,000, but it is estimated now to be worth nearly a million. The Rev. Wm. F. Morgan, D. D., Rector of the Church, has been in charge of the Parish for twenty-six years.

—THE Convention of the Diocese of Long Island adopted the following Resolution, by a unanimous vote of both orders:

"Resolved, as the sense of this Convention, that the General Convention should make provision in the constitutional manner, for allowing shortened Services on week days, other than those for which special Services are provided."

—THE Bishop of Nebraska has stated his determination to give up the charge of Dakota Territory at the next General Convention, as it imperatively needs a Bishop of its own, and Nebraska requires all his time.

—THE three Dioceses of Tennessee, North Carolina and Kentucky have each resolved upon division, and will ask the General Convention next October to ratify their action. Central Pennsylvania also will probably divide at its next Annual Convention, which is to meet June 12.

—MRS. SEVERANCE, of San Bernardino, California, has deeded to Rev. Mr. Lines twenty acres of land near that town, for the use of the Parish, and on which they propose to erect a church.

—ON the evening of Ascension Day, during the session of the Ninth Annual Convocation of the Missionary District of Northern California, in St. Paul's Church, Sacramento, a special Service was held for the purpose of consecrating the new Standard of the Knights Templar of Sacramento. The Service was largely musical and was excellently rendered by the regular choir. After an adress by the Rev. W. Simonton Cochran, the standard was consecrated by Bishop Wingfield and delivered to the Knights, when the "Gloria in Excelsis" was sung, and the knights retired with the Recessional —"Onward Christian Soldiers."

The decorations were novel and beautiful, consisting entirely of roses which hung in heavy garlands about the Altar, lectern, pulpit, and prayer desk, and were looped from the arches above. The chancel window was curtained. and upon it was a fourteen foot cross, made wholly of red roses, and intertwined was a corresponding crown of yellow roses. The city is called a garden of roses, and it seems as though every garden must have sent its share, "so great was the abundance thereof."

The handsome Sunday School banners, presented at Easter by the Guild of St. Thekla, were hung about upon the walls and added greatly to the effect. Over the arches on either side of the chancel was the text, "Be thou faithful unto death and I will give thee a crown of life."

—THE Church Society for Promoting Christianity Amongst the Jews held its May meeting in its new office, Room 37, Bible House, New York, on May 2. The financial Report showed receipts since May 1, 1882, of $28,000. Organized work had extended into thirty-seven Dioceses and ten Jurisdictions, with encouraging results. The publication work of the period had amounted to 47,000 copies of tracts, etc. The subject of enlargement of the work, rendered possible by increased offerings, was referred to a Committee for consultation with the Bishops concerned.

—JOHN B. HOWE, of Indiana, has by will devised to Nashotah House, Nashotah, Wisconsin, the sum of $50,000, as the beginning of a Nashotah Endowment. No part of principal or interest is to be used, "until the accumulation by way of interest or other contributions, or both shall amount to $500,000."

—BISHOP SPALDING laid the corner-stone of the new Trinity Church, Pueblo, Col, on May 10. It is to be a neat stone building, costing about $2,500, and will be in charge of the Rev. S. C. Gaynor.

—THE "Sunday School Association of the Church in Philadelphia," under the Presidency of Bishop Stevens of Pennsylvania, proposes to hold a conference of Sunday School workers, clerical and lay, in Philadelphia during the session of the General Convention in October next. The conference will be "for the purpose of consulting as to the various methods and helps in the work, and for mutual benefit and encouragement in its prosecution."

UTAH AND IDAHO.

THE First Annual Convocation of this missionary district assembled in St. Mark's Cathedral, Salt Lake City, May 1, St. Philip and St. James' Day. Morning Prayer was said and the Holy Communion celebrated. The sermon was preached by the Rev. I. T. Osborne, of Haily, Idaho. Besides Bishop Tuttle, there were eight Clergy of the district present, two being absent. The Rev. G. D. B. Miller was elected Secretary, and Mr. Geo. M. Scott, Treasurer.

The Bishop's Address was full of instruction and encouragement. Among other things he urged the education of the children of the Church in churchly ways, especially that they be brought regularly to the Public Services with their parents. The Report of the Committee on the State of the Church showed as follows for the year: Baptisms (infants 163, adults 27) 190; Confirmed 61; Communicants (added 101, lost 59,) 644; Sunday schools, teachers 64, scholars 898; day schools, teachers 26, scholars 795; offerings (parish work $14,202.50, extra parochial $612.19,) $14,814.69; value of church property $200,000; increase since last year $25,000. One Candidate for Holy Orders and four Postulants were reported.

—KEEP good men company, and you shall be of the number.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MAY, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

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3 "	1.75
4 "	2.25
5 "	2.75

OFFICIAL.

THE Third Annual Convocation of the Missionary District of Montana will meet, D. V., in St. Peter's Church, Helena, on the Fourteenth Sunday after Trinity, August 26, 1883.

E. G. PROUT, *Secretary.*

IT will be observed that there is an evident meagreness in that part of this number of the MONTANA CHURCHMAN which is devoted to news about the Church in Montana. But we have inserted all we knew, and do not like to trust too much to the accuracy of our guessing faculty. If the paper is to represent at all faithfully the Church work of this District, it is clear that it must have more news. Will not our Brethren of the clergy at least come to our help in this regard? Send us items of interest at home; they ought to be of some interest to the other Missions; send marked copies of local papers; send facts, and let us arrange them, if the senders do not wish to write distinctly for publication. Let us have the news.

THERE are, as we took occasion to say last month, many difficulties to be met with in our Sunday School work that often come near entire discouragement. One of these, to which allusion has already been made, is the apathy of our own communicants. It is almost, if not wholly, impossible to get a competent working force of competent teachers. In every parish there will be found some with zeal and energy and love, who are willing and glad to work in this way for the good of young souls, and who, finding this work to do, do it with their might. But such are, absolutely or comparatively, very few. We venture to say that there is hardly a Sunday School in this District, which is possessed of a full working force; which is not hampered by the fact that two, three, or more classes must often be combined in order that some scant measure of instruction may be dealt to all; in which there is not a marked want of good organization because of the want of good material for organization. Now it is evident that Sunday School work, like any other complex work, cannot reach full success unless it is well organized; that it will be more or less successful in proportion as its organization is more or less perfect. For Sunday School instruction and training, to attain its true ideal, cannot be a hap-hazard thing; it has its definite aim, and that aim must be definitely directed.

The apathy of our people works to our serious disadvantage in another way. Here we should say that *a*pathy is perhaps a word of too sweeping meaning for our idea —it is rather the want of full *sym*pathy. It is quite often the case that there are some who have and show an interest in the efficiency of the Sunday School of the parish with which they are connected, manifesting that interest by undertaking class work. But it is too often the case with these that they allow slight causes to interfere with their attendance and punctuality. They probably think that it cannot make much difference for once, so they stay away, and do not think it worth while to send any substitute, or to give any notice to the Superintendent, so that he may supply the deficiency. The consequences are, first, that the organization of the School is thrown into some confusion, which is always attended with more or less of distinct loss; secondly, that the deserted class is demoralized. They find themselves left without their proper attention, that to which they feel themselves entitled. They find themselves shunted off upon the teacher of some other class, to whom and whose ways of work they are not accustomed, and whose whole time and attention are probably demanded by that other class. Young people are not slow to resent such slights, and to show their resentment by similar action. They will begin to stay away or be slow in coming, thinking if it makes so little difference to their teacher, it cannot make much to them. A mutual reaction arises. The scholar says, "I don't know that our class will have any teacher, so I will not go to Sunday School." Correspondingly the teacher thinks, "Probably I shall have no class to-day, or only one or two, so I will not go." And soon neither teacher nor class is left.

THE remedy, we think, lies in a fuller appreciation of the connection of the Sunday School with our Church work. In our view, this connection is so important, that we shall, at the risk perhaps of wearisome repetition, re-state it with some fulness.

Church work is the expression of the religious life, the expression of the thought that we will come to CHRIST, to find refreshment for our weariness and heavy burdens. To the Christian it is a commonplace that the religious life is a necessity to man: whatever others may think, or say, he is estopped from thinking or saying that religion is unnecessary, or that the required refreshment is to be found elsewhere than in CHRIST. Church work is the action in campaign of an army of soldiers of CHRIST, in which the issue depends upon the doing of duty by every soldier in the army. If religion be necessary, if the coming to CHRIST be the condition of a relief from burden which relief every one without exception needs, Church work must be aggressive, and upbuilding. It must be devoted to the winning of souls not already won, and to the increase of faith and intelligence in those already won or partly won. And the thought of the coherence of the Church as the army of the LORD of Hosts suggest that each member has a part to do in the work of aggression and of up-building. For a soldier's duty is not performed by his giving his active comrade an approving pat on the back, saying, "I hope you will do that well, and I am glad to see you at it;" but

by taking hold with him, saying, "I too will help to the gaining of that good result."

It seems quite clear that no member of the Church can, by any reasons which lie in his own will, be excused from taking a share in the Church's work of aggression and of up-building. And his energies in these directions are not to be confined to the regulation of his own life and thoughts and affections. Else he is in effect saying that religion is more or less a matter of indifference, or else in effect confessing that his allegiance to the Banner under which he is enrolled is not quite whole-hearted. Add to these the truths, that children are nowhere excepted from the need of the religious life; that they are the future men and women of the world; that their characters are forming now, characters that it will be very difficult if not impossible to efface in after years; that evil agencies are continually contributing depth and darkness to the characters that are slowly being engraved, and it comes with an irresistible force, that the Church has a duty of aggression and of up-building in regard to them, as well as to adults, and that the Church having this duty, every member thereof is charged with some of the work, is responsible for its doing.

However, it has come to the place, it cannot now be denied that the Sunday School is *the* means of this aggression and of this up-building, so far as the young are concerned. We have to deal with the actual, not the ideal. Therefore we must use the Sunday School, we cannot avoid it, we cannot, being true to our dnty as religious soldiers of CHRIST, shirk its labors and its responsibilities. Our LORD bade let the children come unto Him; He bade the Church, "Feed My lambs." And it was while the laborers slept, that the enemy came and sowed tares in the field. That enemy we are sure is not careless in his work of aggression: carelessness in counteracting his work on the part of the Christian, is, if intelligent, a very serious matter.

—THE first number of THE MONTANA CHURCHMAN has come to us. It is the organ of the Bishop of Montana, and is printed in Virginia City on good paper and in clear type. It is among the handsomest of our exchanges, and most creditably represents its diocese. Looking through the Journal of the First Annual Convocation of this missionary diocese, one is struck by the venture of faith there presented:—A Bishop, with eight clergy and one candidate for Holy Orders, sixteen missions, and one parish, to look after a population of 39,157 (1880) through a territory of 143,776 square miles, and without railroads.—*Church Eclectic, May, 1883.*

Things are somewhat changed since the date referred to (Nov., 1881). The population is estimated to be nearly twice as large as in 1880, and we have two railroads. But the Clerical force remains substantially the same, and by consequence the number of mission stations is but slightly increased. New missions cannot be opened without more men, and more men cannot be had without more money, and in the nature of things the Bishop must look for the needed additional funds largely from the older portions of the Church, and such additions do not keep pace with the growth of the work to be done.

We are grateful for the *Eclectic's* kindly words about our enterprise; and we are not forgetful of many similar commendations which we have seen in other journals.

SUNDAY SCHOOLS.

THE next question of practical interest is the Sunday School. Here again, one who speaks out encounters the opposition of an abuse, sometimes ignorant, sometimes intentionally unkind. But it needs to be dealt with frankly and fully: and it must be granted at the outset, that the Sunday School, although started by a churchman, was not in Raikes' mind, and is not in itself, a churchly idea. It was begun with the idea of giving instruction in secular knowledge to the ragged children of large cities, and its present use is quite another thing. It is the outgrowth of several causes: that the Church has lost the power to fulfil her commission as *the* educator, and so has handed over the teaching of the children to the State; that so many parents are unable and unwilling to train their children in the nurture and admonition of the LORD; that sponsors are a nominal form; that clergymen are overworked and forced in unchurchly directions by the demands of an itching-eared generation; and so on. The cause is a matter of less consequence except as it suggests what ought to be the cure; in a catechizing ministry, responsible sponsors, careful Christian parents, and the establishment of religious day schools. What we have to do with is rather the effect, and the facts; and what shall we do with them? Utilize them for CHRIST and the Church. It has got to be the fashion for some people to say that they do not believe in Sunday Schools, while in their practice they neither suggest nor substitute any thing instead of them. And it is quite the fashion to point with a sort of scornful pity, to some clergymen who oppose the paraphernalia of what is popularly called the Sabbath School, and are troubled by its too common substitution for more thorough teaching at home, and for the public worship of the Church. Between the two extremes of elevating this part of our work to an undue importance, and depreciating and neglecting it, the wise course for us is to utilize the institution.—*Bishop Doane, of Albany, Convention Address, 1883.*

JEWISH MISSIONS.

New Missionaries.

A SPECIAL meeting of the Board of Managers of the Church Society for Promoting Christianity amongst the Jews, to act on the report of the Committee on Missionary Appointments with reference to the enlargement of the work, was held at the Society's office, 37 Bible House, May 29. Provision was made for the establishment of two new missionary schools, and the appointment of nine new missionaries in various parts of the country, under the nomination of the Bishops concerned. This will increase the number of schools from four to six, and the staff of missionaries from fifteen to twenty-four.

—A STORY is told of an English clergyman admonishing a parishioner for neglecting the weekly Eucharist. Her defence was that the Sacrament was too solemn to be frequently repeated; that her reverence for it might be lessened by frequent participation.

"But you know," said the Pastor, "that the disciples, after our LORD's Ascension, met on the first day of the week, for the Breaking of Bread, and that in the early times Christians communicated at least on every LORD's Day."

"Yes," replied the undaunted objector; "but you know that was before the Reformation!"

—A LEARNED Judge on the English bench once preached a sermon as follows, which he called the A.B. C. of the Gospel:

"'All have sinned, and come short of the glory of GOD;'

"'Behold the Lamb of GOD, Which taketh away the sin of the world;'

"'Come unto Me, all ye that labor and are heavy laden.'"

These three sentences really give the marrow of the Gospel. One who accepts and believes and obeys these three precepts will not fail of salvation.

Poetry.

Still Ring The Bells.

In pride of human reason,
Men scale the lofty sky,
And with a sacrilegious hand
The GOD of heaven defy.
Would dig, and analyze, and sift
Each little grain of dust,
Till baffled, 'gainst an iron wall
Of darkness, bow they must.
And yet, the spires point up to heaven,
And still the bells ring gladly on.

Out of the caverns cold and drear
Crowds of dark spirits creep,
Quenching the star of Christian hope
In death's eternal sleep.
Casting a pall of darkest gloom
O'er man's mysterious fate;
Beating against the iron bars
With frantic blows of hate.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

Spreading the fogs of unbelief
O'er weak and trembling hearts,
Dimming the starry light of truth,
Piercing with cruel darts
The humble souls that look to heaven
For light, and joy, and peace,
Tearing away the feeble hope
That longs for sweet release.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

What will they do with JESUS CHRIST?
Who with majestic tread
Is walking through the centuries,
Heaven shining overhead.
"LO! I am with you to the end,"
Has every cavil still'd;
The power of every precious word
Still day by day fulfill'd.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

For eighteen hundred rolling years,
Through seas of blood and strife,
While earthly kingdoms wax and wane,
The Lord of endless life
Is marching on to take His throne,
To conquer all His foes;
To crown His saints with victory,
To heal His people's woes.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

Up from the depths of Christian hearts
There comes the voice of faith;
Heaven sent, heaven kept, it answers back,
For "thus my Master saith."
Doubters may fling their bitter sneers,
We *feel* that CHRIST is near;
Down in the castle of the heart,
We *know* that He is here.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

Here, in the grand cathedral choir,
Here, in the lowly fane,
Where GOD's dear children worship Him
In love's most raptured strain.
Here, in the countless homes of rest,
For weary ones of earth,
For all the sheltering arms of love
From Him must date their birth.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

Here in the witnesses for Him.
The homes for lame and blind,
The orphan and the Magdalen,
All sorts of humankind,
In feeble copies of our LORD,
In voices sweet and clear,
His people witness to the truth
That JESUS CHRIST is *here*.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

No wonder that the hosts of hell
Are rallying to the fight:
When through the twilight of the past,
Beyond the dreary night,
We see the rosy dawn of day
Over the Eastern seas,
"Light for the Orient!" life from the dead!
Come wafted on the breeze.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

You cannot still these Sabbath bells,
Nor tear the temple down;
You cannot crush these lofty spires,
Nor trample JESUS' Crown.
For on, and on, the bells will ring
Till nations from afar
Shall echo back the blessed chimes
That hail the "Morning Star."
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

The bells of the "Nativity"
Proclaim that He is here;
The tables spread with JESUS' love
Our waiting spirits cheer.
Waiting throughout the centuries
For CHRIST to claim His own,
When in His glorious majesty,
He takes His righteous throne.
And *yet*, the spires point up to heaven,
And still the bells ring grandly on.

—*H. C. McKeever, in Living Church.*

Good Reading.

"Let Me die the Death of the Righteous."

Then live his life. If one would die the death of the righteous, let him take care that he live the life of the righteous, and he may rest assured that his desire will be gratified. For the righteous, Death is divested of his "terrors," and clothed in the garb of a heavenly messenger. The death of the righteous is the soldier's honorable discharge, the faithful servant's promotion, the call to rest. "Blessed are the dead who die in the LORD." "Precious in the sight of the LORD is the death of His saints."

"Mr. ———, it is said, died a Christian. It was well for him if he did. If he had *lived* a Christian, how much better it would have been for the world!" Such was the suggestive comment of a secular paper in reference to a distinguished man who died some years ago, whose moral character was notoriously corrupt. We ought to be thankful for his sake at least if that man became a Christian, though it were only in the last hours of his four-score years of sin and folly. We should be more than thankful, we should remember him with admiration and delight, if from his dying bed he could have looked back on a pure, upright, useful life.

It would, perhaps, be difficult to find any one so hardened or so frivolous as not to be ready to say, since *die he must*, "Let me die the death of the righteous," but, unhappily, the great prerequisite for such a death—a righteous, that is, a Christian life—is not so readily accepted. This is a condition which men are unwilling to comply with, even while they admit its reasonableness and necessity. They prefer the pleasures of sin for a season to the service of their GOD and Saviour. They do not purpose, neither do they expect, to die in their present state. They are conscious that there must be some change ere they shall go hence. They flatter themselves that, somehow, it will be all right with them in the end. It has often and justly been said that men generally die as they live. If we are living in our sins, we may reasonably expect to die in our sins.—*Standard of the Cross.*

"Oak Has Given Place to Willow."

THE Rev. C. H. Spurgeon, in a sermon on "Limp Christians," says:—"We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error, he is narrow-minded; for all must join the Universal Admiration Company, or be placed under ban and be howled down."

LAY WORK.

Are not the laity forgetful of their royal priesthood? Apparently they think that the whole burden of preaching Christ and His Gospel lies on the Clergy, their part of the Christian's duty being simply to contribute to a more or less inadequate support of a clergyman. But the Christian's work can never be done by proxy. No man, and no set of men, even though it be called a parish, can ever throw his or its Christian duty upon the shoulders of any man. The members of the Church are alike kings and priests unto God. Each is required to make known the unsearchable riches of Christ. It is the baptismal and not the ordination vow that makes a man not only a servant but a soldier of Christ, bound not only to keep himself safe within the citadel of the Church, but also to engage heartily in the Church's warfare against sin. It is a miserable fallacy, having too great credence at this time, that the support of the Church means the support of the parish of which one is a member. But this is a still more miserable fallacy which teaches that the parish is to be maintained and built up, and made to grow by the unaided effort of the Rector.—*Kalendar.*

Church Notes.

Notes on the Kalendar.

June 11.—St. Barnabas' Day is of late origin, but as Apostle and martyr he well deserves a place. He was a rich man of Cyprus, and was by the early Christians called the "Son of Consolation." He was put to death by starvation at Salamis. There is a very early Christian writing, called "The Epistle of Barnabas," which scholars consider authentic.

June 24.—The Nativity of St John the Baptist is kept on this day, because as he was six months older than our LORD, this would be about the day of his birth. The Church commemorates his birth rather than, as is more usual, his death, because of the miraculous circumstances connected with it. His coming was foretold by the prophet Malachi, four hundred years before: "Behold I will send My messenger, and he shall prepare My way before Me," (Mal. iii, 1); words which our LORD distinctly referred to John the Baptist (St. Matt. xi. 10). Again it is written, (Mal. iv. 5,) "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:" words which our LORD interpreted of John the Baptist (St. Matt. xvii., 11, 12; St. Mark ix., 11). And the angel, foretelling his birth, said "and he shall go before Him (that is CHRIST,) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the LORD" (St. Luke i., 17). Thus the office of John the Baptist was to be the herald of CHRIST; by his preaching to prepare for that of CHRIST. So he came preaching in the wilderness and declaring the immediate coming of the Saviour; and when JESUS was ready to begin His personal work, He was baptized of John in Jordan. To John was given a special sign by which he might know Him of whom he was the fore-runner, and when he saw the Spirit descending from heaven like a dove upon One, and remaining upon Him, he "bare record that this is the SON of GOD;" saying, "Behold the LAMB of GOD, which taketh away the sin of the world." (St. John i., 59–34.) After this there is little record of him. He had borne his testimony, and as he said himself of JESUS, "He must increase but I must decrease," so it was. One other scene is given of him. He sharply rebuked Herod, the king, for his wickedness in regard to his brother's wife, and Herod in anger imprisoned him. Later the king was induced, through the malice of Herodias, and by the keeping of a rash promise, to put John to death by beheading. (St .Matt. xiv., 1–12.)

June 29.—St. Peter's Day is one of the oldest of the Church holy Days, being traceable to near the year 200. Up to the time of the Reformation, St. Paul was joined with him in the commemoration, but at that time they were separated in the English Church. St. Peter was very prominent in the founding of the Church, and the leading character among the Apostles. He was ardent, bold, courageous and impetuous; though his courage failed him at the time of the Passion, and he three times denied his Master. He was martyred at Rome, probably about A. D. 68. Tradition says that it was ordered that he be crucified. Remembering his denial of his LORD at the time of the Crucifixion, he thought himself unworthy to suffer in the same manner, therefore he requested that he might be crucified head downward; which was done.

CONFIRMATION.

"But how does it happen (it is said) that if Confirmation has such abundant authority it is not retained by the many bodies of Christians around us who claim to acknowledge the paramount authority of Scripture?" That is a question for them to settle in their own conscience before GOD. It is certain that if you take Scripture for your guide you will be confirmed. It is one of "the principles of the doctrine of CHRIST." Therefore it is of binding obligation, and will not be neglected of any who earnestly desire to be guided by the teaching of GOD's Word. It has such sure warrants of Scripture and Apostolic precedent that the Church hath thought good to order that "none shall be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed."

This brings us to the place and purpose of confirmation. It is not "a way of joining the Church." It can only be administered to such as have already been made members of the Church in Holy Baptism. It is for confirmation in the Christian Faith and in all the obligations and duties of the Christian life. It is a preliminary to admission to the Holy Communion, the greatest privilege vouchsafed to us in this life. It is for the increased gifts of GOD the HOLY GHOST. This was its purpose in the case of those Samaritan converts. "Then laid they their hands on them, and they received the HOLY GHOST." This is its purpose still. Let it be supposed that in Holy Baptism you were, in your infancy, "made a member of CHRIST, the child of GOD and an inheritor of the Kingdom of Heaven;" that it has been your happy lot to be brought up in the nurture and admonition of the LORD; that you have, from the first, believed the Christian Faith, and lived prayerfully, conscientiously; that, "being now come to years of discretion," you understand the duties, blessings and privileges of your Christian birthright. Think, then, what a blessed means of grace Confirmation should be to you! Therein you come forward and openly before the Church confess the Faith, acknowledge the duties and obligations of a Christian life, already resting upon you, and confess CHRIST before men, according to this "principle" of His "doctrine" or teaching. In so doing you will not take upon you one single new obligation, promise or duty, but simply acknowledge those already resting upon you. With your own lips *you will confirm* the promises that were made for you at your Baptism, and have *Confirmed to you* every blessing of your birth-right, chief of which are the increased gifts of the HOLY GHOST—"the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness." Thereafter you are not simply a member of the Church—you are a communicant. It is your duty to be confirmed. It is your privilege, a very great and blessed privilege. Will you deny the duty? Will you despise the privilege? To do so would not only be a mistake, but a sin. It would be living in wilful disobedience. It would be a refusal, on your part, to confess CHRIST before men. It is your duty, having come to years of discretion, to become a communicant. When your Saviour instituted the LORD's Supper He said, "Do this." Not to obey this His *commandment*, is to live in wilful neglect of His will concerning you.

You ought then to be confirmed and come to the Holy Communion because it is your duty to do so. You ought to because it is your privilege. You ought to come thereto because you cannot afford to miss the inestimable benefit which would surely be yours in thus coming to CHRIST, in an honest and good heart. You may say, indeed, that you are not good enough. You are not. But if you stay away for that reason you will stay away forever. You can never come to GOD because you are good enough. You can come, however, if you will come pleading the infinite worthiness of your LORD and Saviour JESUS CHRIST. I do not dwell upon any excuses you may make. You know in your own heart, that no one single excuse that you can make will justify you in the neglect of a present duty, and a present privilege. You ought to be confirmed and become a *communing* member of the Church. God grant that you may gladly, joyfully, thankfully, as becometh a child of GOD.—*The Rev. A. W. Snyder, in a "Living Church" Tract.*

—A PRESBYTERIAN minister was recently heard to utter the following prayer at a funeral: "We meet here under very trying circumstances, but Thou, O Lord, art equal to all occasions!"—*Living Church.*

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Dillon.—St. James' Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church Building. Communicants 10. Sunday School, Teachers 4, Scholars 30. Services on the first and third Sundays in each month. Holy Communion on the first Sunday in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month. Holy Commuuion each alternate month, beginning with February, 1883.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, ———. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader*. Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistants*, the Rev. H. E. Clowes, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission; under the charge of Clergy at Virginia City. Communicants 10. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Silver Star.—Mission not organized; under the charge of Clergy at Virginia City. Services on the second Sunday in each month.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church and Rectory. Communicants 26. Sunday School, Teachers 8, Scholars 50. Services on the second and fourth Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

Miscellany.

—A SERIES of revival meetings was in progress, and the subject on one evening was the Book of Ruth. Among the congregation was a brother whom the sisters delighted to hear. His language was always flowery—grandly eloquent. Waiting for his chance, he at length rose and said: "Brethren and sisters, the subject this evening is the Book of Ruth. And do you know I never turn to the book of Ruth without a thought coming to my mind that there it lies, like a beautiful jewel, between the ermine of the Judges and the purple of the Kings." Such an exquisite thought did not fail to have its effect upon his admiring hearers. Later in the evening an elderly clergyman came in, and after listening to the remarks for some time arose and said; "My friends, whenever I turn to the book of Ruth I am always reminded of that beautiful quotation of Taylor, that it lies like a lovely jewel, between the ermine of the Judges and the purple of the Kings." And he sat down, blissfully unaware of the idol he had smashed, while the grandiloquent man, like a turtle, drew his head as far down into his coat collar as his spine would allow.—*Newburyport Herald.*

—THE young man was trying to play sober. Sitting with her on the front steps, he studied a long time, trying to think of something to say that would illustrate his sobriety. Finally he looked up, and solemnly said: "The (hic) moon's full as a goose; ain't it?"

—IN the recent count of cash on hand by the U. S. Treasury there was a discrepancy of only one cent. This is a good showing, and speaks well for the accuracy and honesty of our service in this department.

—A CHICAGO paper harshly discusses the claims of women to entrance into first class colleges, on the ground that they are unfit for real college work. "Where," it asks, "is the woman who can pull a creditable oar in a college boat-race? Where is the woman who ever attained any skill as a base-ball pitcher? What women have ever attracted attention and won praise by their excellence as foot-ball players? Are there any women who would prove efficient in a college 'rush,' or who could stand 'hazing' with cheerfulness and fortitude?"

—BISHOP WILLIAMS of Connecticut is noted for his wit. One of his latest sayings as quoted by the *Trinity* (College) *Tablet* relates to our much lauded Pilgrim fathers. In his lectures to the students on American history he said of them that when they landed they first fell on their *knees* and then fell on the aborigi*nes*.

The Montana Churchman,

A MONTHLY PUBLICATION

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, July, 1883. No. 5.

Kalendar.

July, 1883.

1 Sixth Sunday after Trinity.
8 Seventh Sunday after Trinity.
15 Eighth Sunday after Trinity.
22 Ninth Sunday after Trinity.
25 St. James the Apostle.
29 Tenth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Sheridan and Virginia City, Sunday, ...	July	1.
Madison Valley and Virginia City, Sunday,....	"	8.
Virginia City, Sunday, ...	"	15.
Sterling, Monday, ...	"	16.
Red Bluff, Tuesday, ...	"	17.
Pony, Wednesday, ...	"	18.
Harrison, Thursday, ...	"	19.
Bozeman, Sunday, ...	"	22.
" Sunday, ...	"	29.
Hamilton, Monday, ...	"	30.
Gallatin City, Tuesday, ...	"	31.
Radersburg, Wednesday, ...	Aug.	1.
Centreville, Thursday, ...	"	2.
Bedford, Friday, ...	"	3.
Boulder, Sunday morning, ..	"	12.
Jefferson, " evening, ...	"	12.
Clancy, Monday, ...	"	13.
Marysville, Tuesday, ...	"	21.
Helena, Sunday, ... (CONVOCATION.)	"	26.
Livingston, Friday, ...	"	31.
Billings, Sunday, ...	Sept.	2.
Miles City and Fort Keogh, Sunday, ...	"	9.
Glendive, Sunday, ...	"	16.

The Bishop's Record.

When I first visited Missoula, in July, 1881, it was a quiet village of four or five hundred people. Yet it was plain to be seen that it was destined to become one of the centers of Montana. The approach of the Northern Pacific Railway has verified this judgment. On my visit of last year there was a decided change for the better. It had become a depot of supplies for several thousand railway workmen. Business was prosperous. Real estate was advancing. People were hopeful. It was evident that the time had come for the Church to move.

We had had a Clergyman here for four years, but had secured no place of worship of our own. We had been using a borrowed church all this time. Several years before, Bishop Tuttle had bought half a block of land for the use of the Church. It did not seem best to build on this land. And so we began selling, intending to buy in another portion of the town. A subscription was secured to the amount of $825 for a church. And I left Missoula last year hoping that a church would be built before my next visit. But workmen were scarce. Wages were high. The price of materials was exorbitant. And therefore, when I came in June of this year, I did not find all my hopes realized.

But something had been done. A Ladies' Aid Society had been organized, which had raised six or seven hundred dollars. A new lot had been purchased and a chapel built on it, costing about seven hundred dollars. A Sunday School had been started, numbering forty or fifty children and teachers. It was an encouragement. We had a house of our own. And the people were encouraged and banded together as they never had been before.

The remainder of our lots was sold. Additional ground was bought. Plans were made for building a brick church which will be sufficient for our needs for many years to come. We have in hand about three thousand dollars for the work, and several hundred dollars can be raised to add to that sum. So that the way seems to be clear to building in Missoula without debt. There is an evident interest in the work. The ladies are earnest and helpful. And I hope that my next visit will show that the work has been accomplished.

I gave four weeks to Missoula County. The first Sunday was spent in Missoula. The services were held in a hall which was most kindly given to us by the Presbyterians who were occupying it. The congregations were large and the worship earnest. The second week was given to a visitation of the Bitter Root Valley. Four services were held, at Stevensville, Corvallis, Etna, and Skalkaho. The congregations were good and the interest manifest. Our headquarters were at the fruit farm of the Bass Brothers, where the hospitality is unbounded and the scenery most delightful. This is the most interesting part of Montana. The valley is beautiful. The Bitter Root River runs through the center. Mountains rise on either hand, sending down a multitude of clear streams to replenish the central river. The small fruits are raised in greater abundance than I have ever seen anywhere else. And apples are grown to some extent now, and will be grown largely in the future. The best pine of all Montana is to be found in this north-western portion. And lumber is cheaper and better than in any other region. It is the garden spot of Montana. The advent of the Northern Pacific will make it rich and prosperous, and fill it with a large population.

After a week of driving about among farm houses and villages with the Rev. Mr. Stewart, I returned to Missoula. While we were absent, Bishop Paddock came on his way from the East to his home and work in Washington Territory. He had to spend a Sunday in Missoula, and was good enough to hold service morning and evening in the Methodist church, which was kindly given for the purpose. He was gladly welcomed and his services heartily appreciated. My misfortune was that my appointments prevented my meeting him on his journey.

People at the East regard Montana as lying far to the West. But they must remember that we have two Missionary Jurisdictions still west of us. Bishop Morris as well as Bishop Paddock will in the future pass through Montana on their way to and from the East. I want them to pay toll as Bishop Paddock did by holding services on their journey. Then their travels will be secure. If they refuse, I cannot answer for the consequences. Any one who comes to Montana comes to work. And whoever passes through Montana must be ready to work if opportunity offers. Bishops are only Bishops that they may be workmen for CHRIST and His Church. And there-

fore if Bishops come to Montana they may expect to work.

After returning to Missoula, I spent two Sundays there, with services in the chapel, and held a week-day evening service at the Military Post, which is four miles away. The Church people at the Post are a great help to our work in the town. They attend the services, help greatly in all plans for Church advancement, and give liberally to support our work. I do not know what we should do without them.

At the last service held in Missoula, I confirmed a class of six. I came away feeling hopeful of the prosperity of the work in this part of the LORD'S Vineyard. GOD grant that no disappointment shall come in to dim the brightness of that hope!

Monday morning, June 11th, I took the stage for Deer Lodge. Stopping there for a day, I took the cars and came on to Butte. Butte is the foremost mining camp of the Territory, as well as the largest town. Its mills and smelters, mines and leads, attract men and make business. We have a fine stone church there. The Rev. Mr. Blackiston is the Rector. The work is prosperous. The only drawback is the debt. I hope it will be paid off during the coming year. I stayed there less than a week. On the intervening Sunday I confirmed a class of eight.

Tuesday morning, June 19th, I took the cars and came to Glendale. At Melrose, the railway station which is five miles from Glendale, I was surprised to find the Rev. Mr. Drummond and a good delegation of his people who had come to welcome me as their guest. A year ago, I suspended services at Glendale, because I saw no use in their continuance. But in November Mr. Drummond came and resumed them. A marked change for the better is now visible Interest has taken the place of indifference. A Church Guild has been organized and the people seem earnest and united. On Wednesday, June 20th, I held two services there. In the morning the Holy Communion was administered, and in the evening two were confirmed. Glendale is a mining camp, and may never be a permanent town. But we have a number of earnest Church people there. The present outlook is good, and it is a pleasure to minister where services are so well appreciated.

Thursday morning, accompanied by Mr. Drummond, I took the cars and came to Dillon. Dillon was the first town I reached in Montana and where I held my first service. Then it was not more than four or five months old. When I reached it at this time I found a beautiful little church with a resident missionary. The Rev. Mr. Prout has had charge of this work for two years, has built the church, and prepared the way for the coming of the Rev. Mr. Drummond as the resident pastor. Since last October, he and Mr. Drummond have had charge of the work of two counties in common. Now, the work is divided, Mr. Drummond taking the work of Beaverhead County alone, and Mr. Prout confining himself to the care of Madison County. But when we remember that each county is large enough for a state, and that Mr. Prout edits and publishes the MONTANA CHURCHMAN, it will be seen that each has work enough to do. I have been looking forward to the accomplishment of this plan ever since I came to Montana. Now that the plan is realized, I cannot be too thankful. May GOD prosper our handiwork!

Thursday evening Mr. Prout met us at Dillon with his missionary team, "Doc." and "Frank." Since then we have been driving about the country, looking after business matters, calling on scattered families, and holding services. Sunday, June 21st, two services were held at Dillon. Two persons were confirmed and the Holy Communion was administered. Tuesday evening service was held at Argenta, and one person was confirmed. Wednesday evening service was held at Bannack, and Friday evening at Silver Star. Sunday morning service was held at Sheridan, with the celebration of the Holy Communion, and in the evening at Virginia City. At all these services excepting the last, Mr. Prout was the organist and precentor, and Mr. Drummond took the service. It is a good thing for organist, reader, and preacher to go together. It secures an orderly and hearty service. But nowhere else in Montana can we have a missionary team to do such work with. Where it can be had we must make the most of it. And it adds a great deal to my comfort and enjoyment to go about in this way with my Clergy.

And here I am in Virginia City, the first home of the Church in Montana, a home where I have been most heartily welcomed and in which I have spent some happy weeks each year since I have been Bishop of Montana. It is not a large place, but the Church has a strong foothold here. The people always give me a glad welcome. I am made to feel that I am not a stranger in a strange land. The little Rectory is my welcome resting place and workshop. The well ordered Church is my home. Every house is open to my coming. The very mountains have a familiar look and give a restful sense of contentment. GOD bless Virginia City, its Rector, and its people!

L. R. B.

Virginia City, July 3d, 1883.

NEWS AND NOTES.

—RECENT Confirmations have been: Missoula, six; Butte, eight; Glendale, two; Dillon, two; Argenta, one; Madison Valley, two; Virginia City, four.

—GROUND has been broken for the new Church of the Holy Spirit, at Missoula, and masons are at work laying the foundation. The Church is to be of brick, 47½x24½ feet, and substantially built throughout.

—ICE CREAM and Strawberries were served by the ladies of St. Paul's Guild, Virginia City, on the Fourth of July. The Festival netted $101.20, which is to be used in payment of a floating indebtedness on the Church building.

—THE debt upon St. Paul's Chapel at Miles City is being rapidly reduced. The first week in this month the Mission Treasurer received through Mrs. J. D. Wilkins, of Fort Keogh, a gift of $119.00, the proceeds of an entertainment given by the ladies and officers of the garrison.

—AT Fort Keogh, on Sunday, July 8, before the beginning of Morning Prayer, Mrs. Wilkins presented to the mission a handsome Bible, and Desk-Prayer Book and Hymnal, the gift of the Bishop of Minnesota, through Col. J. D. Wilkins, 5th Infantry, U. S. A.

—AT Dillon, on Wednesday, June 13, St. James' Guild gave a Strawberry and Ice Cream Festival, in the Skating Rink Hall. The success of the entertainment was very gratifying, enabling the Guild to pay a debt of about $65, due on the new organ, and have left nearly $85 to apply toward the furnishing of the Church.

—A SUMMER session of St. Peter's school, Helena, has been begun, preliminary to the opening in the fall. A cool and commodious room has been finished in the basement of the Church for this purpose. The principal of the school is Miss Mary Samson, a graduate of the New York State Seminary, and for six years past the principal of the high school at Fort Dodge, Iowa. St. Peter's School is under the supervision and pastoral care of the Rev. F. T. Webb, the Rector of the Parish.

—BISHOP BREWER visited St. James' Church, Dillon, on Sunday, June 24. Services were held morning and evening by the Bishop and the Rev. Mr. Drummond, at which large and interested congregations were present. At the morning Service, two persons were confirmed and the Holy Communion was celebrated. At the close of the evening Service, the care of the Mission, along with that of other missions in Beaverhead County, was formally withdrawn from the Rev. E. G. Prout, and made over to the Rev. A. D. Drummond. This arrangement has been intended for several months. The two clergymen named have been, since Nov. 1, working together in Madison and Beaverhead counties, holding Services at Bannack, Glendale, Dillon, Silver Star, Madison Valley and Virginia City. Now the work is divided, and the Rev. Mr.

Drummond, residing at Dillon, will hold Services at that place twice a month; at Bannack and Glendale once a month; while the care of such missions as are at present worked in Madison County will be held to belong to Mr. Prout.

BOZEMAN, BILLINGS, AND LIVINGSTON.

[From our own Correspondent.]

BOZEMAN.—The foundation walls of the new rectory are completed, ready for the brick work, which will be begun soon. We hope to have a neat little house completed in a couple of months' time. The ladies of St. James' Aid Society gave an Ice Cream Festival on June 29, clearing $80.00 for the Rectory Fund.

We were favored a short time since with a visit from Bishop Paddock of Washington Territory. He spent Sunday in town and officiated twice, kindly supplying the place of the absent Rector. The sight of a strange clergyman is a rare sight indeed in our little church. All the different clergymen who ever officiated here can be counted on the fingers, and the mission was organized eight years ago.

BILLINGS.—The ladies of St. Luke's Guild have bought a new $300 Cabinet Organ for the new church; also some Hymnals with music, and three chandeliers.

Services for the present are held in the Court House, which has been recently renovated. The room is of convenient size, is kept clean, and is in a central location.

Mr. Fred Foster has given to the Church half a block of land on the north-west side of town, for Church purposes. It is hoped that in another month the church will be well under way.

LIVINGSTON.—Services are held in this flourishing town once a month, on a Monday evening. There is a fair attendance.

Steps have been taken to secure lots on which to build an inexpensive chapel this fall. Nothing but the very cheapest can be attempted yet. But the Railroad Company is putting up large shops at this point, in which at least 500 men will be employed. It is evident then that this will be an important point which should be secured for the Church.

The Bishop's appointment at Livingston is for Friday, August 31.

The Church at Large.

—THE next General Convention of the Church in the United States is officially announced to be held in Philadelphia, Oct. 3.

—THE Diocese of Indiana has made an excellent choice. For the sake of the Church at large, it is to be hoped that Dr. Knickerbacker will assume the heavy burden of the episcopate, but the Diocese of Minnesota, and its See city especially, will suffer a loss which will seem almost irreparable. Dr. Knickerbacker has already declined one Bishopric, that of New Mexico and Arizona, to which he was elected in 1877.—*Living Church.*

—THE statistics of St. Mark's parish, Salt Lake City, Utah, for the year ending May 1, 1883, show a good work done for the Church by the Rector and people. The total of offerings and contributions is $9,502.95.

—THE name of the Diocese of Illinois is to be changed to the "Diocese of Chicago." It embraces only the northernmost portion of the State, and as there are two other dioceses in the State—Springfield and Quincy—the change would seem to be very proper.

—THE Bishop Whipple School Building at Moorhead, Minn., is well adapted to the noble work, and is a testimony to the energy of the President, the Rev. T. E. Dickey, and the generosity of the people of Moorhead. The school will, by GOD'S blessing, be a success.

—ST. GEORGE'S Church, New York, Dr. Tyng's old Church, has begun in it a choral service, with a surpliced choir, and this by a pronounced Low Church rector, and with the approval of the vestry, with the Holy Communion every Sunday. It was clearly seen that this was not opposed to the old evangelical position of the parish, but that it was required for the changed condition of the neighborhood. The Church is putting on new life.

—THE Centennial Anniversary of the election of Bishop Seabury was observed on Wednesday in Easter week at Woodbury, Connecticut. Bishop Williams preached an historical discourse, and Dr. Beardsley made an address. A pleasant feature of the occasion was the serving of a collation, by the ladies of the parish, in the house, and in the very room, where the election was held. The house was occupied, a hundred years ago, by the Rev. John Rutgers Marshall, then minister of the parish.

—THE most influential paper in Japan, edited by a native Buddhist, nevertheless, had the frankness to say in a recent editorial on "the JESUS way," as Christianity is called in that land: "See what blessing this religion confers! Open the map of the world and look at the nations of the earth; there is not a Buddhist nation among them that knows what liberty is. The weakest and most insignificant Christian countries have more than the most powerful Buddhist countries. Is it not time for Japan to advance?"

—ON Tuesday in Whitsun-week the corner-stone of a new church in Los Angeles, California, was laid by Bishop Kip, with appropriate services. He was assisted by the rector, the Rev. E. Birdsall, and the Rev. Messrs. Linsley, and Trew. The Church will be dedicated to the service of God and the memory of St. Paul. It will cost $25,000, and the rector stated in his address that the building committee wonld be able to pay for every thing as the work was done. We are also informed that there is sufficient money in hand to furnish the Church, including a new pipe organ. The prospects of the Church in Los Angeles were never brighter. The Bishop and Mrs. Kip, in the evening, attended an elegant reception at the residence of Mrs. Goodwin, at which many members of the Church in Los Angeles, and others, were present.

—GRACE Memorial House, New York, which was recently opened, is a present to Grace Church parish from Levi P. Morton, United States Minister to France. It is founded in memory of Mrs. Lucy Kimball Morton, who died in 1872. At Mr. Morton's death the title will be changed to Morton Memorial House. Mr Morton's gift amounts to $72,000. Four years ago a day nursery of Grace Church parish was started; when Grace Memorial House was finished the nursery was moved into it. Five cents a day is charged for each child left at the nursery. Some idea of the amount of good done here can be gained when we know that from sixty to eighty working women bring their children to the House at 7 o'clock, A. M., and leave them there while they attend to their labors. The children are washed, fed, and instructed. The expenses of the house which amount to about $3,000 a year, will be paid entirely by voluntary contributions.

—THE virtual author of the Ober-Ammergau Passion Play has just died in that village, at the age of eighty-five. He was a Benedictine monk, named Geistlich Rath Daisenberger, the son of a peasant. He early became an enthusiastic lover of music and the religious drama, writing many religious plays himself. He was transferred from the Monastery of Ettal in 1845, and made spiritual director of Ober-Ammergau. At the suggestion of Ludwig I. he revised the Passion Play, which was formerly only a rude piece of grotesque mummery. He made it a drama pervaded by a spirit of true reverence, and its performance every ten years since has attracted the attention of the civilized world. Much of the impressiveness of these representations has been due to the patient zeal of Father Daisenberger, under whose management the drama became practically a religious ceremonial. Personally he was of commanding presence, with a countenance marked by a gracious dignity. He was to his rustic flock a good pastor, a loving father, a true friend.

The Montana Churchman.

VIRGINIA CITY, MONTANA, JULY, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

A limited number of Advertisements will be inserted at the following rates:

STANDING ADVERTISEMENTS.

1 inch, per year,	$ 5.00
2 " " "	9.00
3 " " "	12.00
4 " " "	15.00
½ Column,	16.00

SINGLE INSERTION.

1 inch	$ .75
2 "	1.25
3 "	1.75
4 "	2.25
5 "	2.75

OFFICIAL.

THE Third Annual Convocation of the Missionary District of Montana will meet, D. V., in St. Peter's Church, Helena, on the Fourteenth Sunday after Trinity, August 26, 1883.

E. G. PROUT, *Secretary.*

THE Right Rev. William Pinkney, D. D., LL. D., Bishop of Maryland, died suddenly on the morning of July 4, probably from congestion of the heart. The day of his death he had an appointment to consecrate a new church at Sherwood, and was on his way to keep his appointment. He was about seventy-three years old.

Bishop Pinkney was consecrated to his office in 1870, and was assistant Bishop of Maryland for nine years. In 1879, on the death of Bishop Whittingham, he became Bishop of Maryland. He was a man of strong convictions, decided and determined in his actions, withal of a kindly nature; and while many of his acts subjected him to sharp criticism, the rectitude of his intentions and his conscientiousness remained unquestioned.

NEXT to the difficulty of obtaining for our Sunday Schools a competent working force of competent teachers, come the difficulties connected with obtaining and retaining the attendance of the children. This is felt everywhere, but in perhaps a greater degree in the West than elsewhere. The first settlers of these regions largely left Sunday behind them when they came out here, and it has by no means been entirely regained yet. In consequence the children, both those born here and those who come with their parents, know little—as a rule—and care less what Sunday is. It is not strange that it should be so. They see older people careless, or worse; how could they learn to be otherwise? It works disastrously however for our Sunday Schools. Those whom we would reach do not feel, have no certain, definite way of learning to feel any duty as resting upon them in the matter of obtaining religious instruction. The examples which they see on every side are in the most forcible way teaching them that Sundays and Sunday observances are things of no moment; that religion may be all well enough some time, but yet it does not much matter at any time; that Sunday is either only a day of recreation, or the busiest day of the week. Therefore when any amusement interferes with the Sunday School attendance or preparation, as there is little sense of duty in regard to the latter, and little if any home influence in favor of it, the Sunday School is omitted for the amusement. Children will go to the week day schools, because they know some of their advantages, and because their parents or guardians send them. But parents and guardians generally do not send children to Sunday School, they are usually contented at best with a mild persuasion. So the children do not much care to go, and for slight reasons, often for no definite reason, stay away. The most zealous teacher must thus often become discouraged and disheartened.

This condition of things cannot but be hurtful to the efficiency of the Sunday School. Its organization is confused, and teachers are demoralized by the frequent absences of their scholars, just as the latter are by frequent failures on the part of their teachers. If the Sunday School is to be effective, there is need to find and apply some remedy. It devolves upon superintendents and teachers to look after their scholars, not during the brief Sunday session only, but in the week as well; to be faithful and diligent in the use of all rightful means of persuasion to procure as full and regular attendance of the classes as possible. For it has come to be that those among the young who do not attend the Sunday School, do not, as a rule, receive the religious instruction which is essential to their spiritual well-being, while those who are fitful in their attendance have the benefits which might be theirs greatly lessened. The Sunday School as a whole, and the class work must be made attractive, for, sad to say, this attractiveness is about the only means we have of influencing the children to come and learn, what it is so important for them to know, of CHRIST and His Church.

THE matter of the higher education of the girls growing up amongst us is one of the highest importance, and deserves most careful consideration. It is with pleasure therefore that we call attention to the School Advertisements appearing in this issue of the MONTANA CHURCHMAN. Both Schools are worthy of patronage. With the management and managers of the "Home School," we are personally conversant, and commend the same confidently to the attention of those having daughters to be educated. "Rowland Hall" needs no higher commendation than is afforded by the assurance of Bishop Tuttle's supervision. Thoroughness rather than quantity of work are required of his teachers.

WE observe that the *Montana Christian Advocate* allows to the Episcopal Church in the Territory, by an easy typographical error, only $4,357.80 worth of Church Property. It is of interest to us to note that these figures are too low by just $50,000.

—THE *Spirit of Missions* is full of interesting reading in all departments. It is characteristic of the age that no enterprise is thought fully to have justified itself until it pays its own way. The publications of the Missionary Board are now able to make this high boast of success, that they pay each some $3,000 beyond their own cost toward the central expenses of the Board. A certain presbyterian, quoted in the February number, on the authority of a rector in a large city in Ohio, furnishes an appropriate name or description for our missionary magazine: "You Churchmen do not

begin to realize what wealth you have in that *Work* Book, any more than you appreciate what you have in your *Prayer* Book. If you did you would soon overrun the world."—*Standard of the Cross.*

SUNDAY SCHOOLS.

At the outset let me say that there are Sunday Schools, *and* Sunday Schools. I have in my mind Sunday Schools in the Diocese, in which the Rector is virtually the teacher, always at the session, carefully selecting and carefully instructing his teachers, knowing the children all by name, and really fulfilling his duty, which cannot be delegated, of feeding the lambs of CHRIST In such instances as these the Sunday School is a valuable instrument of paro chial efficacy. But it is the duty of the clergyman to see to it, that this state of things which is exceptional, prevails. Young, untaught, careless teachers; a burthen of books; a service that takes the place of the Church service; a hap-hazard library; a picnic once a year; and all these *instead of* public catechizings which reach old heads over young shoulders; these are the evils not to be denied or made light of. I believe the clergy will be wise to teach the teachers every week what they are to teach the children, and then to draw it out of the children by careful catechizing. I am sure that the true basis of all children's teaching ought to be the Catechism and the Christian Year, as they set forth the great facts of our LORD'S life, and the great truth of the Catholic faith. I think the true use of the Holy Bible in the Sunday School is to "prove the certainty of the things" in which the children are catechized; and to familiarize them with the word of Holy Scripture; at least in portions, the Psalms, the Sermon on the Mount and the parables of our LORD. And I know, that the one point aimed at in Sunday School teaching should be the preparation of the children and bringing them to confirmation.

Running through all this must be the purpose of imbuing children with the system of the Church. I am more and more struck with the lack of churchmanship in churchmen. These is a large access, from year to year, of people trained in other religious systems, to whom something in the Church, the liturgy, the preacher, the social position of the congregation is attractive, or whom something in their own surroundings, their marriage, their intimate friendship, their own advantage draws to the Church. Besides these are the greater number whom strong conviction leads to the historical Church, indistinctly recognized, and yet clearly enough to bring them to us ripe and ready for full instruction. There is a great impatience of doctrinal teaching on the people's part, and wide spread neglect of it on the part of the clergy. And public catechizing *is not.* And the result is inevitable. People who leave the other religious bodies neither keep up their own good customs nor adopt ours. The week of prayer is dropped, and the Lenten observation not undertaken. The prayer-meeting is given up, and the daily service is not attended. The observance of the night before the infrequent reception of their communion is laid aside, and no Friday fast or Saturday withdrawal from the world takes its place. And the outcome is a distinct deterioration of religiousness, and the wiping out of distinctive religious belief and practice. We have no need to fault other people, with their ways of speech and methods of religious life. We are bound to honour the man, who as a member of any religious body, is careful and consistent in the practices of that body. But we ought to maintain, impress, uphold, display the peculiarities of our Church system. Where shall this be done? Surely the children born in the Church, or coming into it with their parents from outside, these are the hope of the future. And if the Sunday School is to do any work at all, it ought to do this; not amuse children, not teach them vaguely some religious platitudes, not cram them with inconsequent and unimportant facts of Bible History; but form their plastic minds and souls into the *tupos*, the mould of the "sound words" of Creed and catechism and sacramental offices, that their religious lives may take the shape which the Church has a right to give them. The Church, let us remember, is a Kingdom, *the* Kingdom of GOD in the world. Into it we naturalize citizens; and as we do not want, in America, the nominal adhesion of various nationalities all keeping up their national feelings and ways—American Irishmen, American Germans, or American Swedes—but Americans, framed and fashioned in their secular and personal lives into American Citizenship; so the Church has the right and the need to make those whom she admits into her Kingdom, Church men and Church women and Church children. If we cannot have Parochial Schools, if Sunday Schools are to be our only teaching places, then the Sunday School must give Church teachings, and form Churchly habits, and impress the stamp and mould of the Church upon the children, or it is unfaithful, unsatisfactory and self-condemned.—*Bishop of Albany, Convention Address.*

—A PHILADELPHIA boy was asked if he ever prayed in church and answered: "Oh, I always say a prayer like all the rest do, just before the sermon begins." "Indeed!" responded the astonished querist. "What do you say?" "Now I lay me down to sleep."

Married.

LUNDWALL—GORMLEY.—In St. Paul's Church, Virginia City, on Monday, July 2, by the Rev. E. G. Prout, Miss ISADORA E. GORMLEY, of Virginia City, to Mr. MAGNUS A. LUNDWALL, of Bozeman; Bishop Brewer giving the Blessing.

LANTHEAUME—MILLER.—At Frenchtown, Montana, on Tuesday, July 10, by the Rev. George Stewart, Miss MAGGIE J. MILLER to Mr. JOHN A. LANTHEAUME, both of Frenchtown.

Died.

BOWIE.—At Philipsburg, Sunday, June 24, 1883, WILLIAM IRVINE, eldest son of Dr. C. N. and Mary E. BOWIE.

Irvine Bowie was born at Blackfoot, Montana, on the 16th of September, 1868. A bright and happy home has been suddenly darkened by the removal to Paradise of this interesting boy. He was a child of unusual promise. There was strength in his character and purity in his life. He was just beginning to look out upon the great world with eager eyes, and a spirit of laudable ambition was stirring him to fight its battles and win its victories. But GOD took him before the contest had fairly be gun, and gave him rest in final victory. May GOD send comfort to the loving hearts of that mourning home circle!

HOME SCHOOL,

VIRGINIA CITY, MONTANA.

A Boarding and Day School for Girls, in which the usual English branches are thoroughly taught, also Latin and Modern Languages. Excellent Musical facilities.

The Fall term will open Monday, September 3, A. D. 1883.

For particulars address

Mrs. J. M. BUTLER,

Virginia City, Montana.

ROWLAND HALL,

SALT LAKE CITY.

A Home and Boarding School for Girls, under the direct supervision of Bishop Tuttle. Number of pupils limited. Location healthful. Thorough work in the solid branches, and superior advantages for Music, Painting, and Modern Languages.

Address

The Rt. Rev. D. S. TUTTLE,

Salt Lake City, Utah.

Poetry.

Sometime, Somewhere.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing,
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered,
And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered,
Her feet were firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—*Robert Browning.*

The Shadow.

BY MINOT J. SAVAGE.

In a bleak land and desolate,
Beyond the earth somewhere,
Went wandering through Death's dark gate
A soul into the air.

And still, as on and on it fled,
A waste, wild region through,
Behind there fell the steady tread
Of one that did pursue.

At last, it paused and looked aback,
And then it was aware
A hideous wretch stood in its track,
Deformed and cowering there.

"And who art thou?" he shrieked with fright,
"That dost my steps pursue?
Go hide thy shapeless shape from sight,
Nor thus pollute my view!"

The foul form answered him: "Alway
Along thy path I flee.
I'm thine own actions. Night and day
Still must I follow thee."

—*Independent.*

Our Danger.

Lord, with what care hast Thou begirt us round!
Parents first season us; then schoolmasters
Deliver us to laws; they send us bound
To rules of reason, holy messengers;

Pulpits and Sundays; sorrow dogging sin;
Afflictions sorted; anguish of all sizes;
Fine nets and stratagems to catch us in;
Bibles laid open; millions of surprises;

Blessings beforehand; ties of gratefulness;
The sound of glory ringing in our ears;
Without, our shame; within, our consciences;
Angels and grace, eternal hopes and fears;

Yet all these fences and their whole array
One cunning bosom sin quite blows away.

—*George Herbert.*

Good Reading.

WHY WE BELIEVE THAT THE BIBLE IS THE WORD OF GOD.

We believe that the Bible is the word of God, because, while it does not purport to be a revelation of natural things, it yet holds itself in snch a relation to the material universe, that the discoveries of science seem never to go beyond it or put it to the blush. There is an honest flexibility in its utterances on these matters that, while it does not anticipate scientific discoveries, finds room to receive into itself without stress or detriment all the disclosures that science is able to render. The difference between the Biblical cosmogonies in this respect is worthy of the Christian student's most delighted regard. Discovery in this way only makes the Bible more true; causes it to glow with a greater wealth of illumination, as a diamond that is fitted to a brilliancy varying with the intensity of the light that is poured upon it.

Scripture seems to run around the outer margin of all possible discovery, and so to be true without being scientific. Examples are the description of the creation, the hint as to the rotatory motion of storms, the revolution of the earth upon its axis, the dependence of the earth upon the heavens instead of the dependence of the heavens upon the earth, as taught in heathen systems and even in the Christian system till the time of Copernicus. "Canst thou bind the sweet influence of Pleiades?" God asks of Job. This would serve as a charming and inspiring illustration of the way in which Scripture coasts the outer margin of all possible discovery, if it shall prove as has been by competent authority elaborately conjectured, that Alcyone, the middle star of Pleiades, is the cosmic centre around which the whole starry host of the sky is moving its rounds in silent rhythm and inaudible song.

Another reason why we believe that the Bible is the word of God is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of the Bible. The thing that bad men hate, it will, as a rule, be safe for good men to believe in, Men's hearts stain through onto their philosophy. It never ceases to be true that every oue that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. Light always shows the spots. Bad men congregate under shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever. Men do not want to believe, and are glad to hear the man that will meet them at the level of their wish. If they did not consciously stand beneath the Bible's reproof they would hardly have an interest in hearing it maligned.

And we should win wondrous confidence in these staunch, sturdy Scriptures of God, if we could for a moment see this volume standing up in all the serenity of its celestial powers, begirt by all the thousands of panoplied books that have been sent out to beat it down. The strength of a champion is measured by the strength of the men that are needed to overmaster him. And yet there was never a time when the Bible stood more evidently sovereign of human hearts than to-day. The Bible has taken no detriment. The rents its enemies have made are hardly such as to reward the pains of their valor. As has been elegantly said: "They are like scratches on the stones of the Milan Cathedral: like the breaking of a single pane of its pictured glass. The great structure stands unimpaired, shining imperial in the serene Italian air."

And then these destroyers of the Bible give us nothing in its place. They belabor the poor Hebrews and scant fishermen who composed for us the Law and the Gospel, but never go about throwing their wit and finer genius into the work of making a Gospel that is superior. It was a motto of Napoleon's, "To replace is to conquer." These antagonists of the Bible will have to give us something in place of the Bible before they can break the power of the Bible. And if they have the courage to crush the fulcrum on which civilization has pivoted for forty centuries, what is the meaning of their modest hesitancy in setting up something that shall make the abstraction good?

When St. Boniface had hewn down the sacred oak worshipped by the savages in the tangled forests of Germany he did not stop with destroying it, but, when it was felled, built out of its fallen and splintered fragments the chapel of St. Peter, and in the room of the worship of Thor the Thunderer left the worship of Christ the Crucified. "To *replace* is to conquer," and the theology of the forests fled back abashed before the theology of the Cross.

And so with these destructionists: let them show themselves constructionists as well. Out of the ruins of the old let them build us a comfortable little chapel of the new. It is but just; it is but honest; it is but the rendering of an equivalent. Removing old support, let them give us something in its place that heart and mind can lean upon; something that will go forward beautifying the home, purifying society, cultivating kindly relations among nations, holding men in proper relations with men, developing character, repressing the baser passions, stimulating the finer ones, creating in men peace and joy, robbing the death-chamber of its gloom and the grave of its shadow, and suffusing life with that beauteous serenity with which the word of God has

been for three thousand years so triumphantly demonstrating *its* power to do. And so I believe the Bible is the word of GOD, because bad men are so bad as to hate it, and brilliant wickedness is incompetent to offer any thing in its stead.—*The Rev. C. H. Parkhurst, D. D.*

—DR. HIDEN, of Charleston, S. C., in a recent Sunday morning lecture said, concerning the mysteries of the Bible, that he preferred to say he didn't know. He was willing to accept the statement that Balaam's ass spake, but he didn't know how it was that he spake. The wisest answer we can give, very frequently, is, "I don't know." In this connection he told an anecdote of Prof. Bledsoe, professor of mathematics in the University of Virginia, more than 20 years ago. A young man was plying him with questions, to each of which he answered, "I don't know." "Why, Professor," said the youngster, "I thought we came to the university for you to tell us what we didn't know!" "Young man," said Prof. Bledsoe, "you came here for me to tell you what I know, and that's a very short story; to tell you what you don't know would be an endless undertaking."

—THE spiritual examples of prayer have most of them an unutterable intensity. There are pictures in which more of suppressed desire is *hinted* than that which is *expressed*. Recall the wrestling of Jacob: "I will not let thee go except thou bless me;" and the "panting" and "pouring out of the soul of David"—"I cried day and night, my throat is dried"—"I wait for my GOD;" and the importunity of the Syro-Phenician woman with her "Yes, LORD, yet the dogs under the table eat of the children's crumbs;" and the persistency of Bartimeus, crying out, the more a great deal, "Have mercy on me," and the strong crying and tears of our LORD, "If it be possible—if it be possible!" There is no easiness of desire here.

—THE proper religion for an American citizen," says Mr. James Parton, "is the United States of America." Mr. Parton is very kind to inform the American citizen upon a matter of such importance, and it will be a great relief to the American citizen to know what the "proper" religion is, amid so many rival sects. Will the apostle of the new gospel go on and tell us more about this religion. What will it do for man in this world and in the next? Where do its disciples go when they die? People like to know about these things.—*Living Church.*

—When one has learned to seek the honor that cometh from GOD only, he will take the withholding of the honor that comes from men very quietly indeed.—*George Macdonald.*

Church Notes.

Notes on the Kalendar.

July 25.—The St. James, whom the Church to-day commemorates, was the brother of St. John the Evangelist, they being the sons of Zebedee. St. James is called "the Great," to distinguish him from the other Apostle St. James, who is called "the Less." He was surnamed "Son of Zebedee" by our LORD; and he, with St. John and St. Peter, seems to have stood very high in the confidence of his LORD and Master, and to have been placed in the fore-front of the Apostles. From the time of the Agony in the garden (A. D. 30) to the time of his martyrdom (A. D. 44) we know nothing of St. James, except that, after the Ascension, he persevered in prayer with the rest of the Apostles (Acts iii., 15). In the year of our LORD 44, Herod Agrippa, a bigoted Jew, thinking to crush out the hated Christians, laid hands on St. James, and killed him with the sword (Acts xii., 2). He was succeeded in the Bishopric of Jerusalem by St. James the Less.

"The Soul Dirge."

THIS is the expressive name that Bishop Coxe, in his "Christian Ballads," gives to the organ voluntary played at the close of the prayer for "CHRIST's Church Militant." Sad, sad indeed is it for a Christian pastor to see the flock of CHRIST, the sworn soldiers of CHRIST, one by one, ten by ten, hundred by hundred, turn their backs on the Bread of Life, week after week. How often is it true that they are marching to their own "soul dirge!" They forsake the Church just at the time when the King Himself comes to bid them "draw near" to the Heavenly Feast, and eat and drink of Him, and live. And how must not this sight sadden the heart of the LORD, Who died for us, as He watches each one pass out in rejection of His love and boundless sacrifice. Surely we may well hear Him say as He said of old, "Ye will not come to Me that ye may have life," or rather as He said to His own chosen ones, with sorrowful entreaty, "Will ye also go away?" Would that all would answer with Peter, "LORD, to whom shall we go? Thou hast the words of Eternal Life."—*Pacific Churchman.*

—A BISHOP (no matter where or who) sends the following as a sample of some curious letters he receives:

MY GOOD BISHOP:—Our Parish is vacant and we are in a peck of trouble. Some want one sort of preacher and some another. Our former Rector was an amiable sort of man, who knew very little about human nature, although he talked a good deal about humanity. He did not believe in eternal punishment, and preached considerably about Buddha and absorption into Nirvana. Some of the women thought it was a new medicine for the nerves; but I think it was his way of telling about the Atonement. But I don't know for sure, and I never could find out what he meant; for when I asked him about it, he said why don't you read books, Schopenhauer and Renan and such like, as well as I could catch the names; but he did not explain, and never showed me a text in the Bible to prove it. I asked him whether the Bible did not say "these shall go away into everlasting punishment, but the righteous into life eternal." Yes, he said, but everlasting does not mean everlasting, and punishment don't mean anything disagreeable, and eternal means something else; and then he told me I had better read a book by Mr. Usus Loquendi. I'm sure we are all puzzled enough with his strange teaching and his strange books. But the boys liked him, and he brought in a lot of the worst fellows in town. We were glad to see them come at first. But soon we found they said "that's the preacher for us. We are tired of hearing about hell and damnation. That's a real good religion. It lets a poor fellow off easy. We only do as we like, you know; we are made so, and we never did think that GOD would punish us for that." And I am sorry to say they got no better fast. My dear Bishop, the worst of the matter is that we very seldom now hear the name of CHRIST, and as for the Cross and the Atonement, there might as well never have been any such things except that our dear old Prayer Book keeps them in mind. Can you send us an old fashioned Minister who preaches the Bible and the Saviour as we used to hear twenty years ago? You will have to send him. For if we go into an election, the boys will outvote us; and anyhow he will have to take a small salary, for a few of us will have to put our hands deep in our pockets if we get such a man. But seems to me, I would pay anything in reason to hear again such sermons as I used to hear from ————. I used to say that they were prosy; but I would be willing enough now to take them all in, prosy and all.

Can you help us?

—*Standard of the Cross.*

—THE Rev. Dr. Cuyler says: "Disagreeable Sundays sift churches as honestly as the test of lapping water sifted the ten thousand troops under Gideon. Those who really want to get to GOD's House on a wet or wintry Sunday, usually get there. For one, I honestly confess that all the trash of the skeptics, from Renan down to Ingersoll, does not inspire such misgivings of Christianity as are awakened by the spectacle of delinquent Christians in unfavorable weather."

Miscellany.

—Dr W. P. Mackay, preaching one day to some British soldiers, put the question: "If Queen Victoria were to issue a proclamation, and, placing it in the hands of her army and navy, should say, 'Go into all the world and proclaim it to every creature,' how long do you think it would take to do it?" One of the men, accustomed to obeying orders without questioning or delay and at the peril of their lives, replied (he was a grave and intelligent officer), "I think we could manage it in about eighteen months." And who can doubt it? Or what shall hinder the Church, in this day of almost miraculous facilities, from taking her King's proclamation to every creature in very nearly, if not quite the same time?

—"Uncle Peter, I heard you preach last night." "Yes, sah; and I tried to tell the cull'd people de truth as I understand it." "But, Peter, you ought to know that the most intelligent people don't believe a word of such notions, that there is a God who created all things, whom we ought to love, serve and obey. All these things which you say were created came from 'molecules.'" "Now, sah, is dat really de fact?" "Certainly it is; and such an intelligent man as you are ought to know it and keep up to the times in your preaching." "Well, sah, ef dat's de way things gwine on, 'pears to me dat I'd better keep right on, and 'vise de mos' intelligent ob de cull'd people to do their very best to keep on de right side ob de pusson dat runs dem mollycules; case ef dey don't, he mout just let dem mollycules mix demselves up with something dat mout make it very discomfortably hot for some ob de mos' intelligent sinners ob dis day."

—An old story is being revived of a prayer-meeting held for the relief of a poor fellow who had broken his leg. While Deacon Brown was praying, a tall fellow with an ox-goad knocked at the door, saying, "Father could not come, but sent his prayers in the cart." They were potatoes, beef, pork, and corn.

—A dramatist went to the house of Alexander Dumas, recently, to read two new plays and to get that eminent author's verdict. After he had read the first, "How do you like it?" he asked. Alexander Dumas, after a moment's reflection: "I like the other better."

—French under difficulties: The following dialogue was overheard the other day. He: "Araminta, je t'adore." She: "Shut it yourself,"

—In an arithmetic one reads: "In one lot there are four calves, and in another two young men with their hair banged. How many calves in all?"

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.— ———— Mission. *Minister*, the Rev. A. D. Drummond. Communicants 4. Services on the first Sunday in each month.

Dillon.—St. James' Mission. *Minister*, the Rev. A. D. Drummond. Church Building. Communicants 12. Sunday School, Teachers 4, Scholars 30. Services on the Second and fourth Sundays in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, ———————. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader*. Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistant*, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission; under the charge of Clergy at Virginia City. Communicants 10. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. *Assistant*, the Rev. A. D. Drummond. Church and Rectory. Communicants 25. Sunday School, Teachers 8, Scholars 50. Services on the second and fourth Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

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A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, August, 1883. No. 6.

Kalendar.

August, 1883.

5 Eleventh Sunday after Trinity.
12 Twelfth Sunday after Trinity.
19 Thirteenth Sunday after Trinity.
24 St. Bartholomew the Apostle.
26 Fourteenth Sunday after Trinity.

September, 1883.

2 Fifteenth Sunday after Trinity.
9 Sixteenth Sunday after Trinity,
16 Seventeenth Sunday after Trinity.
19 Ember Day.
21 St. Matthew the Apostle. (Ember Day.)
22 Ember Day.
23 Eighteenth Sunday after Trinity.
29 St. Michael and all Angels.
30 Nineteenth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Radersburg, Wednesday, ...	Aug.	1.
Centreville, Thursday, ...	"	2.
Bedford, Friday, ...	"	3.
Boulder, Sunday morning, ..	"	12.
Jefferson, " evening, ...	"	12.
Clancy, Monday, ...	"	13.
Marysville, Tuesday, ...	"	21.
Helena, Sunday, ...	"	26.
(CONVOCATION.)		
Livingston, Friday, ...	"	31.
Billings, Sunday, ...	Sept.	2.
Miles City and Fort Keogh, Sunday, ...	"	9.
Glendive, Sunday, ...	"	16.

The Bishop's Record.

FROM July 1 to July 15, my headquarters were in Virginia City. Driving twenty miles after Morning Service at Sheridan, on Sunday, July 1, Service was held in St. Paul's Church in the evening. Monday evening, Mr. Drummond took the stage and returned to Dillon. He is the appointed steward for the whole of Beaverhead County. He has three places to serve, a church debt to pay at Dillon, and enough to do to take all his time and energy. The dust may blow in his eyes, but the grass will not be likely to grow under his feet. He has taken hold of his work in the right spirit, and good results will follow in the future.

On Wednesday, July 4, the ladies of St. Paul's Church held a Festival to raise money to pay off a debt incurred for repairs on the church edifice. The Rector and the ladies worked hard. The men did the eating and gave their money. The result was that the debt was paid.

Thursday afternoon Mr. Prout harnessed up his missionary team and drove me over to the Valley of the Madison. We remained there until the following Tuesday. Friday and Saturday were devoted to making calls. On Sunday, two Services were held in a public hall which has been erected by the generosity and enterprise of the people. In the morning, the Holy Communion was administered and two persons were confirmed. The Church has a strong foot-hold in this valley, and the future gives good prospect of increase. Sometime, with GOD'S blessing, we shall have a neat little church erected there, which the people will build, thereby honoring GOD and blessing the Valley.

The remainder of the week was occupied in attending to the financial matters in Virginia and in calling upon the parishioners. On Sunday, two Services were held, the Holy Communion administered, and four persons confirmed.

Monday morning, July 16, I took the stage and rode twenty-six miles to Sterling. Sterling was once a promising mining camp. Two stamp mills were built, but they have long been in disuse. Sometime the mines in this vicinity will be developed, and Sterling will revive. Now it has but three families. I had Service in the evening in the School House. There was a congregation of fourteen,—all the people of the neighborhood who could come. It was the only Service they had had since my visit of a year ago. I was glad to hold it for this reason.

Tuesday noon, I took the stage again and rode to Red Bluff, another mining camp, which contains a small stamp mill, a hotel, a store, a blacksmith shop, and four families. In the evening Service was held in the dining room of the hotel. The room was filled with a congregation of thirty to forty people. The Service was hearty, and the interest all that could have been expected.

Wednesday morning, I found an opportunity to ride to Pony, fifteen miles distant. In the evening Service was held in the School House, which was filled with an attentive congregation. Thursday evening, I held Service in the School House at Harrison, six miles from Pony. Friday, Dr. Stafford kindly drove me back to Red Bluff in time to catch the stage for Bozeman. About seven o'clock P. M., I arrived at the hospitable house of the Rev. F. B. Lewis, where I have been a welcome guest during every visit I have made to Bozeman.

Mr. Lewis goes to Billings on the third Sunday of each month. So the first Sunday of my stay in Bozeman, he went to Billings, leaving me to take his Services. On the second Sunday he was with me. One person was baptized, three persons were confirmed, and the Holy Communion was administered.

Monday, July 30, Mr. Lewis procured a team and drove me to Hamilton. The distance is sixteen miles. But we took a round about course in order to make some calls, and drove thirty miles before we reached the place for Service. In the evening we had Service in a Presbyterian Church, with a fair congregation. After the Service, we drove six miles to a farm house, where we spent the night. The next morning we went fishing in the Gallatin River. I don't like to say anything about Mr. Lewis' fishing qualities. But honesty compels me to state that I caught twenty-three fish, and Mr. Lewis caught none. I don't think that this was due to the fact that one fisherman was a bishop and the other a priest. But I used a fly while Mr. Lewis used a grasshopper. The fly beat the grasshopper, that was all.

In the afternoon we harnessed up and drove to Gallatin, where we held Service in the evening, in the dining room of the hotel. The room was filled with an attentive congregation. They came in from the country round about, one man with his wife driving six miles for the purpose.

Wednesday morning, Mr. Lewis turned his face homewards, while I waited till af-

ternoon to take the cars to come to Toston. A good friend met me at the station and drove me ten miles to Radersburg, where I held Service in the evening.

The next day I took the cars again and came to Townsend. Here the Rev. Mr. Hooker met me from Helena. We had Service in the evening in a hall with a good congregation. Townsend is a new place, created by the Northern Pacific Railway. Four months ago it had no existence. Now it has quite a population, with good prospects and high hopes of the future. Mr. Hooker had come with his missionary team, provided by the Sunday School of Trinity Church, Watertown, N. Y. Friday he drove me about the Missouri Valley to make calls. In the evening, we held Service at Bedford, and Saturday morning we drove to Helena. The distance is thirty miles, and we made it in a little over four hours,—very good time for Montana cayuses. I am very willing to ride after such animals with a trusty driver. But I do not mean to be caught driving them myself. They buck, they run, they rear, and they bolt. But Mr. Hooker knows how to manage them. And when he drives I am ready to ride.

And here I am in all the home I can call my own, after an absence of three months. My family are far away. My thoughts go over the mountains to other scenes. I see the work that ought to be done. I mourn over the things that must necessarily be left undone. Yet this is my home. Here is my work. In some way GOD will bless this work, and enable His faithful children to accomplish His will.

L. R. B.

Helena, August 7, 1883.

HELENA NOTES.

[From a Correspondent.]

OWING to the presence of the Bishop in the parish, and his unambiguous insinuation that some communication from this parish to the MONTANA CHURCHMAN is expected, we hasten to forward the following notes:

What has given the most satisfaction throughout the parish since our last letter is the handsome stone Font, presented by the Rev. Mr. Gilbert. It is of light sandstone, quite massive, with appropriate symbols, and is given in memory of his father. This gift will serve also to keep fresh the remembrance of a former successful and beloved rector, though indeed no such token was necessary for this purpose. On the Sunday after it was set in its place, the Rector preached upon Christian Education, one phase of the subject of Baptism; and in referring to the gift, expressed the hope that not only the font itself, in its own expressive way, would speak, but that Mr. Gilbert himself would continue to speak to the congregation; reminding parents of the duty they owed their children, the baptized of the vows they had taken, and the unbaptized of the responsibilities and privileges still awaiting their recognition.

Among other gifts to the parish is that of a Bishop's Chair, now being made, of solid walnut and very handsome design. This chair is presented to the parish by the children of the Sunday School, and will, most probably, be in its place at the opening of Convocation.

We expect also that the iron fence, purchased more than a year ago by the Ladies' Society, will be erected within a few weeks. The Committee having the matter in charge have been waiting for the establishment of a new grade. This is now complete. The church lot will soon be enclosed, and the appearance of the whole property vastly improved.

A festival on the evening of August 2, under the management of the Ladies' Society, added nearly one hundred dollars to the treasury. This sum will be applied on the Rectory debt, the only one of the parish, making in all about six hundred dollars raised for this purpose during the past year.

The Parish School, notice of which appeared in the last issue of this paper, opened for a summer session, as announced. Twelve pupils have been in attendance. The parish is fortunate in having secured the services of the present principal. Miss Samson has the record of many years of successful teaching, eight of them as the principal of the High School in one of the leading cities of Iowa. Since coming to the Territory, she has been offered, if she will return, the position of Superintendent of Schools in the County from which she came. The school will open regularly early in September. Competent assistance will be secured as circumstances require.

The Rector and Assistant of the Parish have completed a scheme of parochial missions, which insures periodical services at a number of points where the need of Church ministration is more or less pressing. Jefferson and Boulder will be visited once a month; Marysville and Gloster, twice a month; Bedford, Townsend and Deep Creek, each once a month. Unionville and Prickly Pear Valley will also receive occasional Sunday or week-day services as opportunity offers.

Preliminary steps have been taken towards the association of the young men of the parish under a distinct organization for prosecuting certain departments of parochial work,—but of this and of other matters, an account will be given at some future time.

—BISHOP BREWER writes to the Church Committee at Benton that he hopes soon to announce the acceptance of that Mission by the Rev. Dr. Hinsdale.—*River Press.*

—THE Episcopalians have completed a very solid foundation for their new Church, and judging from the excellence of its workmanship it would not be a bad plan to let the old stone mason carry his foundation right on up to the roof.—*Missoulian.*

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—AT a meeting of the electors of the Diocese, held at Cambrae on Wednesday, June 13, the very Rev. James Robert Alexander Chinnery-Haldane was elected Bishop of Argyll and the Isles.

—While the Bishop of Peterborough lay unconscious at the point of death, the other evening, the taper-lamp, kept burning in the cathedral tower, swayed by the wind, set fire to the structure, and, before the flames could be conquered, the entire tower was destroyed, actually illuminating the death-bed of the Bishop.

—THE Bishop of Lincoln has stated a purpose of resigning his See, on the ground that he cannot endure the labor entailed by the extent of his charge. This resignation is however only *threatened*, dependent upon conditions. Should the proposed see of Southwell be speedily erected, probably Bishop Wordsworth would not carry his intention of resignation into effect, as the new see will include a part of the present Diocese of Lincoln. The Church can ill afford to lose the active services of a man like Bishop Wordsworth.

—ON Saturday, July 14, the Bishop of Lichfield formally admitted about 50 gentlemen, from all parts of his diocese, into the office of Reader. The Service was held in the Lady Chapel of the cathedral, where the candidates were presented after the manner the Prayer Book prescribes for deacons, the Bishop's chaplain addressing his lordship in such words as are there allotted to the Archdeacon. The Bishop was seated near the altar, and as the candidates were severally presented and humbly knelt, his lordship delivered to them the Scriptures with authority. Canon Curteis was in attendance; and after a hospitable reception by Mrs. Maclagan, the learned Canon offered to conduct the guests through the cathedral and its precincts.

Domestic.

—A CHURCH Hospital has been commenced at Topeka, Kansas, to cost $10,000.

—THE corner stone of a church to cost $10,000 has been recently laid at Riverside, Ill., by the Bishop of the Diocese.

—THE Trustees of the St. Augustine Normal School, Raleigh, N. C., intend to erect a three-story brick building, to cost

not less than $10,000, upon the site of the buildings burned March 6.

—The Rev. Eugene L. Toy, formerly Rector of St Peter's Church, Helena, later of St. John's Church, Essex, N. Y., has resigned his charge, to enter upon the Rectorship of Christ Church, Schenectady.

The Rev. John Cornell, formerly of the Diocese of California, and now Rector of the American Episcopal Church, Nice, France, is at present in America, for the purpose of raising funds to build a church edifice. For ten years services have been held in a hired hall.

—Bishop Whipple, on a recent visit to his diocese, administered the Communion to 247 Chippewas. Fifteen years ago, there was scarcely one communicant among them; now there are eight churches in that mission, and they are building another one, to cost $10,000.

—Bishop Smith, Presiding Bishop, completed the 89th year of his age on June 13, and entered upon his 90th year in the happy possession of all his faculties, with a glad heart, and surrounded by loving and devoted friends. The Bishop has not appeared in better health and spirits for a long time, and he is confidently expecting to take part in the next General Convention in Philadelphia, the coming October.

—On Friday, June 1st, the Bishop of Niobrara, accompanied by the ladies of the Indian Boarding School, Springfield, Dakota, Mr. Robert Welsh, Corresponding Secretary of the Indian Rights Association, and Mr. Wicks a candidate for Holy Orders, lately from the Diocese of Albany, made a visit to St. Mary's Boarding School, Santee Agency, to witness an exhibition by the members of the School. Gen. Whittlesey and Mr. Smiley, of the Peace Commission, and three gentlemen of the A. B. F. M., were also present. The Indian girls acquited themselves well, both in regard to proficiency in the rudiments of the English language and industrial work. On Monday, June 4th, the Christian Indians assembled to protest in the presence of Mr. Welsh, against the conduct of their agent in procuring an order from the Indian Department which practically prevents every Christian minister and ministering woman at the Agency, from making a charitable distribution of medicine to the sick of the tribe. The Indians had previously petitioned the Indian Rights Association to save them from the outrage.

—Wednesday, June 13, was Commencement Day at St. Mary's School, Knoxville, Ill. It will be remembered that the School Building was destroyed by fire in January last, since which time use has been made of the Ansgarius College. The commencement exercises were held in the Presbyterian Church, the procession forming at the Opera House, The School entered the Church singing the Trinity hymn. Bishops Burgess, Seymour and Garrett were present. After the morning prayer, essays were read by the members of the graduating class—sixteen in number. Bishop Burgess, as presiding bishop of the Province of Illinois, conferred upon each of the class the degree of Baccalaureate of Arts; and kneeling each in turn before the Rector, they received from his hand the Cross of Honor of St. Mary's School. The Bishop gave a short and impressive address to the class, and then they sang one stanza of the hymn, "Sweet Saviour, bless us ere we go." Then kneeling before the Bishop they received his blessing. In the afternoon the corner-stone of Knox Hall, St. Mary's School, was laid; Bishop Burgess reading the service, Bishop Seymour laying the stone, and Bishop Garrett delivering the address.

The Founder's Day at the Burd Orphan Asylum of St Stephen's Church, Phila., was recently observed. The object of this Annual Celebration is to do honor to the memory of the noble foundress of the institution, Mrs. Eliza Howard Burd. Being bereft of all her children and left a widow, she desired to use her ample means for the benefit of suffering humanity, and decided by the advice of her Rector, the late Dr. Ducachet, to establish an asylum for orphan girls. The nucleus of a Home was begun in 1856, in the rear of her own dwelling. During her life-time she superintended the management of it herself, and at her decease in 1860 she bequeathed her fortune to the Rector, Church Wardens, and Vestrymen of St. Stephen's Church, *in trust*, to build and endow an institution to be called in honor of her beloved husband, "The Burd Orphan Asylum of St. Stephen's Church." At the recent celebration there was a very large gathering of the friends of the institution. The singing of the children under the direction of Mr. Geo. Frescolu, was remarkably sweet and accurate. Three anthems were rendered during the Service, Mr. D. D. Wood, of St. Stephen's, presiding at the organ.

—The Annual Convocation of the Missionary District of Dakota, assembled in Calvary Church, Sioux Falls, on June 22d. The bishop of Nebraska celebrated the Holy Communion, assisted by the Rev. Dr. Melancthon Hoyt and the Rev. B. F. Cooley; at the same time he made a brief address on the state of the Church within the jurisdiction. The following preamble and resolutions, offered by the Rev. Dr. Hoyt, were adopted:

"Whereas, the Territory embraced within the present missionary jurisdiction of Dakota is of considerable more than twice the area of the state of Ohio: the portion of the aforesaid jurisdiction lying north of the forty-sixth parallel of latitude contains an estimated population of at least 100,000 souls, and the portion lying south of the same parallel has a probable population of 250,000: an immense tide of immigration is still pouring in, and is likely for some time in the future to continue to pour into both sections: the work imperatively demanded of a Bishop in the Church of God within this jurisdiction is greater than any one man can possibly perform with reasonable efficiency; therefore be it resolved, that the House of Bishops be respectfully requested to consider the expediency of electing and consecrating a Bishop for each of the above named portions of the present jurisdiction of Dakota; also that the Bishop be requested to appoint a committee, consisting of two clergymen from each of the above mentioned sections, to collect and present to the bishops such facts as bear upon the matter proposed."

The committee appointed to consider the portion of the bishop's address relating to his resignation of the jurisdiction reported as follows:

"Whereas, our right reverend father in God, the Rt. Rev. Robert H. Clarkson, D. D., LL. D., has signified his intention of resigning the missionary jurisdiction of Dakota, over which he has presided since A. D. 1865; and whereas, our right reverend father, by his uniform kindness and fatherly affection, by his great self-denial and unwearied labors for Christ and His Church in this jurisdiction, has won the respect, confidence, and love of both clergy and laity of the Church; therefore, be it resolved, that we, the clergy and laity in convocation assembled, desire to place on record the sincere and enduring sorrow we feel at the dissolution of the ties which so long have lovingly bound us together; and it cannot be too much for us to hope that in the appointing of a successor your mantle may fall upon one no less broad and catholic in his sympathies and labors, and that one as generous and thoughtful in the exercise of the Apostolic office shall be sent to rule over us in the Lord. Truly, right reverend father, we can say you have very nobly fulfilled the injunction of your consecration's hour: 'Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not.' In this hour of separation we beg to offer and ask you to accept, as a slight memorial of our association together, a Litany desk to be placed in your cathedral now building in Omaha. That our united and fervent prayers are offered up to the God of all mercies, that he will vouchsafe to our beloved father all temporal and spiritual blessings." The report was unanimously adopted.

IDAHO TERRITORY.

The ladies of the Parish or Mission, at Hailey, which is under the pastoral charge of the Rev. I. T. Osborn, have realized a very handsome sum of $516.70, clear of all expenses, at a "Church Fair," held for the Church in that town. The *Wood River Times*, published at Hailey, says that all the articles were priced at their real value, and that no raffling or specious artifices to draw money from attendants, were permitted. This, and the comparative scarcity of ready cash, combine to make the amount received the more highly appreciated. It is gratifying to learn that, in a community where all sorts of gambling prevail, and in which on previous occasions, for various objects, questionable devices have been made free use of, the church has been the first to take a stand against them; and that, notwithstanding the continual pressure from without, in favor of introducing such objectionable means, the effort has resulted in such an eminent success.

A feature of the above enterprise, which seems to have commanded no little interest, and which, of itself, was quite a financial success, (realizing $130) was the publication of a little paper, of which Mrs. Milton E. Pinney was both projector and editor. It is quite an interesting little publication, and is filled with very readable original matter. From it we learn that the Rev. Mr. Osborn has Divine Service at the School-house in Hailey, on the first, second, and third Sunday evenings of each month; at Bellevue, on the first, second and third Sunday mornings; and at Ketchum, on the fourth and fifth Sundays, both morning and evening. Besides which, occasional services are held at other places in the surrounding country. He also announces that he holds himself ready to go, whenever he may be required, to any mining camp or family.

WASHINGTON TERRITORY.

THE ladies of the Washington Branch of the Woman's Auxiliary to the Board of Missions, held a meeting in St. Luke's Rectory, Vancouver, on June 28th. The meeting was opened by the Bishop, and Mrs. W. A. Fair was called to the chair. The Secretary reported that the work in the different parishes, so far as has been ascertained, is as follows: At Port Townsend, the Guild had been able to purchase new lamps for the Church, and to pay $145 toward the payment on lots, and work on Church building; but as the requirements of the parish are so many at present, they have not been able to do any work outside of it, except the regular collection in aid of Diocesan Missions. At Seattle there is much activity in various good works. The Ladies' Guild of New Tacoma have done no work strictly missionary, but have met regularly every week for work, and from the proceeds of two sales have realized about $200 for parish work. The ladies of Tacoma defray the incidental expenses of the Church, and are making great exertion to raise money to build a new church edifice. They held a Fair in December, 1882, and another in March, 1883, realizing from the two $290.10. Having had donations of various sums to the amount of $140, they have with the money previously collected, in the neighborhood of $800.00 for their building fund.

The following report is made of work done by St. John's Guild, Olympia, from July 1st, 1882, to July 1st, 1883: Sent to "Fannie Paddock Memorial Hospital," cash, $25.00; 1 box preserved fruits and jellies; 1 box fresh fruits; 4 barrels fresh fruit. Spent on parish work $352.45.

From St. Luke's, Vancouver, there has been sent to the hospital at Tacoma, 2 boxes of preserved fruits and other necessaries, to the fund for the support of a missionary, the sum of $16.75. At Walla Walla there has been some work done by the Guild for the improvement of the church edifice.

Trinity Guild is practically out of debt, and has just paid in $800.00 toward the building of Grace hospital, and the endowment of a child's cot, the proceeds of the bazaar lately held. In four years and a half it has raised $4,112.75, by legitimate methods, for church adornments, mission work, care of sick, etc., and has proved itself a useful handmaiden in every branch of parish labor.

Now, such statements as the above, when placed by the side of the work done and the amount raised by wealthy Eastern parishes, may appear to be hardly worth recording; but they are, beyond a doubt, equally precious in the sight of the Master, in Whose Name, and for Whose sake they are done.

—IT is not falling into the water, but lying in the water that drowns. It is not falling into sin, but lying in sin, that destroys the soul.

—IT is hard sometimes to speak a kind word to others when the shadow rests on your own heart, but nothing tends more to lighten your own cares than the effort to help another.

—THE brightest crowns that are worn in heaven have been tried, and smelted, and polished, and glorified through the furnace of affliction.

—SCIENTIFIC scrutiny may take things to pieces, but it can't put them together again.—*Wm. Hunt.*

—HE who thinks his place below him will certainly be below his place.

—THE world does not require so much to be reformed as to be reminded.

The Montana Churchman.

VIRGINIA CITY, MONTANA, AUGUST, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

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OFFICIAL.

THE Third Annual Convocation of the Missionary District of Montana will meet, D. V., in St. Peter's Church, Helena, on the Fourteenth Sunday after Trinity, August 26, 1883.

E. G. PROUT, *Secretary.*

GIVEN the teachers and scholars in our Sunday Schools, we have next to consider some of the qualifications for success that belong to the interior working of such Schools. If we have been correct in our thoughts about the connection of the Sunday School with the purposes and machinery of the Church, true success in its administration lies in these two points: the setting forth of the truths of the Christian Religion, and the setting them forth to as great a number as possible. These points may be said to embrace the matter and the manner of Sunday School work.

There should be no doubt or question as to the matter of Sunday Schools. If their aim be not one, definite and clear, they are useless; worse, as using up in fighting the air energies that might be better bestowed. That one, definite and clear aim is to be the instruction of the pupils in the truths of GOD and the soul. Of course there are numerous sub-topics embraced in this great

subject: Sin and Redemption, Faith and Repentance, doctrine and practice, knowledge and experience. The object of our work is just this, to try to bring the soul of any given child to a knowledge of its GOD and Saviour, and, to use a much-abused term, to an experience of religion. And we believe that this object is most likely to be attained by instruction in the Church Catechism contained in the Book of Common Prayer. For therein is to be found in substance, greatly condensed, all that is known or knowable about GOD and the soul, and their relations. Let the instructions be graded as variously as circumstances may require, but let that catechism form its basis, its acknowledged basis. Thus will be given to our work a definiteness which we cannot but think is largely lost sight of. Sunday Schools are apt to try to teach a great many things about the Christian religion rather than to teach the Christian religion. This is a criticism to which all the Leaflet systems are open. And we cannot but think it a very serious criticism.

This indefiniteness comes easily about, because the matter of our work is affected by considerations about the manner of it. We have to keep in mind always the attractiveness of the Sunday School as well as its serious aim, and in striving after attractiveness we are apt to overlook, or at least undervalue that definiteness of instruction which tends to issue in a true, dutiful, Christian life.

A BRIEF note in the *Church Eclectic* for August is unjust to the Board of Missions; an injustice which we are the more concerned to try to correct, since the connection suggests that the charge had its origin in the MONTANA CHURCHMAN. In the note alluded to, mention is made of "the apathy of the Missionary Board," as one of the obstacles to Church work in Montana. We are glad and thankful to say that that obstacle does not exist, and that the Missionary Board have shown themselves to be very far from apathetic in regard to the work in this field.

WE wish that Bishop Brewer wonld make a few more "unambiguous insinuations," which should be attended with as happy results as they have had in Helena.

Circulate the Church Newspaper.

WE doubt very much whether our people appreciate the value of a good Church newspaper. The laity certainly do not. If they did, few families would be without their Church paper. It is doubtful if our clergy even have any adequate notion of the importance of the Church paper. There may be some reason for it, so far as the clergy are concerned. Some of them have come to know how much mischief a paper may make. If it be disloyal to the Church, as some in time past have been; if it be a stirrer up of strife, or admit into its columns the contributions of disloyal or foolish men; if it be given over to a blind partisanship or to the advocacy of mere notions and fancies, then the "religious paper," so-called, has a very irreligious influence. Feeling this, more than one clergyman has been tempted to discourage the circulation of the "Church paper" altogether. But if the Church paper be what a family Church paper ought to be, then it is a very important and needful agency for the edification of our people. They cannot have that interest in the Church which they ought to have, unless they know what it is doing; and this they cannot know without the Church newspaper. It imparts a knowledge of a thousand things which can be brought before our people in no other way. It tells what the Church is doing. It defends the faith; explains our customs, observances, ways; justifies our principles; incites to zeal and good works. In a thousand ways it educates our people in Church traditions, life, feeling, and sympathy. A good family Church paper is especially needful in our smaller parishes and missionary stations. Almost invariably in such parishes, there is but little Church knowledge, and so but little interest and spirit of self-sacrifice in giving, working, and praying for the upbuilding of the Kingdom. Let the clergy of such parishes see to it that their people take a Church paper of the right sort, and they will find it an important aid in the formation of a right knowledge and spirit. The denominations around us make far more use of the press than we do. It is particularly so with the Methodists. Every minister among them reports regularly the number of papers taken, and of new subscriptions received. To every village post-office throughout the land goes every week a goodly bundle of Methodist *Advocates;* and their preachers are as careful to report the number of papers taken as of converts received. The interest as to their denominational paper is well-nigh as great among the Baptists. Why is it not as great among us? Is it not true that our *clergy* do not so much appreciate the value of the Church paper? They can do far more than any other class among us in the matter. They can speak about it in the Church. In many cases they can get subscribers where no one else could. It is safe to say that almost every one of our three thousand clergy could, within ten days, get ten or twenty subscribers among his people. If every family among us throughout the land took a Church paper of some sort, it is safe to say that it would be the beginning of an awakening of all Churchly life and interest among us; particularly so in our Western dioceses and missionary jurisdictions, where so many of our people have but lately come into the Church, and, all the more, need to be educated into her faith and teaching and holy ways.—*Living Church.*

—A FAILURE establishes only this, that our determination to succeed was not strong enough.

Married.

CHASE—CONYNE.—In St. James' Church, Dillon, Montana, on Wednesday, August 1, 1883, by the Rev. A. D. Drummond, Miss EVA L. CONYNE, of Dillon, to Mr. FRED W. CHASE, of Lemhi Junction, Idaho.

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Poetry.

The Deaf and Dumb.

And looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened.

THE SON of GOD in doing good
Was fain to look to heaven and sigh:
And shall the heirs of sinful blood
Seek joy unmixed in charity?
GOD will not let love's work impart
Full solace, lest it steal the heart;
Be thou content in tears to sow
Blessing, like JESUS, in thy woe.

He look'd to heaven, and sadly sigh'd—
What saw my gracious Saviour there,
With fear and anguish to divide
The joy of Heaven-accepted prayer?
So o'er the bed where Lazarus slept
He to His FATHER groan'd and wept:
What saw He mournful in that grave,
Knowing Himself so strong to save?

O'erwhelming thoughts of pain and grief
Over His sinking spirit sweep;—
"What boots it gathering one lost leaf
Out of yon sere and wither'd heap,
Where souls and bodies, hopes and joys,
All that earth owns or sin destroys,
Under the spurning hoof are cast,
Or tossing in th' autumnal blast?"

The deaf may hear the Saviour's voice,
The fetter'd tongue its chain may break;
But the deaf heart, the dumb by choice,
The laggard soul, that will not wake,
The guilt that scorns to be forgiven—
These baffle e'en the spells of Heaven;
In thought of these, His brows benign
Not even in healing cloudless shine.

No eye but His might ever bear
To gaze all down that drear abyss,
Because none ever saw so clear
The shore of endless bliss;
The giddy waves so restless hurl'd
The vex'd pulse of this feverish world,
He views and counts with steady sight,
Used to behold the Infinite.

But that in such communion high
He hath a fount of strength within,
Sure His meek heart would break and die,
O'erburden'd by His brethren's sin;
Weak eyes on darkness dare not gaze,
It dazzles like the noon-day blaze;
But He Who sees GOD's face may brook
On the true face of sin to look.

What then shall wretched sinners do,
When in their last, their hopeless day,
Sin, as it is, shall meet their view,
GOD turn His face for aye away?
LORD, by Thy sad and earnest eye,
When Thou didst look to heaven and sigh;
Thy voice, that with a word could chase
The dumb, deaf spirit from his place;

As Thou hast touch'd our ears, and taught
Our tongues to speak Thy praises plain,
Quell Thou each thankless, godless thought
That would make fast our bonds again.
From worldly strife, from mirth unblest,
Drowning Thy music in the breast,
From foul reproach, from thrilling fears,
Preserve, good LORD, Thy servants' ears.

From idle words, that restless throng,
And haunt our hearts when we would pray,
From pride's false chime, and jarring wrong,
Seal Thou my lips, and guard the way:
For Thou hast sworn, that every ear,
Willing or loth, Thy trump shall hear,
And every tongue unchained be
To own no hope, no GOD, but Thee.

—*Christian Year.*

Good Reading.

Is It True?

We hear it frequently and confidently asserted, that Christianity has lost its hold on men; that the old faith is no longer believed, and that our hope for the future must be in some system or teaching more in keeping with what is called "the advanced thought of our day." It is in view of this supposed condition of things that, on the right hand and on the left, men are coming forward with their "views," stating their opinions of what the times demand, and advocating one ethical system or another which they deem the best substitute for the old religion. Those who have made shipwreck of faith join with those who never were Christians, in affirming that Christianity has lost its hold on men; while even among Christians no small number seem quite panic-stricken at the assaults of unbelief, and, under the cover of a liberality falsely so-called, are ready to yield almost anything in order to retain what they call "the substance of Christianity." And so we hear it frequently and confidently affirmed that the old faith has lost or is fast losing its hold on men. It may be worth our while to consider what grounds there may be, if any, for this assertion.

First of all, we are to remember that this claim is not a new one. In fact it is as old as Christianity. There has never been a time for the last thousand years and more when it has not been made and made just as confidently as it is to-day. It was the claim of Julian the apostate in the 4th century, of Voltaire, Diderot aud the French Encyclopædists, of Lord Herbert of Cherbury and that able school of English Deists of the 18th century. It was the plea of Robespierre and Danton in inaugurating the Reign of Terror, as it was that of the Commune in the murder of Archbishop Darboy only eleven years ago. There is nothing new therefore in the assertion that Christianity has lost its hold on men. And those who think it has, will find little to encourage them in their supposition if they judge what will be by what has been. Julian, apostate and emperor, used all the vast power and influence of his high position to withstand Christianity and revive a dying polytheism, but he fought against GOD and all his efforts were unavailing. Voltaire supposed that he could drive Christianity out of the world with jeers, but he is chiefly remembered now as a blasphemous infidel. Hume and Gibbon had little of the genius of Voltaire, but their assaults being less coarse and vindictive were far more formidable; yet their arguments have long since been abandoned and the verdict of mankind is that they were altogether mistaken in thinking that Christianity had lost, or was losing its hold on men. If, then, these able opponents of Christianity were quite wide of the mark in reading the signs of the times in their day, and all their assaults on Christianity came to nothing, is it not reasonable to suppose, in the light of history, that as it has been so it will be?

But aside from this, are there reasons for thinking that Christianity has lost or is losing its hold on men? In truth we think there are none at all. As regards *individuals* it is indeed true that it has often lost its hold on men. It lost its hold on Judas Iscariot even before the days of Pentecost. It lost its hold on Simon Magus and Ananias and Sapphira, and we read in the New Testament of many like instances. In writing to Timothy St. Paul said, sadly, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." As applied to individuals it is true enough that Christianity has lost, and does still often lose, its hold on men. We all know instances of it, and there is nothing sadder to contemplate than the case of a Christian gradually but steadily falling from grace. There is hardly a Christian pastor but mourns over the case of some such. But when it is affirmed that Christianity has lost its hold on men it is not meant that it has lost its hold on individual backsliders and apostates, but that the grounds for believing it are no longer tenable; that the great mass of men know it; in short, that the Church is in a state of decadence.

Now is there anything to justify such supposition? No? nothing: with those who make the claim the wish is father to the thought. They simply believe what they want to believe. They would like to think that Christianity is being rejected of men, and so they try to persuade men that it is fast coming to be disbelieved. If however we candidly consider whether it be so we shall find reason for thinking only to the contrary. It is certain that the great works of the defenders of the Faith—such as Leslie on Deism, the celebrated Analogy of Bishop Butler, and Bishop Bull's Defence of the Nicene Faith—have never been answered, and their profound arguments are as strong to day as when they were first made. Nor do the facts, patent to us all, give the slightest warrant for these allegations of unbelievers. Is it not alike an insult to learning and common sense, to be told that Christianity has lost its hold on men. Go abroad through the world, and do we not see everywhere proof to the contrary? Do we not see everywhere the cross-crowned spire pointed heavenward? Or, do we find the million Churches of Christendom falling into ruin and decay? Nay, are they not every LORD's Day thronged with willing feet and filled with

voices that delight in singing the praises of their Redeemer the CHRIST?

But, we hear it said that "the old Faith is no longer believed in this enlightened age." Now if men mean by this that comparatively modern systems such as Calvinism and the like, are being rejected, it is true enough and Churchmen have no tears to shed. But if by the old Faith they mean the universal Creed of Christendom, their assertion is utterly false. It is the very Faith held, proclaimed, gladly confessed to-day by an overwhelming majority of all who call themselves by the name of CHRIST. There is not one article of it, not one word of it that has fallen from its place or is not proclaimed to day in every branch of the historic Church. Or, do we find that those minor sects that have rejected that old Faith are growing strong or powerful? On the contrary it is notoriously the case that they are not; that they are comparatively weak and uninfluential or fast falling into decay, and that so it has been through all the past history of CHRIST'S Church.

It is certainly safe to say that in view of the present facts of our modern life no statement is, or can be, more manifestly wide of the truth than this commonly-heard assertion that the old Faith has lost or is losing its hold on men. In fact, it is simply identical with Christianity. Where it is held Christianity is accepted, and where it is rejected Christianity is rejected. Furthermore it is simply a fact within the knowledge of every intelligent person that Christianity is to-day, the world over, associated with an advancing civilization and the very best type of human progress. The Christian nations are the only strong, dominant nations, and it would seem that every wise man must admit that they are such because they are Christian nations.

This fact alone is a sufficient answer to the charge that Christianity is losing its hold on men. The family life, the social life, the political life of the world to-day, are all based on Christian principles. Take away those principles and the entire fabric of family, society and government would be dissolved. Confusion, communism, and chaos would take the place of domestic peace and civil order. Antichrist in the nineteenth century would be the same in its results as it was in the first century. Debauchery and cruelty would return, and Nero would fiddle amid the ruins of the world.—*Living Church.*

—FAITHFUL prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin.*

Church Notes.

Notes on the Kalendar.

August 24.—St. Bartholomew the Apostle.—There is absolutely nothing but his name recorded of St. Bartholomew in the New Testament, although the tradition of the Church has been that he and Nathaniel were the same person. There is however very little proof. The tradition of the Church about St. Bartholomew is that he converted Northern India, leaving there a copy of St. Matthew's Gospel in Hebrew. He was martyred on the Caspian Sea, by being flayed alive. His emblem is a butcher's knife, in reference to the manner of his death.

—THE SCOTCH Communion Office, according to the *Australian Churchman*, "is not generally used in the Scotch Sees, except at the consecration of Bishops, and at the opening of all General Synods;" at other times the English Office being used. It will be remembered that the Communion Service of the American Church follows that of the Scottish Church, differing in important features from the English. It is a little remarkable if now this admirable Liturgy is only in general use here in America, after the Scottish Church had made such a point of requiring Bishop Seabury to have it adopted here before consenting to consecrate him.—*Pacific Churchman.*

A CORRESPONDENT asks us to give "a clear definition of an Agnostic." The word means literally one who does not know. Its application at the present time is to a certain class of thinkers who say that they do not know whether GOD is or not. They do not venture to deny His existence, but they will not affirm it. Practically, of course, this amounts to a denial of His existence. The Agnostic, therefore, may be defined as denying GOD by ignoring Him. If he is not a brother—which we would be inclined to affirm—he is certainly first cousin to the man described by the Psalmist, who "hath said in his heart—NO GOD."—*Christian Weekly.*

—THE *Alta*, referring to a State Convention of Free-Thinkers, to be held in Rochester, N. Y., August 20, says:

"The parties who are getting it up have served a notice on the Christian denominations to send a missionary, who will be given two hours on the platform to make a defence of religion against the attacks of infidelity. The coolness of this proposition seems to imply that its authors believe that the fate of the Christian religion hangs on the proceedings of the Rochester Convention, and that they have generously concluded to give Christianity a chance to be heard before it is sentenced to death. Probably the churches will look at it differently, and take no notice of the matter further than to inform the police of the intended assemblage."

—THOU must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach:
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—ENGLISH history affords many striking parallels with the sacred history of the Jews; but the chronicles of our race as a whole are not often set forth in such a light as to make them appear to be no less the record of the growth of religion than are the historical books of the Old Testament. Presumably this was not the conscious purpose of the author of the charming little volume, "Stories from English History," published by Mr. Whittaker, The author, Louise Creighton, avows only the aim to amplify the ordinary Child's History by selecting points of special interest to children, omitting much that would be required to weave the stories into a continuous narration. But the result is largely what is hinted above—a series of pictures that blend in a general view of the Christianizing and spiritual growth of the race. The first story is "The Conversion of the English;" the next tells who Cædmon was, and about his Paraphrase of the Bible; the next, "The Death of the holy Bede;" and others, of Canute, Anselm, Becket, the Crusaders, Latimer, and so on down to "The Pilgrim Fathers," "The Trial of the Seven Bishops," and many others, the chief interest of which is religious, though the titles of the stories do not always make it appear so. Two features of the book are worthy of special notice as different from those which characterized the English histories of a past generation. One is that the love of Christianity is the same thing among the English before and after the Reformation; in other words the book is written from a Churchman's standpoint; the Church does not begin with Henry VIII., but with the first Christian missionaries. The other is that American history is treated as in reality a branch of that of the English people; "The Boston Tea Riots" and "The Pilgrim Fathers" take their place side by side with other incidents illustrative of the English love of liberty.—*Standard of The Cross.*

Miscellany.

—A LITTLE boy, disputing with his sister on some subject, exclaimed: "It's true; for ma *says* so; and if *ma* says so, it *is* so, whether it is *so* or *not!*"

—"HIGHER education" is evidently appreciated at the Antipodes. Witness the following, clipped from an Australian journal:

Wanted, a cultured gentleman capable of milking goats. A university man preferred. Applications, with testimonials as to proficiency, to be addressed, etc.

—AN apprentice-boy, who had not pleased his employer, one day came in for a chastisement, during the administration of which his master exclaimed: "How long will you serve the devil!" The boy replied, whimpering: "You know best, sir. I believe my indenture will be out in about three months."

—"WELL, there is one thing sure," said Mr. Job Shuttles, as he closed a discussion on the wrongsidedness of things in general; "there is no justice in this world, and it makes me blue to think of it." "True, Job," said Patience, "but the reflection that there is justice in the next ought to make you feel a good deal bluer."

—AN amusing story is told of Washington Irving, to the effect that in one of his strolls, falling in with a troop of vagrant boys, who were out testing the fruit of the neighborhood, he helped them steal some of his own apples, going through all the sly movements necessary to that heroic occupation, and making good speed at the ominous warning: "The old man's a-comin'!"

—THERE is a joke told of a certain Dublin Professor—a stickler for ventilation. Being put in a room at a hotel with another guest he asked the latter to raise the window at night, as the air was so close. "I can't raise it," said the guest, after working at it for a while. "Then knock a pane of glass out," said the Professor; which was done. After a while the Professor got up and broke another, then he was able to sleep; but in the morning he discovered that they had only broken into a book-case.

—SCENE—A small lawn on Seneca street. Time—Noon. Personages—A parrot sunning itself on a perch beside its open cage door, and a strange dog wandering upon the lawn. The parrot speaks first. "Sick! Sick! Sick him!" The dog, with ears and tail erect, looks about for something on which to charge; he espies the parrot and an exciting scene ensues. From out of the confused mass of dog hair and parrot feathers comes the shrill cry: "Git out, you! Git out!" Dog breaks for street. Parrot, after looking at herself from head to foot, gravely exclaims: "Polly, you talk too much."

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.— ———— Mission. *Minister*, the Rev. A. D. Drummond. Communicants 4. Services on the first Sunday in each month.

Dillon.—St. James' Mission. *Minister*, the Rev. A. D. Drummond. Church Building. Communicants 12. Sunday School, Teachers 4, Scholars 30. Services on the second and fourth Sundays in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, ———— ————. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader*. Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistant*, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission. *Minister*, the Rev. E. G. Prout. Communicants 13. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. Church and Rectory. Communicants 29. Sunday School, Teachers 8, Scholars 50. Services on the first, second and third Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

The Montana Churchman,

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, September, 1883. No. 7.

Kalendar.

September, 1883.

2 Fifteenth Sunday after Trinity.
9 Sixteenth Sunday after Trinity,
16 Seventeenth Sunday after Trinity.
19 Ember Day.
21 St. Matthew the Apostle. (Ember Day.)
22 Ember Day.
23 Eighteenth Sunday after Trinity.
29 St. Michael and all Angels.
30 Nineteenth Sunday after Trinity.

October, 1883.

7 Twentieth Sunday after Trinity.
14 Twenty-first Sunday after Trinity.
21 Twenty-second Sunday after Trinity.
28 St. Simon and St. Jude, Apostles. (Twenty-third Sunday after Trinity.)

The Church in Montana.

ADDRESS OF THE RT. REV. L. R. BREWER, S. T. D., BISHOP of Montana, to the Third Annual Convocation.

Brethren of the Clergy and of the Laity:

A Convocation in a Missionary Jurisdiction is simply a missionary gathering of the Church. There is little legislation to be done. We can make a few rules for our own guidance or for the direction of our work. And that is all. It is well that it is so. The need of the Church is not legislation, but work. And it is possible that if there were fewer Councils for legislative action and more assemblies for missionary conference, less canon making and more reporting of work done and needing to be done, less attempting to amend the Prayer Book and more devotion in using it as it is, the Church would make greater progress, and the Gospel of the SON of GOD have greater influence in moulding the world to its sway.

At all events, work precedes legislation. We must build up Missions and Parishes before we can govern them. We must organize Dioceses before canons are needed to control them. It was so in Apostolic days. There was a Council of the Apostles called to settle one of the questions to which Apostolic work had given rise. But before that there was at least one Missionary Council of the Church. The Church in Antioch had sent out Paul and Barnabas as messengers of the Cross to other cities. They visited Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe; and then returned through the same places to the centre whence they set out. Their first act after their return was to call the Church together, and rehearse "all that GOD had done with them, and how He had opened the door of faith unto the Gentiles." It is the first recorded missionary meeting of the new born Church. The Apostles had faithfully done the work which they had been appointed to do. But that was not enough. The Church that had sent them out with prayer and blessing must know the results of their labors. And as the story of their toils, successes, persecutions, dangers, at Derbe and Lystra and Iconium, was told, that missionary assembly in Antioch must have been moved with sympathy and stirred to tears. There was no question of race, prejudice, or nationality mooted. The hearers may all have been Jews. But they were glad to know that "the door of faith was opened unto the Gentiles." They had been rejoicing in the knowledge of their own salvation. Now they rejoice in the salvation of others. It was an upward movement in the line of faith. It was an onward step in the march of the Church of GOD.

There are two or three things in this incident in the life of the Apostolic Church which may well claim our attention.

In the first place, these men were sent on their mission. Apostles though they were, yet they were sent by the Church as a body. The HOLY GHOST separated them for the work, and the Church sent them forth with authority. There was no individualism in the enterprise. A Divine command was recognized, and the commission of the Church was sought. On that hung the success of the undertaking. They were sent out to do GOD's will and as commissioned ambassadors for the purpose. They had nothing to do with dangers or results. They had simply to preach the resurrection and the Cross, whether men would deride or believe.

In the second place, the Church at Antioch sacrificed its own welfare for the good of others. The Christians of Antioch must have wished to keep the Apostles within the precincts of their own city. There was work enough to be done there. There were unbelievers to be convinced. There were scoffers to be silenced. There was opposition to be broken down. These Apostles were the men who had successfully begun the work that had been done. They, of all others, were the men to carry on the work to final success. Yet when the HOLY GHOST said, "Separate Me Barnabas and Saul for the work whereunto I have called them," there was no holding back of the gift. Not a word was said in refusal. They recognized a Divine command. They accepted the principle of love which ought to bind all in one common bond. They obeyed the voice of the SPIRIT. And therefore with fastings and prayers, "they laid their hands on them and sent them away."

Thirdly, this shows the spirit of the early Church, which ought to be the spirit of all the Christian ages. Probably not all that bore the Christian name in Antioch were animated by the same spirit. For, in New Testament history, we have glimpses of something different. Judas in the college of the Apostles, Simon the sorcerer of Samaria, and many unnamed ones in Jerusalem, in Corinth, in Ephesus, belied the callings and the faith which they professed. But as a body, the spirit of the Divine Master was shown in the acts of Apostolic Christians. Self-sacrifice, love, earnest faith, was the mark stamped upon their characters. There was but one body of believers, though race and government, city and clime, might divide them in everything else. "One LORD, one Faith, one Baptism," made one brotherhood for all. And this made a common home and inspired a common interest. The work of Apostles was the work of all, the sufferings of one member excited the sympathy of all other members, the carrying of the good news of salvation to Jew and Gentile was a purpose in which all hearts were united. And so when Apostles and Evangelists came back from their missionary journeyings, their first thought was to make the Church at home glad with the tidings which they brought.

The outward form and work of Christianity have changed with the changing centuries. But the spirit which animates the form and prompts the work is and must ever be the same. When any portion of the Church becomes selfish, indolent, indifferent, and cares not to look beyond its own borders, or to hear of efforts made and work accomplished in CHRIST's Name and for His glory, it is losing the spirit which makes its life, and is surely going down to death. I do not believe that this danger threatens the life of the Church in this generation. We have too many evidences to the contrary. No doubt there are plenty of selfish, narrow, grumbling Christians. But they are not the ones who give tone to the Church and direct her action. There is life, interest, liberality, sympathy, and a good fellow feeling manifest everywhere. We see it in the earnestness with which our own home enterprises are carried on. We see it in the help which comes to us from those who have never breathed our air nor looked upon our mountains. The spirit which prevailed among the Christians of Antioch lives in the lives of the Christians of this generation.

Sixteen years ago, the Church of these United States, acting through her General Council, and moved by the same spirit which moved the Church in Antioch, sent out Bishop Tuttle to these mountains, to do the work of an Evangelist and an Apostle. He was called, and like a faithful soldier, he obeyed the call. For fourteen years, he made his yearly missionary journeys through the length and breadth of this Territory. The record of his faithful labors is written in the hearts of the people whom he served. When the work became too great for the strength of one man, his field was divided, and Montana became a separate missionary Jurisdiction. And so it comes to pass that we are gathered here to-day in missionary Council, to report the result of past labors and to promote the interests of the future.

We are sent. The Church has laid her hands upon us, and bidden us go forth to do her work. We do not ask for other credentials, or for higher authority. The Church is the Kingdom of GOD. There is no new faith to devise. It is the one Faith given to all the world and for all time, which we are commissioned to deliver. There is no new system to invent. JESUS CHRIST is the sole foundation. What Apostles built upon that foundation, we are to accept, promulgate, and hand down to all oncoming generations. Modern doubt and nineteenth century invention may suggest a new gospel and a new method. We have nothing to do with them. For us the Word of the Everlasting One is neither new nor old. It is simply truth forever. Our Faith is revealed from heaven. Our system has come down to us with the sanction of all the Christian ages. Our path is marked out. Our commission has been received, and we intend as honest men to work within the limits of that commission. And that is the way to true success. The method which Divine wisdom has provided, and which has been proved by the experience of centuries, is the method for us to follow. Concessions to expediency are compromises of principle. What GOD has commanded admits of no compromise. What we have tacitly promised in the acceptance of our Letters of Orders, we are bound in all honesty to fulfil. We have nothing to do but to work on the lines that have been laid down for us. And that work will be successful just in the proportion that the Spirit of the Divine Master works in our life.

If we are sent, it follows as a matter of course that we must do the will of Him Who sent us. The Apostolic Church was infused with the spirit of CHRIST. The first heralds of the Cross were successful because their life was filled with this spirit. Our success will be measured in the same way. We are placed here, a little band, to build up the Kingdom of GOD in this land. There are tremendous difficulties in our path. Skepticism abounds. Indifference prevails. Not many people claim to be Christians. And many who make the claim are sadly lacking in the earnestness and consistency which ought to characterize a true Christian disciple. Because of this, there is demanded in the teachers and leaders all the more devotion to principle and steadfastness of purpose. The spirit of the Apostolic age ought to prevail in this. There is needed unity of action, readiness to endure hardship, and patience in well doing. We must forget ourselves, and remember all the while that our lives are bound up in the advancement of GOD's Kingdom. In some sense, we have given up our own wishes and wills to do GOD's service. Individualism is to be set aside. We each have our own fields to serve. And whatever belongs to that field should have our first thought. In that way the whole work will be best served. But in receiving our commission we have placed ourselves under orders. Obedience is the first law of the Christian life. And Bishops, Priests, and Deacons are first of all amenable to the law of obedience. We must band ourselves together to make our little strength avail the more. We must combine our forces to hold as many Services as can reasonably be held, and to do as much work as can possibly be done. It is written of the early Christians that "the multitude of them that believed were of one heart and of one soul." That is the spirit needed in such a work as ours. The Editor of the MONTANA CHURCHMAN, by some providential ordering, has chosen for the motto of the Paper which is the organ of the Church in Montana, this sentence, "We, being many, are one body in CHRIST, and every one members one of another." It is what we all ought to feel, and it states a principle from which we all ought to work. We are not "many" as considered by ourselves. We are only "many" when we regard ourselves as part of the universal Kingdom of our LORD JESUS CHRIST. If we are not that, why are we here? If we are not that, what work of importance have we to do? We are not here merely to get our living. We are here by the command of the Church, which is the instrument of GOD to do His work in the world. If we are here merely to serve our own purposes, we have no good reason for being here at all. The higher motive is the only one that can sustain us in our work. And when that higher motive prevails as it ought to prevail, all secondary and temporal interests will merge in the one purpose of serving the interests of GOD's Kingdom. We shall work together in unity of purpose. We shall shrink from no work, and hesitate at no hardship. Given such a band of Clergy as that, moved by such a motive and animated by such a purpose, and there need be no fear for their success. The work may be hard and the difficulties manifold, but victory will be certain in the end.

I am thankful to say that the Clergy of Montana are possessed in a large degree of this spirit. They are ready to do whatever comes to their hand to do. Hardships are not counted. Distances are not measured. Self is not considered. Opportunity is the measure of duty. The spirit which moved the hearts of the Christians of Antioch works in their lives. They are ready to go where they are sent, and to do whatever is to be done. It must be that the reports which they bring of their labors to this missionary council will have in them much reason for encouragement. It must be that by their efforts honor and increase shall come unto GOD's Kingdom, and that men shall be drawn more and more to love and obey the Gospel of the SON of GOD.

I can also most thankfully say that Montana has as faithful helpers in the women of the Church as it has ever been my lot to know. In almost every place where we hold regular Services they are banded together in helpful co-operation. They help build churches and rectories, and then help pay the debts on them. They are not frightened at opposition, nor cast down by discouragement. They sometimes want to have their own way, but when they do so much, it is only fair that they should have it. I fear they sometimes indulge in little quarrels and jealousies. But where are the men who would work as they do, with never a jar to mar the harmony of their labors? As long as we have such helpful co-work-

ers, we need never doubt that time will crown every rightful enterprise with success. We have also *some* faithful lay*men* in Montana. GOD bless them! But I wish there were more.

My own personal record of labors and results reads as follows:

I have visited about fifty places,—nineteen of them twice, and several three times. I have preached 150 sermons. I have buried 3 persons, married 8 couples, baptized 4 adults and 26 children, and confirmed 66 persons. I have administered the Holy Communion 36 times in public and twice in private. I have ordained one person to the Diaconate, and licensed one Lay-Reader. I have received notice of the deposition of six clergymen from the sacred ministry, and given my canonical consent to the consecration of the Rev. Hugh Miller Thompson, D. D., as Assistant Bishop of Mississippi. I have given Dimissory Letters for the Rev. C. O. Tillotson to the Diocese of California, and for the Rev. H. C. Hutchings to the Diocese of Albany. I have received and gladly accepted Dimissory Letters for the Rev. A. D. Drummond from the Missionary Jurisdiction of Colorado, and for the Rev. Frederick T. Webb from the Diocese of Iowa. I have received, from the offerings of the people at my visitations, for Missions in Montana, $314.42; and for work done in St. Peter's Parish, Helena, in the absence of a Rector, $429.00, which has been applied to our missionary needs.

We have lost three clergymen and gained three. The Rev. Hector E. Clowes, though still on our Clergy List, by reason of ill health, has given up the ministry and turned to secular pursuits. But on the 18th of last October, I ordained Deacon Mr. Sydney Douglass Hooker, who, as Assistant in St. Peter's Parish, Helena, is doing faithful work in the outlying neighborhood. On the 1st of November, the Rev. Mr. Drummond came to us from Colorado. Until July he was the Assistant of the Rev. Mr. Prout at Virginia City. Now he is in charge of the work in Beaverhead County, with work enough to do to satisfy the ambition of any man, and possessing the disposition to do it to the best of his ability. In December, the Rev. Mr. Tillotson, after three years of faithful and self-sacrificing work, resigned the Mission in Butte, and removed to California. On the 1st of January, the Rev. H. C. Hutchings gave up his work in Deer Lodge, and returned to the Diocese of Albany. About the same time the Rev. F. T. Webb came from Council Bluffs, Iowa, to take the Rectorship of St. Peter's, Helena. He came after a vacancy in the Rectorship of six months, and his faithful labors and wise counsels have made all glad that he came. On the first of March, the Rev. Mr. Blackiston gave up the work in Benton, which he had most successfully inaugurated, and where he had built a Church, to take charge of Butte and Deer Lodge. Since that time Fort Benton has been without Services. But it is hoped that the vacancy will be soon filled. So that to-day we stand where we stood a year ago in respect to numbers, —nine workmen, including the Bishop.

Yet some progress has been made. The new Church at Dillon has been finished, and a Chapel costing two thousand dollars has been built at Miles City. They have built a small Chapel and are now building a substantial brick Church at Missoula. A brick Rectory is going up at Bozeman, and they are talking of building a Church at Billings. Two Parish Schools have been successfully started,—at Miles City, and at Helena. The missionary at Bozeman gives monthly Services at Billings and Livingston, and the Rector and Assistant at Helena have established a missionary circuit which includes the serving of eight missions.

At our last Convocation, held in Virginia City, Resolutions were passed advising the issuing of a monthly Church Paper as a help to our work. In March the first number appeared. In appearance it was all that could be asked for. In matter and tone it was just what you might expect from the Editor and Publisher. I regarded the enterprise as important. I believe now that, if sustained, it will have a great influence for good upon our work. The resolutions passed pledged to the Editor hearty co-operation and support on the part of the Clergy in the way of obtaining subscriptions, and of contributing such news and items of Church work as would be likely to be of interest. I intend to fulfil my part in that pledge to the best of my ability. Whether the Clergy have fulfilled theirs, I leave it for them to say. If they have not, I trust they will do better in the future. The Editor and Publisher does his work without compensation. After having urged him to undertake this project, we cannot leave him alone in its accomplishment without shame to our own consciences.

When we separated a year ago, I meant to have a better record to present to you to-day. There are two reasons for the disappointment. In the first place, I have had to give four months of my time to the care of vacant Parishes and Missions, when I hoped to be exploring new fields, and to be doing the work of a remote outpost missionary. But the care of work already begun seemed most important, and so I gave my time to that.

In the second place, the changes in our Clergy List have prevented the increase of our working force. We ought to keep the strength we have and add to it year by year. We ought to cultivate all the fields we have, and add new ones as time goes on. But men *will* go. I wish I could say that men *must* come. But no Bishop is able to say that. They cannot be called except he has the means to ensure their support. And they are not always ready to come when they are called. Four men were called to Helena before the willing man was found. The sixth man has been called to Benton, and he has not yet answered, "I come." Yet there is gain. Yet there is reason for encouragement. At all events, we will work on where GOD has placed us, confident that, if we are faithful, GOD's Will will be done, and His Kingdom enlarged.

There is the record. I wish it were better. But I can only write what facts have recorded. You hear it, my brothers and fellow workmen, and if there is aught in it that might have been better by your increased vigilance or faithfulness, learn lessons from it for the future. You read it, laymen and lay-women of Montana, and if your neglect or indifference has caused any loss or failure, see to it that helpfulness and earnestness shall characterize all your future life. You read it, Churchmen and Churchwomen of this branch of GOD's Kingdom in America, and if you learn that your help and sympathy could have provided support where support was needed in the day of loss and disaster, then help us in the days to come. GOD's Kingdom is not bounded by Dioceses or Missionary Jurisdictions. Churchmen of the Atlantic coast ought to be Churchmen in Montana. Heralds of the Cross are heralds of the Cross forever. The mountains may rise, and the valleys be laid low, but the Kingdom of our LORD shall remain the same while time shall last.

The Church has suffered during the year that has past. An Archbishop of Canterbury has gone to his rest, and another has been enthroned in his place. After a long and toilsome Episcopate, the Bishop of Indiana passed to his eternal reward, and an honored Presbyter of the Church waits to be consecrated as his successor. The Bishop of Maryland, in obedience to death's messenger, laid down his work, and the Diocese has no overseer. The great heart of Dr. Twing beats no longer on earth, and the whole Church in this land mourns, wondering who will take his place.

Men live, do their work, and pass away. But the Kingdom of GOD remains forever. We are but instruments to do His will. We can plan, and work, and, if need be, suffer. The time is short. It matters not to us what comes, success or apparent failure. The shadows lengthen and the day declines. But faith is steadfast and the promises unfailing. The promise to the Angel of the Church in Smyrna is the pledge on which every faithful Christian rests,—"Be thou faithful unto death, and I will give thee a crown of life."

NEWS AND NOTES.

—Not twenty-four hours had passed after the delivery of the Bishop's Convocation Address, in which he spoke in a tone almost despondent in regard to his efforts to secure a clergyman for Fort Benton, before a telegram came to cheer and gladden his heart, and the hearts of the other members of the Convocation. It was to the effect that the Bishop's call had received the answer, "I come." The Rev. C. S. Fackenthall, of Marshalltown, Iowa, has promised to take charge of St. Paul's Mission, Fort Benton, and will soon come to enter upon his labors in that field.

—A new bell has been received by St. James' Mission, Bozeman, from the foundry of Henry McShane & Co., Baltimore, Md. It weighs 500 pounds, and is very sweet-toned. It is the gift of one of the ladies of the Mission, Mrs. W. J. Beall. A small belfry is to be erected on the top of the church, for its accommodation.—The new Rectory is progressing favorably. It is now in the hands of the plasterers. It is hoped that it will be completed and occupied by November 1.

—The Northern Pacific Railway has been completed, and was formally opened on Sept. 8. This may not seem strictly Church news, but it does concern the Church in Montana very nearly; and she has good cause for thanksgiving therefor.

—At a meeting of St. James' Guild, Dillon, on Wednesday, Sept. 5, the following officers were elected, to hold office for the next six months: President, Mrs. Drummond; Vice-President, Mrs. Foote; Secretary, Mrs. Holden; Treasurer, Miss Peabody.—*Tribune.*

—On Sunday, Sept. 2, Bishop Brewer held Services, morning and evening, at Billings. At the morning Service, five persons were confirmed and the Holy Communion was administered. Monday evening, two more were confirmed. The same evening, a meeting of the congregation was held, when it was resolved to have a sufficient amount guaranteed to justify the Bishop in sending a resident clergyman here. The Bishop is now on his way East, and will endeavor to find a suitable man for the position. The salary required is $1,800, of which it is supposed that Livingston will raise one-third, and the deficiency will be made good by the Bishop.—A number of ladies and gentlemen attended at the residence of Dr. and Mrs. Hall on Tuesday evening, to meet the Bishop, and a pleasant evening was passed.—The ladies of St. Luke's Guild have purchased an elegant Communion Service for the Mission, which was used for the first time by Bishop Brewer, at the Sunday Celebration.—*Post.*

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—We translate the following item from *Der Katholik:* "The organ of the Spanish Old Catholic Church, *The Light*, states that this Church has more than doubled within the three years of its existence, having grown from three congregations to eight, and several more are in course of formation. It has six ordained native clergymen, and has no foreigners among its workers; also a number of other congregations are seeking admission to its ranks. In the judgment of many this 'Spanish' Church is therefore of especial importance to Spain."—*Churchman.*

—The Old Catholic papers mention that the ordinary Professor of Catholic Theology in the University of Bonn, Dr. Joseph Langen, has been unanimously elected rector of that institution for the next academic year, and that Prof. Dr. F. H. Reusch has been chosen dean of the theological faculty. We may add that both are ranked among the most learned theologians in the Old Catholic Church.—*Churchman.*

—Dr. Joseph H. Reinkens was elected Bishop of the Old Catholic Church at Cologne, on June 4th, 1873. The decennial commemoration of this event was held at Bonn on Monday, June 4th, there being in attendance about fifty representatives of the congregations of the Rhine province and Heidelberg.

—At a Convocation held a short time since in Winnipeg, British North America, it was unanimously resolved to erect the district of Assiniboia into a new diocese, so as to relieve the burdens of the Bishop of Saskatchewan. Application is to be made to the Archbishop of Canterbury to nominate the first Bishop of Assiniboia. Some alteration was made in the boundaries of the Dioceses of Saskatchewan and Athabasca. It was further resolved to be advisable that Alberta be formed into a separate diocese as soon as possible.

—Bishop Helmuth, of the Diocese of Huron, Canada, has resigned his See, and gone to England. He is to do Episcopal work in the See of Ripon, in aid of Bishop Bickersteth.

—The Archbishops of Canterbury and York, and the Bishops of Durham, Rochester, and Liverpool, having been requested to recommend to the Church of England in Australia a Bishop for the Diocese of Sydney, who will be Metropolitan of the province and Primate of Australia, have named the Rev. Canon Barry, D. D., Principal of King's College, and he has signified his willingness to accept the nomination. He was graduated at Trinity College, Cambridge, in 1848, taking a high degree. Since 1868 he has been Principal of King's College, London, and in 1881 he was appointed Canon of Westminster. He is the author of several works, chiefly on Biblical criticism, also of articles in Smith's "Dictionary of the Bible," and numerous published sermons and essays.

—The Very Rev. Archibald Boyd, Dean of Exeter, died in London, July 11, aged eighty years.

Domestic.

—The first surpliced choir of men and boys ever introduced in the Diocese of Vermont has been organized in St. Paul's Parish, Burlington. It is composed of ten trebles, six altos, four tenors, and four basses, and is under the direction of Mr. F. A. Self, late of Claremont, N. H.

—The Rev. Nathaniel S. Richardson, D. D., died at his residence at Bridgeport, Conn., on Tuesday morning, August 7. He was born in 1810, and was graduated at Yale College in 1834. He was the author of several treatises on the Church. He was the founder and for many years the editor of the *American Church Review*, and subsequently became editor of the *Guardian* (New York).

—The Diocese of Missouri has been greatly afflicted of late by tornadoes, but especially in the destruction of its diocesan school for boys, at Macon City. The Bishop calls earnestly for assistance in repairing this loss, which he declares to be "the heaviest disaster that the diocese has for many years been called upon to endure." Still the amount required is not very large, though the object sought is so important. Churchmen may easily repair the loss, and it ought to be done at once.—*Churchman.*

—At last the Church has secured for its aged Clergy and their families, a charming place of rest and refreshment. At East Line, Saratoga Co., N. Y., in the Diocese of Albany, on the line of the Delaware & Hudson R. R., in plain view of the cars, and in easy distance from Saratoga, stands the Central Clergy House, a spacious mansion with broad piazzas, easy chairs, and a general atmosphere of comfort. On either side, for the small sum of $1,500, Queen Anne cottages can be erected for married Clergy. The Trustees held their summer meeting lately at the U. S. Hotel, Saratoga, when Gen. Marvin, the Treasurer, declared the property to be out of debt. $10,000 are represented here. It is hoped soon to be ready to receive single clergymen at the rate of $200 per annum, and to erect cottages for married clergymen along the avenue on either side of the central mansion. Contributions are received from more than 20 Dioceses, showing the wide-spread interest in this work, and eleven clergymen have

written about residence. Besides the regular Sunday Services, the Holy Communion is celebrated every Saturday morning.

—It is proposed by the Church Temperance Society to hold a series of meetings in twenty-four cities of the State of New York, in which to discuss the salient features of the new Excise Bill to be drawn by Judges Arnoux and Peabody. In each city a drawing-room meeting will be held in the house of some prominent citizen, to be followed by a mass meeting on the evening following. Representatives of all religious communions and political parties will be invited to the drawing-room meetings, while at the mass meeting the new bill will be discussed by a deputation from the central society in New York City. The bill will be submitted to the legislature at Albany next season.

—The Rev. Anson R. Graves, late Rector of St. Peter's Church, Bennington, Vt., has accepted an election to succeed the Rev. Dr. Knickerbacker, Bishop-elect of Indiana, in his large work in Gethsemane Church, Minneapolis, Minn. The devotion of Mr. Graves to Missionary work will soon be recognized in the important field where once he labored as assistant to the rector whose place he now takes.

—New bells for the Church of the Holy Trinity, Philadelphia, arrived recently from Belgium. They are the gift of Joseph E. Temple in memory of his wife. There are twenty-five bells in all, the largest weighing 3,000 pounds and the smallest 200. The chime is said to be the finest ever cast for this country, and one of the masterpieces of their celebrated maker, Van Aerschodt.

—A Mr. Shapira, relic-dealer in Jerusalem, claims to have discovered a genuine Moabite manuscript of Deuteronomy, which he offers to the British Museum for five million dollars. Eminent scholars to whom it has been confided pronounce it a swindle. They assert that the leather is modern, and the ink not ten years old. Quite as much credit is to be given to the announcement that Noah's ark has been discovered on Mount Ararat, "in good preservation!" Noah's gallery of family portraits will probably bring as much as the Moabite manuscript.

—Thursday, Aug. 23, a beautiful stone church was consecrated by Bishop Whipple at the Chippeway Mission, White Earth, Minn. Fourteen priests and four Indian deacons were present. The Service was led by Enmegahbowh and his son in the Chippeway language, the request to consecrate was presented by Chief Wabonoquot, and the sermon was by the Rev. Dr. Knickerbacker, the Bishop making an address. The Church will seat 400 or 500, and was well filled, though many Indians could not leave their distant harvest fields to come.

The Montana Churchman.

Virginia City, Montana, September, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

A limited number of Advertisements will be inserted at the following rates:

STANDING ADVERTISEMENTS.

1 inch, per year,	$ 5.00
2 " " "	9.00
3 " " "	12.00
4 " " "	15.00
½ Column,	16.00

SINGLE INSERTION.

1 inch	$ .75
2 "	1.25
3 "	1.75
4 "	2.25
5 "	2.75

The Third Annual Convocation of Montana met in St. Peter's Church, Helena, on the fourth Sunday in August, the Fourteenth Sunday after Trinity. Morning Prayer and the Litany were said at 11 A. M., followed by the administration of the Holy Communion. The Convocation Sermon was by the Rev. Mr. Blackiston, of Butte; the celebrant was the Bishop. There were also present and assisting, the Rev. Messrs. Hooker, Horsfall, Lewis, Prout, and Webb (Rector of the Parish), and a large congregation. At 8 P. M., Evening Prayer was said, and the Bishop delivered his Third Annual Address. We give to this Address a large part of our space this month, and present it entire.

The business meetings of the Convocation were held on Monday, Aug. 27. The Committee on the State of the Church presented a valuable Report, which we hope to give in our next issue. Other important matters were acted on, to which we shall refer at some later time. Causes for regret were the absence of two of our active working Clergy, the Rev. Messrs. Drummond and Stewart, and the great scarcity of Lay Delegates.

In another column will be found a notice of the marriage of the Rev. C. O. Tillotson, sometime Rector of St. John's, Butte. His many friends in Montana rejoice with him.

Married.

ASHLEY—MILLER.—In Missoula, Montana, on Sunday, August 12, 1883, by the Rev. George Stewart, Miss Eunice A. Miller to Mr. Diamond Ashley, both of Missoula.

COLLINS—McKEOWN.—In Billings, Montana, August 16, 1883, by the Rev. Frank B. Lewis, Miss Mabel Hope McKeown to Mr. John Wesley Collins.

FOWLER—ALEXANDER.—In St. James' Church, Bozeman, Montana, on Tuesday, August 28, 1883, by the Rev. Frank B. Lewis, Miss Fannetta Alexander to Mr. Samuel L. Fowler, both of Bozeman.

DeWITT—RUMLEY.—In St. Peter's Church, Helena, Montana, on Wednesday, August 29, 1883, by the Rev. F. T. Webb, assisted by the Rt. Rev. L. R. Brewer, Miss Julia Childs Rumley, of Helena, to Mr. William Hedges DeWitt, of Butte.

TILLOTSON—VAUX.—In Calvary Church, Santa Cruz, California, on Tuesday, August 28, 1883, by the Rt. Rev. Wm. Ingraham Kip, D. D., Bishop of California, assisted by the Rev. G. W. Foote, Laramie, daughter of the late Rev. William Vaux, Chaplain U. S. A., to the Rev. C. O. Tillotson, Rector of the Parish.

Died.

SMITH.—Suddenly, in Bozeman, on Thursday, September 6, 1883, Jonathan G. Smith, of Virginia City, Montana, aged 44 years.

HOME SCHOOL,

Virginia City, Montana.

A Boarding and Day School for Girls, in which the usual English branches are thoroughly taught, also Latin and Modern Languages. Excellent Musical facilities.

The Fall term will open Monday, September 3, A. D. 1883.

For particulars address

Mrs. J. M. BUTLER,

Virginia City, Montana.

ROWLAND HALL,

Salt Lake City.

A Home and Boarding School for Girls, under the direct supervision of Bishop Tuttle. Number of pupils limited. Location healthful. Thorough work in the solid branches, and superior advantages for Music, Painting, and Modern Languages.

Address

The Rt. Rev. D. S. TUTTLE,

Salt Lake City, Utah.

Poetry.

Discouragements.

Discouraged, little maiden,
Because your sum is hard?
A merry heart makes figures smile,
They mock your sadness all this while,
With sunny face and purpose strong,
The answer'll come ere long.

Discouraged, anxious mother?
The child must be a child;
Serious thoughts will come with years:
With hopeful heart instead of tears
Sow goodly seed ere youth be gone;
The reaping comes anon.

Discouraged, weary teacher?
Call you your labor vain?
The little hands that restless play,
And rise before you day by day,
In life's stern school may bear brave part;
O weary one, take heart!

Discouraged, faithful pastor?
Hast toiled and waited long?
Thou may'st not know the flames divine
Kindled in hearts by words of thine;
Waiting is weary, but—the crown!
Brave soul, be not cast down!

Discouraged, Christian soldier,
Because the fight goes hard?
The more the need of your strong arm:
Up! bravely sound the loud alarm!
The watchword is, "eternal life;"
Push on to mortal strife!

—*Selected.*

Good Reading.

"Too Conscientious."

We once urged upon a young man the duty of being confirmed, and of serving the Lord in the Church, with faithful Christian obedience. He replied that he was afraid that he could not come up to the requirements of church-membership, and that he was "too conscientious" to unite with the Church and then come short of his duties.

As there are many young men—and old ones too—who make this same excuse for not consecrating themselves to Christ and His Church, and who imagine that they thus assume a strong and honorable position, we are prompted by sincere interest in their welfare to point out the weakness of their argument for standing aloof from the Church. We think we can show them in a few words, that instead of being too conscientious they are not conscientious enough, or indeed not conscientious at all in this matter.

To be conscientious, means to listen to and obey the promptings of conscience; and the promptings of enlightened conscience are the voice and will of God. Now let any young man sincerely ask himself the question, what does my conscience tell me is the will of God in this matter? Does your conscience answer, it is the will of God that you should stand aloof from his Church and Sacraments, and stand with the world, walk with the world, act with the world and thus give your influence and example to the world against the Church? Does your conscience tell you this is the will of God? By no means. But what does the voice of God whisper, and at times thunder in your conscience? Does it not say "Come over to the Lord's side—you belong to the Lord by creation, and by redemption—you are not your own, for you have been bought with a price—you should yield to the Lord his own—the Lord calls, 'come work in my vineyard?'—you ought to respond: Lord, here am I with all my faults and weaknesses, make me one of thy hired servants."

Every honest young man will confess that such have been the repeated promptings of his own conscience. To be conscientious, then, is obediently to follow such promptings. To disregard, resist and suppress them, is to disobey God and violate conscience.—*Church Messenger.*

The Love of Death.

Self-preservation is the first law of nature, and all that a man hath will he give for his life. It would therefore seem to be a paradox to speak of the love of death. That it is practicable to man to love death, however, is the testimony of a sacred writer of ancient times, and we suspect his statement will be vouched for by every right-minded and intelligent person. In that wonderful description of wisdom, recorded in the book of Proverbs, it is written: "He that sinneth against Me wrongeth his own soul; all they that hate Me love death."

The most discouraging feature of human nature is the tendency to reject wisdom, to prefer to walk in the path of folly, to hate the things which ought to be loved and to love those which should be hated; a bias which manifests itself early in life and among all the nations of the earth. Even an enlightenment of the conscience does not rectify the action of the perverse will. "*Meliora probo, mala sequor*," said the pagan moralist, and St. Paul freely translated it, "The good that I would, I do not, but the evil which I would not, that I do." To such a degree does this pestilence of the soul manifest itself that there has arisen among men a school which thinks itself justified in the exaggeration known among theologians as "total depravity." That is the extreme of the pessimist, but the pessimist's view always implies something very bad. His exaggeration points the way to the truth that man is "very far gone from original righteousness." And this serious bias to evil, infecting all souls, will develop to its legitimate consequences in individual souls, unless some powerful force interpose to counteract or restrain it.

Its effect is that the heart hates wisdom. Its penalty is that the being who was created for immortal good, falls in love with death. The man who loves that which leads to death loves death. There is no divorcement possible in morals between cause and effect, and few indeed are the souls which know not, when they play the fool in their relations to God, the Church, and man, that their folly must lead to its penalties. Why, then, do intelligent beings court their own misery? Why do immortal spirits surrender to evil? There is only one solution of the mystery. The answer is because men love darkness rather than light. They hate wisdom because they love death.

This is the awful mystery of sin. In the soul, this dreadful thing exists as a curse, a mania, a contradiction, a fatality. We cannot disguise the fact that men take pleasure in it. By terrible transposition of rightful mastery the demon has occupancy of the throne and exults in making us have a relish for intrinsic evil. There are sins of inadvertence, sins of ignorance; but nearly all the sin in the world is committed because we deliberately delight to do it. Conscience may the next instant strike us through with the dagger of shame, but in the crisis of ill-doing we are happy in our deed. Like the drunkard, we revel in the stimulated joys of a midnight orgie, heedless of the horrible reaction of the morrow.

Sin is a frightful infatuation. It deludes and mocks the soul. It blinds the perception and lures the will to become the instrument of its own paralysis. It enacts in every life a horrible tragedy, for it causes a being who is endowed with eternal life to love death.

"O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord."—*Living Church.*

—The profoundest revelations of God are not expressible. Language does not go in very deep. It lies on the outside. He is a very shallow man who can always express his ideas.

—Let us acquire the habit of recalling ourselves to ourselves through the day, and during the course of our employments, by looking simply to God. By that means let us calm all the commotions of the heart, as soon as we see it agitated. Let us sever ourselves from every pleasure that does not come from God. Let us suppress useless thoughts and reveries, and speak no idle words. Let us seek God within us, and we shall surely find Him with joy and peace.

Church Notes.

Notes on the Kalendar.

September 21.—St. Matthew the Apostle, Evangelist and Martyr, who has left on record more concerning our LORD's life on earth than all other evangelists, has ever been highly honored in the Church. Because of the prominence which he gives, in his Gospel, to our LORD's human nature, his symbol is a "man." He was a tax-gatherer, collecting toll by the Sea of Galilee; but when JESUS said unto him, "Follow Me," he left all and remained with his Divine Master until the end. He preached the Gospel in Chaldaea; and tradition says that he was put to death at Nadabar. His Gospel is said to have been first written in Hebrew for the Jewish Christians; but was soon translated into Greek.

September 29.—St. Michael and all Angels, called in England "Michaelmas." Leaving out of view all that the old Testament says about the Holy Angels, we find the New Testament full of them. In Hebrews xii. 22, we are told that the Christians "are come unto . . . . an innumerable company of angels;" and in Hebrews i. 14, that they are "sent forth to minister to them that shall be heirs of salvation." Angels waited upon our LORD, in His Agony; and at His Birth and Resurrection. An angel delivered St. Peter, and stood by St. Paul on the ship; and angels bore Lazarus into "Abraham's bosom." Our LORD tells us that they rejoice over the penitent; and that the guardian angels of little children are very near to GOD. In the Tersanctus, the Church teaches us that they assist at every Communion, and "laud and magnify" GOD's Name with us. It is a pious belief that each baptized person has a peculiar guardian angel.—*Living Church Annual.*

Additional Church News.

St. Mary's School, Knoxville, Ill.

A REMARKABLE illustration of the community of faith and interest that exists among Christians in all parts of the world, and a striking example of an appreciation of that community which ought to be the rule throughout the Church, is given in the *Living Church* of August 25. It is the account of a gift from St. Mary's School, Shanghai, China, to St. Mary's School, Knoxville, Ill., consisting of several articles of fancy work, to be sold for the benefit of the School. The articles were made by the pupils (Chinese girls) of the school at Shanghai, who showed great enthusiasm and self-denial. The work was done by them in the midst of preparation for examination at the close of a term. The gift was accompanied by letters from the Rev. Wm. J. Boone and Mrs. Izunie Wei. The Rev. Dr. Leffingwell, Rector of St. Mary's, Knoxville, says:

Mrs. Wei's letter was written in Chinese characters, but as that language is not in our curriculum, she kindly sent with it her own translation. I venture to give it exactly as it is written, for its quaint expressions render it all the more interesting. I cannot express my gratitude for this remarkable expression of Christian charity from a far off land, from the children of a strange people. It has impressed me more profoundly than anything I have read in missionary literature, and I trust its publication may awaken similar feelings in other hearts, which may thereby be encouraged to greater confidence and larger gifts towards missions.

There is only room for the close of Mrs. Wei's letter:

Here I am to beg for our girls encouragement, that we hope many generous friends will give their kind assistance in buying of the things, and let us know what kind of work will best suit you, for we are afraid that they may find unprofitable.

Now may also I be permitted to ask the favor of your acceptances of this humble gift in this Chinese adage which seems to fit the case so well: "Carrying presents of feathers to a thousand miles distant friend, yet the sincerity of the heart is great and heavy, though the gift is rather light and small, is not this a fair excuse?" but more fervently I hope that even this or every other Christian's little words of kindness, little deeds of love, through GOD's blessing may turn the Gospel to mighty ages of eternity in everywhere. We send you all the greeting in the Name of our LORD, our Common Redeemer and Mediator. May His blessing pour abundantly upon you, His smile like sunshine brighten your path and prospering all your labor to the saving of poor souls for His Name's sakes. Farewell, and best wishes to all dear friends, till we meet in the world above, where no oceans and seas may separate us from seeing each other; and indeed that will be joyful joyful when we meet to part no more. Respectfully yours,

IZUNIE WEI,
Teacher and Bible reader of St. Mary's.

NIOBRARA.

THE following extract is taken from the Springfield (Dakota) *Times*. It is a pleasant testimony to the success of one of our Mission Indian Boarding Schools.

"The closing exercises at Hope (Indian) School in this City on Thursday last were a marked success, and must have afforded Bishop Hare, Mrs. Knapp, (the housemother and manager) and Miss Knight (teacher) the greatest satisfaction. The same number of white children could not have possibly done better than these waifs of the prairie, accustomed, from infancy, to the sound of the tom-tom and war-dance, and the wild surroundings of the Indian Agencies. The Bishop told us at the opening—what a count would have disclosed—that the school consisted of 25 scholars, and that each was provided for by some wealthy person or Society in the East, maintaining a scholarship. With the exception of three children, who have been at the School but a month, each scholar gave his or her age, the tribe to which they belonged, the Agency from which they came, and the length of time at Hope School, and each also recited a text. It was surprising, particularly to the old settlers of this country, to see an Indian girl or boy, who has been in school only one or two years, get up and recite a poem in English; tell us who discovered America, and what its capital is, and step up to the map and point out the homes of the different nations of the earth, and name them; tell us how many Eastern, Middle, Southern or Western States there are in America, and name them; speak dialogues together, and do many other things as they did. The programme was exceedingly interesting throughout, and the two hours spent at the School seemed hardly one. We congratulate all connected with this work, upon the grand success attained, and only regret that the length of the exercises forbids our publishing them in full."

—COUNT DI CAMPELLO will be remembered by some of our readers as an Italian priest in high ecclesiastical position at Rome, who some years ago created quite a sensation by renouncing the errors of papacy, and turning to the communion of the American Church. For a time there was a hesitation on the part of our church authorities to recognize and encourage him fully in his plans for a work of reformation in the Church of Rome, but now Bishop Littlejohn, of Long Island, who has charge of our American congregations in Europe, has issued an official license in which he formally declares the excommunication of the Bishop of Rome to be null and void, and recognizes him as a priest inthe Church of GOD—and authorizes him to execute his office as a "dispenser of the Word of GOD and of His Holy Sacraments," working wherever there may be lawful opportunity for a reform of the Church in Italy upon the model of the primitive Church. "And in carrying out this work he is further authorized to make use provisionally of the forms of worship set forth by the Church in England and in America, or of so much of them as may be found needful, as well as of such part of the Latin uses as may be consistent with the faith and order of the truly Catholic and Apostolic Church." Two other priests (ex-monks) have joined him as assistants. They will be somewhat under the supervision of the Rev. Dr. Nevin, the Rector of our Church in the city of Rome.

—GOD's Church, GOD's Book, and GOD's Day are the three pillars of American society. Without them, it must go the way of all flesh, and GOD will raise up some other nation or continent to carry on His designs; but with them, it will continue to prosper, notwithstanding all hindrances from without and within.

Miscellany.

—THE following quotation shows how hard it is for Christian minds to get into a Buddhistic way of thinking, by a vivid example of the muss an intelligent Hindu makes of it in attemptiug to get into the Christian way of thinking. It is taken from an estimate of Lord Hobart's character in the *Madras Mail:*

"The not uncommon hand of death has distilled from febrile wings from amongst a *debris* of bereaved relatives, friends, and submissive subjects into the interminable azure of the past, an unexceptionably finished politician and philanthropist of the highest specific gravity, who only a few days ago, represented our Most Gracious Majesty the Queen in this Presidency.

"The hand of destiny has willed that he should be carried into the infinite azure of the past, when the incipient buds, and symptoms of his fostered love and hope for the Oriental element were observed to be gradually blossoming. The Oriental mind was just in the incipient stage of appreciating his noble mental and moral qualities, and consequently can only confine itself to a prediction of what his indefatigable zeal would have achieved for it had he remained within the category of 'the survival of the fittest.' "

—A COLLECTOR wrote to General Sherman for his autograph and a lock of his hair, and received in reply: "The man who has been writing my autographs has been discharged, and as my orderly is bald I cannot comply with either of your requests."

—A LITTLE girl of seven years exhibited much disquiet at hearing of a new exploring expedition. When asked why she should care about it, she said, "If they discover any countries they will add them to the geography I have to study; and there are countries enough in it now."

The following story is told of Gideon Granger, of Connecticut, who was United States Postmaster-General many years ago. Starting from home for the capital, he said to the boy who was selling tickets for passage in the stage-coach: "I am the Postmaster-General. You must let me ride free." "Are you, really?" "Yes." "Then gimme your hat." And, seizing the hat, the boy wrote on it with chalk; "Pass this man free," and Mr Granger rode all the way to Washington on, or rather under, that unique pass.

—MRS. SUMMERBREEZE'S new girl was told to "watch that turnover while her mistress ran across the street." When the lady returned the turnover was burned to a crisp, and the girl remarked: "Shure I've watched it, mum; but it hasn't turned over yet."

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.— ———— Mission. *Minister*, the Rev. A. D. Drummond. Communicants 4. Services on the first Sunday in each month.

Dillon.—St. James' Mission. *Minister*, the Rev. A. D. Drummond. Church Building. Communicants 12. Sunday School, Teachers 4, Scholars 30. Services on the second and fourth Sundays in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, ———— ————. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader.* Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 40. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistant*, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission. *Minister*, the Rev. E. G. Prout. Communicants 13. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. Church and Rectory. Communicants 29. Sunday School, Teachers 8, Scholars 50. Services on the first, second and third Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

The Montana Churchman,

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

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Subscriptions and Advertising patronage are respectfully solicited.

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D. W. TILTON,
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Montana.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, October, 1883. No. 7a.

Kalendar.

October, 1883.

7 Twentieth Sunday after Trinity.
14 Twenty-first Sunday after Trinity.
18 St. Luke the Evangelist.
21 Twenty-second Sunday after Trinity.
28 St. Simon and St. Jude, Apostles.
(Twenty-third Sunday after Trinity.)

November, 1883.

1 All Saints' Day.
4 Twenty-fourth Sunday after Trinity.
11 Twenty-fifth Sunday after Trinity.
18 Twenty-sixth Sunday after Trinity.
25 Twenty-seventh Sunday after Trinity. (Sunday next before Advent.)
30 St. Andrew's Day.

The Church in Montana.

THE BISHOP'S RECORD.

I REACHED Helena Saturday, August 4, after an absence of nearly three months. The next day I preached for Mr. Webb, morning and evening, in St. Peter's Church.

The following Friday, Mr. Hooker harnessed up his missionary team and drove me to Boulder. We stopped at Jefferson and Wickes on the way. At the latter place I baptized two children. On Saturday I baptized five children of Mr. George A. Douglass. We drove about the valley, making calls and giving notice of the Service to be held the next day. Sunday morning the Methodist house of worship was filled with an attentive congregation, the largest I have ever had at Boulder. Mr. Hooker read the Service, and I preached and baptized a child. Boulder is now the County-seat of Jefferson County. It is surrounded by a large and promising mining district, and the population of the district is likely to increase. We have but three communicants in the valley, but our Services are desired by a good number of people. In the afternoon we drove back to Jefferson, and held Service in the School house. The congregation was not as large as it would have been had the Service been appointed for the evening. We returned to Helena after the Service, reaching home about nine o'clock. Mr. Hooker expects to visit Jefferson and Boulder on the second Sunday in each month.

Saturday morning, August 18, I took the stage and rode to Marysville. It had been two years since I had visited this place. A very decided change was visible. Last winter the Drum Lummon mine was sold to an English company. A large force of men was at work. Buildings were going up on every hand. A large quantity of mining machinery was on the ground, ready to be set up for use. Quite a number of English Church people are among the inhabitants. The Superintendent and his family were away, but I was entertained most hospitably in his comfortable home. Saturday afternoon I devoted to calling on the people. Sunday morning Service was held in an unfinished hall. The congregation was good, the Service was heartily rendered, and the chants were very creditably sung.

I had expected to go on to Gloster, another mining camp three miles away, in the afternoon. But the only building where Service could be held had been turned into a saloon during the previous week. I did not receive intelligence of this until too late to give notice of another Service at Marysville. Therefore I could hold but one Service on that day. Monday afternoon I returned to Helena. Mr. Hooker visits these places twice a month, and when practicable will hold a Service in each camp.

Sunday, August 26, our Third Annual Convocation met in St. Peter's Church, Helena. It closed on Monday evening. Two of our Clergy were unable to be present. It is hoped nothing will keep them away another year. Our band is small enough when all are together. We need the presence of all to give force to our gathering. And all need to come to gain encouragement from mutual counsel and intercourse.

Friday morning, August 31, I took the cars at Helena for the Yellowstone Valley. I have started out from Helena a good many times on missionary journeys, but never before in a Railway car. For one, I am most thankful that the Northern Pacific has come to give us easier and speedier means of travel, as well as to develop and build up the country.

The Rev. Mr. Lewis joined me at Bozeman, and together we went on to Livingston. I found a wonderful change in this place since my visit of last February. People have come in by the hundred, buildings have gone up by the score. The Railroad Company is putting up extensive shops, business is good, activity and enterprise are everywhere seen, and high hopes of the future are entertained. Service was held in the evening in Maj. Bingham's Hall, though the congregation was not large, it being a week-day evening. Business comes before religion in Montana. We found there twelve communicants of the Church, and were told that there were as many more in town. But we had not time to look them up. After the Service, I asked the Church people to remain a few moments. I then appointed a Church Committee, which was organized by the election of a Secretary and Treasurer. A Committee was appointed to secure lots for building. For the present Mr. Lewis will give here such Services as he can. But in the near future we must have another workman in the Yellowstone Valley.

Saturday, Mr. Lewis went back to his home, and I went on to Billings. When I visited Billings last winter, it was hoped that we might build a small Church there this season. But this has not been accomplished. Yet the ladies have been hard at work. They have bought an organ, and neatly fitted up a convenient room for Service, having raised about six hundred dollars for this purpose.

I held Service morning and evening there, confirmed seven persons, and administered the Holy Communion to nineteen persons. We must have now about thirty communicants in Billings. I advised them to defer building until next spring. A half a block of ground has been given for the purpose. Mr. Lewis will come down from Bozeman one Sunday in each month to look after this work. But a new man is needed to take charge of Billings and Livingston. And it is hoped that not many months will pass before he is on the ground.

And then, if all goes well, next season ought to bring us two more churches in the Yellowstone Valley.

Wednesday, September 5, I came to Fort Keogh. Here I remained for eight days, a guest in the hospitable home of Colonel and Mrs. Wilkins. An ambulance was placed at my disposal, so that I could go over to Miles City every day, to visit the people, and look after the work. On Sunday, September 9, three Services were held, two at Miles and one at Keogh. In the morning, at Miles, two were confirmed. The work in this place looks well, and the promise of the future is good. The Chapel at Miles is not yet paid for. But the debt is less than six hundred dollars. And a strong effort will be made to pay it off before spring. The ladies of the Mission have done hard and excellent work in building this Chapel, and their courage seems to be as good as ever. The Parish School opened the first week in September, and bids fair to be an important auxiliary in the work of the Mission. The Church people at the Post have helped in reducing the debt on the Chapel at Miles. If all will work together, everything will be done that can be done, debts will soon be paid, and the Church will surely prosper.

Thursday, September 13, I came to Glendive. The Rev. Mr. Horsfall held a few Services here during last fall and winter. But he has not been here since March. We have eleven communicants in Glendive. Four lots have been given us for building. The ladies have purchased an organ. The Committee have $210 in bank, and $200 or $300 more subscribed toward a Church. But the time has not come yet to build. Mr. Horsfall cannot come here very often without neglecting his work at Miles. We need a clergyman on the ground. And we must have more money before we begin to build. I wish I might look forward to the accomplishment of both objects next year. The Services held morning and evening on Sunday, September 16, were well attended, and the worship earnest.

Since the 1st of April, I have been over all that part of Montana that we reach with Services. I would have been glad to visit the Smith River, the Musselshell, and the Judith Valleys. But there has been no time. It would take six weeks or two months to do it thoroughly. The fall would enable me to do it. But General Convention comes in to prevent. That work must be deferred till another year. In the last five months and a half, I have visited 43 places, held 74 Services, baptized 13 children, confirmed 47 persons, and travelled more than 2,000 miles, less than one third of it by rail. Yet there is work that sadly needs to be done.

L. R. B.

Glendive, M. T., Sept. 17, 1883.

THE COMMITTEE ON THE STATE OF THE CHURCH.

Report to the Third Annual Convocation of Montana.

The Committee on the State of the Church respectfully present the following Report:

During the past year we have gained as follows: in the number of Missions 5; in Confirmations 6 per cent; in Communicants 42 per cent; and in the reported value of Church property $12,990.00. In Baptisms there is a decrease of 22 per cent.

In special work, the following buildings have been erected, viz.: St. Paul's Chapel, Miles City; St. James' Church, Dillon. The foundation-stone of the Church of the Holy Spirit, Missoula, has been laid; and a rectory for St. James' Church, Bozeman, is under construction. With much pleasure we notice the beginnings of Church work at Billings, Townsend, Livingston, Glendive, and points on the N. P. R. R.; the establishment of Parish schools at Miles City and Helena, and of the Montana Churchman—a monthly Diocesan paper under the editorship of the Rev. E. G. Prout, Rector of St. Paul's Church, Virginia City,—an undertaking, which, in the opinion of your Committee, is of invaluable aid to the missionary in his labors, and ought to be found in the home of every family.

By the ordination of the Rev. Sydney Douglass Hooker to the Diaconate, the working force of the Clergy is 9: a number altogether insufficient to cover the extensive field over which our Bishop has jurisdiction.

Considering the great extent of country, the long distances to be travelled in order to reach appointments, the many outlying points away from railroad and river communication, and our small band of Clergy, the progress made during the year is encouraging. We are still engaged upon the foundations, much of the work unseen; but what has so far been accomplished is thorough, permanent, and indicative of a glorious superstructure, to be erected, by the blessing of God, in the near future.

The statistics are as follows: Clergy 9; Church Buildings 9; Baptisms 128; Confirmations 71; Communicants 686; Marriages 51; Burials 66; Sunday Schools, Teachers 71, Scholars 607; Value of Church Prop- $66,990.00; Offerings $18,573.39.

WM. HORSFALL,
S. C. BLACKISTON.
DANIEL MARSHALL, } *Committee.*

BUTTE AND DEER LODGE.

To the Editor of the Montana Churchman:

It is to be presumed that you know as much about Church matters in each Mission of this Jurisdiction as any one else in the Territory, unless we except the Bishop; and for that reason, I disclaim the intention of telling you anything new about the work in Butte and Deer Lodge. But there must be readers of your paper, Churchmen and Churchwomen, deeply interested in the work for Christ, who are not so well informed as you are, but who would be glad to hear of the work going on. And it is for their pleasure I write.

Butte is a mining town, containing more than seven thousand souls. It is not a very pretty place, but a busy place. Everybody is on the rush, after the "almighty dollar;" and some of the people have "caught on" to a large number of them. And why should not some have made money, when this is one of the richest mining centres in this or any other country? For many a year to come, Butte will be known as a live camp. Mines will be worked here after we have been called hence.

And so long as precious metal is taken from the surrounding hills, just so long there will be a need for Christ's Church here, as the instrument for saving the more precious souls, the souls of these gold and silver hunters. It is somewhat of an up-hill business to make these men halt long enough to hear the story of the Saviour's work for them, and even a more herculean task to persuade them to love Him and serve Him. Not that they are more hardened than other people; but their manner of life and business employments are more engrossing than the life and business of the people in older and more settled communities, especially in the agricultural districts. However, these are the greater reasons for the Church to be faithful; to stand, as it were, a praying, calling sentinel to men, that they should not forget the eternal things while in search of the temporal. And thus she has stood here, does stand here, and by the blessing of God will stand, doing her duty as she can. Her work has not been altogether vain. Some have stopped, listened, and obeyed her voice. Enough have been gathered together already, through the faithful, earnest efforts of the former missionary, the Rev. Mr. Tillotson, to make what may be called a pretty respectable Parish (Mission). A nice stone Church has been built, (not yet entirely paid for, I am sorry to say). Over one hundred members are enrolled in the Parish Register. A fair Sunday School is in existence. It would double in numbers speedily, if we could get the requisite number of teachers; but, alas, they have not been found yet who are willing to undertake this work. The congregations are good and steadily growing. Taken altogether, the out-look is quite hopeful. When once we get rid of debt, I think we will almost immediately become self-supporting. Lately the Sunday School has caused to be placed in the Church a neat stone Font, made by the well known firm of J. & R. Lamb, N. Y. We have ordered, from the

same firm, a pair of chairs for the chancel, to be paid for by the Sunday School. The Ladies' Aid Society is a most valuable auxiliary to Church work here; they will surely reap a rich harvest in the future for their self-denying labors. May GOD's most abundant blessings be poured upon them!

Deer Lodge, the prettiest little town in the Territory, has also one of the prettiest little churches to be found in all the land of mountains. At present, they have Services but one Sunday a month. We hope it will be but a short time before they have a resident clergyman there. The people of Deer Lodge are very nice; and the Church, though not strong in numbers or financially, is nevertheless well represented by an exemplary living set of people. They are a little disheartened at present, but there is no real need of it. When once they become conscious of the power they might exert, they will surprise themselves in the efforts they will put forth, and the success that will surely crown their efforts. I have faith in Deer Lodge, in the Church and in the people. If I am not mistaken, some day you will hear of a good work being done there. The Sunday School is kept going by a very faithful and earnest Christian woman. When we visit the town for Services, we are usually greeted by good congregations.

I sum up what I want to say in a few words. Both Butte and Deer Lodge are getting along reasonably well Churchwise.

S. C. B.

P. S. Since writing the above, the Grand Lodge of Masons has been in session at Butte. At the close of the session, the Masonic Fraternity here gave an Entertainment in honor of their guests. An elaborate supper was prepared for them by the ladies of St. John's Church, for which they greatly deserve much praise, both for the handsome manner in which they did their work and for the extensiveness of the bill of fare provided. Whilst the ladies undoubtedly found much pleasure in serving so benevolent a set of men as the Masons are generally recognized to be, yet it was not all an unselfish manifestation of love for them; for the exchequer of their Church was materially replenished by reason of the generous patronage they received. Though the ladies worked hard in preparing the supper, and did not get relieved of their duties until the wee sma' hours of morning, yet they were ready to supply the Eastern Star Society with a supper the following evening, thereby increasing the receipts for the Church still further. GOD bless the women for their devotion to His Name!

NEWS AND NOTES.

—A "JAPANESE Tea Party" was given by the ladies of St. James' Mission, Bozeman, on the evening of September 28; and it is said to have been a pronounced success. What the financial outcome of the affair was, we have not heard.

—NO TIDINGS have yet come to us of the arrival in the Territory of the Rev. Mr. Fackenthall, who is to be stationed at Fort Benton. It is hoped that his coming may not be long delayed.

The Montana Churchman.

VIRGINIA CITY, MONTANA, OCTOBER, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

THE POST-OFFICE address of Bishop Brewer, until further notice, is "No. 22 Bible House, New York City, N. Y."

WITH THIS number, we have an apology and an explanation to make. From the beginning, we have desired to bring the actual publication day of the MONTANA CHURCHMAN somewhere near the first part of the month of issue; and we have received intimations that some of our subscribers would like it also. But we do not see how this is to be effected in any other way so well as by cutting the Gordian knot in the way we have decided upon. This month, therefore, we issue but a half number, filling it full, and leaving out all advertisements. This will give us an opportunity to advance the publication of the November number somewhat, and, we hope, the December number still more.

Our subscribers will not be in any way losers. For while the September issue was "No. 7," it will be observed that this one is not "No. 8." It is intercalated between Nos. 7 and 8; and as our subscription books are kept by numbers and not by dates, this half number is really an addition to each subscription. The November number will be No. 8, and the year will end with March instead of February, 1884. We regret the necessity; but it seemed, under the present circumstances, unavoidable.

THE CHIEF INTEREST of the Church at large in the United States centres in the General Convention, now in session in Philadelphia. Most of the time is occupied in a consideration of the subject of the Enrichment of the Liturgy, a copious Report having been presented by a Committee appointed at the General Convention of 1880. The Convention has confirmed the election of the Rev. Dr. Knickerbacker as Bishop of Indiana, of the Rev. Dr. H. C. Potter as Assistant Bishop of New York, and of the Rev. Dr. Randolph as Assistant Bishop of Virginia; and they have been consecrated accordingly. Two new Missionary Districts have been formed out of the Territory of Dakota; and Southern Dakota has been put under the charge of Bishop Hare, of Niobrara (the Indian Mission).

TO HARP once again on an old string. The first sentence of our Butte correspondent's letter serves admirably to point a moral, by the method of contraries, however. He says: "It is to be presumed that you [the Editor] know as much about Church matters in each Mission of this Jurisdiction as any one else in the Territory, unless we except the Bishop." We take leave to say that such a presumption is entirely unfounded. If it were true, it would greatly simplify the editorial work of this paper; for then all that would be necessary, when we wanted to give the news from any Mission, would be to sit down and write it. But, alas, it is not to be taken for granted that the Editor, vast and varied as is his knowledge, is to be credited with so much as our correspondent implies. It has this practical bearing. We are trying to make the MONTANA CHURCHMAN a faithful representative of our Church work in the District of Montana; of its condition, its needs, and its doings. Whatever usefulness the paper may attain will be in proportion to the completeness with which it does represent the Church in Montana. But it is impossible for the Editor to know, of his own knowledge, all that is essential to completeness of statement. We therefore beg our friends in the different Parishes and Missions of Montana to carefully disabuse their minds of any such presumption as is suggested, and of all shreds of it; and to treat us as being, until duly informed, utterly ignorant in regard to all the Church work in the Territory, except possibly our own, yet as having a great desire to know.

Poetry.

All Saints' Day.

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God *in their foreheads. Revelation* vii. 3.

Why blow'st thou not, thou wintry wind,
Now every leaf is brown and sere,
And idly droops, to thee resign'd,
The fading chaplet of the year?
Yet wears the pure aerial sky
Her summer veil, half drawn on high,
Of silvery haze, and dark and still
The shadows sleep on every slanting hill.

How quiet shows the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like weary men when age is won,
Such calm old age as conscience pure
And self-commanding hearts ensure,
Waiting their summons to the sky,
Content to live, but not afraid to die.

Sure if our eyes were purg'd to trace
God's unseen armies hovering round,
We should behold by angels' grace
The four strong winds of heaven fast bound,
Their downward sweep a moment stay'd
On ocean cove and forest glade,
Till the last flower of autumn shed
Her funeral odours on her dying bed.

So in Thine awful armory, Lord,
The lightnings of the judgment day
Pause yet awhile, in mercy stored,
Till willing hearts wear quite away
Their earthly stains; and spotless shine
On every brow in light divine
The Cross by angel hands impress'd,
The seal of glory won and pledge of promis'd rest.

Little they dream, those haughty souls
Whom empires own with bended knee,
What lowly fate their own controls,
Together link'd by Heaven's decree;—
As bloodhounds hush their baying wild
To wanton with some fearless child,
So Famine waits, and War with greedy eyes,
Till some repenting heart be ready for the skies.

Think ye the spires that glow so bright
In front of yonder setting sun,
Stand by their own unshaken might?
No—where th' upholding grace is won,
We dare not ask, nor Heaven would tell,
But sure from many a hidden dell,
From many a rural nook unthought of there
Rises for that proud world the saints' prevailing prayer.

On, champions blest, in Jesus' Name,
Short be your strife, your triumph full,
Till every heart have caught your flame,
And, lighten'd of the world's misrule,
Ye soar those elder saints to meet,
Gather'd long since at Jesus' feet,
No world of passions to destroy,
Your prayers and struggles o'er, your task all praise and joy.

—*Keble: The Christian Year.*

—St. Matthew was called from the receipt of custom to serve God. The business man of to-day has a harder task—to serve God at the receipt of custom.

—The grumblers never work, and the workers never grumble.

—Every man throws upon his surroundings the sunshine or shadow of his soul.

Church Notes.

Notes on the Kalendar.

October 18. St. Luke the Evangelist, the author of the third of the Four Gospels and of the book called the Acts of the Apostles. St. Luke appears to have been born at Antioch; tradition makes him to have been one of the Seventy whom our Lord appointed after the twelve, and sent "two and two before His face into every city and place whither He Himself would come" (St. Luke x., 1); he is called by St. Paul the "Beloved Physician." It is for this reason that Hospitals are so generally called after him. After the separation between St. Barnabas and St. Paul, St. Luke accompanied the latter constantly on his journeys; he was therefore well qualified to write the Acts of the Apostles, for he was eye-witness of so much. The tradition is that he was crucified on an olive tree, at 80 years of age.

October 28. St. Simon and St. Jude, Apostles and Martyrs. In the Eastern Church, St. Simon and St. Jude have separate days. They were nephews of St. Joseph, and are called, in the broad Jewish sense of the word, "brothers" of our Lord. —Of St. Simon, we know but little beyond the fact, that he was surnamed, in Hebrew, *The Cananite*, and in Greek, *Zelotes;* both words signifying "a zealot." The Zealots were wild fanatics, to which body he probably once belonged.—St. Jude has several names: "Judas," "Thaddeus," and "Lebbæus." Care is always taken, in the Scripture, to distinguish him from the traitor Judas. He was married, and two of his grandsons were brought before the Emperor Domitian. He wrote the Epistle which goes under his name.—These two Apostles, tradition says, were martyred together, in Persia; and they are therefore honored together.

November 1. All Saints' Day. Next to the Feasts of our Lord, there is none dearer to the heart of the Christian than this one of All Saints. It originated at Rome, in the seventh century, when the Pantheon was dedicated to all martyrs; and it has ever since been a favorite and much prized Holy Day. We gather together to-day all the fragments of the mystical Body, the Church, that nothing be lost of their memory and their example. They have occupied every station in life, from the throne to the peasant's hut. They are of all nations, and of all languages, and no man can number them. They served God in their lives with devotion, and now they rest in Paradise, waiting for the call to judgment, and the fuller bliss of heaven. On this day should we remember all our dear ones gone before; as always, so now especially, should we "bless God's holy Name for all His servants departed this life in His holy faith and fear; beseeching Him to give us grace so to follow their good examples, that with them we may be partakers of His Heavenly Kingdom."

—Do not confound the words "Offertory" and "offering." They are by no means the same in meaning, though some make a habit of saying, "The Offertory amounted to $—;" or, "The Offertory was devoted to missions." The "Offertory" is the office used when the "offerings" are made. See the Rubric. The Minister shall begin the "Offertory," during which the Wardens or others shall receive the alms and devotions—that is, the "offerings"—and bring them to the Priest, who shall humbly present and place them upon the Holy Table.

Miscellany.

—At a microscopic exhibition in Boston the sting of a honey bee was shown upon the screen, and it was so sharp that the point could not be seen. A fine sewing needle was shown at the same time, and the point with the same power of the microscope was five inches across. "God can make a fine point," said the exhibitor, "but man cannot."

—"What be them?" said a countryman, stopping in front of a fruit store yesterday, and pointing to a bunch of bananas. Having learned, he bought a plump redskin, and without stopping to peel it, bit off the end. The banana was finished in the same primeval style, and then the granger remarked: "The rind ain't much; but the peth is purty fair."

—"Of what complaint did your father die?" "The jury found him guilty," was the answer.

—A correspondent of an exchange sorrowingly complains that he cannot understand the preacher at his church. One Sunday the learned man said that it was "as hard for a rich man to squeeze through heaven's gate as for a mathematician to destroy one of the foci of an ellipse while preserving the other, or for a truncated cone to be made whose intersected plane should never describe a parabola." He also spoke about the "ancipital cimeter of the Spirit." What an obfuscated parallelopipedon that preacher must be!—*Living Church.*

—A few alligator skins were tanned from 12 to 15 years ago, only as curiosities; but last year, something like half a million were tanned and made into shoes, pocket books, card cases, grip-sacks, and other useful and ornamental articles.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, November, 1883. No. 8.

Kalendar.

November, 1883.

1 All Saints' Day.
4 Twenty-fourth Sunday after Trinity.
11 Twenty-fifth Sunday after Trinity.
18 Twenty-sixth Sunday after Trinity.
25 Twenty-seventh Sunday after Trinity. (Sunday next before Advent.)
29 THANKSGIVING DAY.
30 St. Andrew's Day.

December, 1883.

2 First Sunday in Advent.
9 Second Sunday in Advent.
16 Third Sunday in Advent.
21 St. Thomas the Apostle.
23 Fourth Sunday in Advent.
25 CHRISTMAS-DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 The Holy Innocents.
30 Sunday after Christmas.

The Church in Montana.

THE ADDRESS OF THE BISHOP OF MONTANA TO THE BOARD OF MISSIONS, Philadelphia, October 8, 1883.

RIGHT REVEREND Fathers, and Brethren of the Clergy and Laity:

I count it the highest privilege to be allowed to stand before you to-day, and give an account of the stewardship which you have placed in my hands. Three years ago, when the Bishop of Utah and Idaho, after fourteen years of faithful work and wise administration, handed Montana over to my care, I found there seven clergymen, ministering in twenty-one places, four Churches, one Rectory, about 375 communicants, Church property to nearly the value of thirty thousand dollars, less than one hundred miles of Railroad built and in operation, and a population of nearly forty thousand souls. To-day we have eight workmen, ministering in twenty-seven places, six hundred and eighty-six communicants, nine Churches, three Rectories, Church property to the value of $67,000, more than one thousand miles of Railway, and a population of from eighty to one hundred thousand. We have two Parish schools, started within the last few months. We have an Episcopate Fund, which amounts to $12.00, the result of an offering made at our last Convocation. But it was then decided that an offering should be made in each Mission of the Jurisdiction for that purpose every year. And I hope that, should I live to come before you again three years from this time, that Fund will amount to $1,200.00—I wish I might say $12,000.00.

This record does not show very great progress, but that there has been so much is due to three causes. First, to the wise foresight of Bishop Tuttle in securing land on which to build, and in getting money to help in the erection of Churches. Secondly, to personal friends, and Sunday Schools, and many unknown ones who have sent me offerings to help in my work. Thirdly, to the incoming of the Northern Pacific Railway, which has developed the country, built up towns, and brought an increase of population.

Where is Montana, and what is it? It is a strip of territory, five hundred miles long by three hundred wide, lying between the dreariness of the interminable Dakota plains, and the rough inaccessibilities of Idaho, Oregon, and Washington; in fact, it is the heart of this great American continent. It has a vigorous, healthful climate, not as cold as Siberia, not as hot as Texas, troubled by no cyclones like Minnesota, Iowa, and Kansas. There are rich treasures of gold, silver, copper, lead, and coal hidden within the recesses of its mountains, there is unlimited pasturage for stock on its thousand hills, there are many fertile valleys which will yield rich returns to the husbandman. The agriculturist will come there, because he can make more money by farming than in any other land that I know. The stock-man will come, because he can make more money by stock-raising than in agricultural pursuits. And the miner will come, because the miner will go anywhere, where there is the faintest prospect of finding gold in the gulches or quartz in the hills. We shall welcome Churchmen in Montana, for we want their help in doing our work; and we shall welcome people who are not Churchmen, for we shall do our best to make Churchmen of them after they come.

What do we hope to do for the Kingdom of GOD in Montana? I want schools. It is possible that the two Parish schools spoken of before may grow into something more important. The one at Miles City is held in the Chapel which has been built during the past year, is taught by the wife of the missionary, and does not cost the Church nor any one else a penny. The one at Helena is held in a room fitted up in the basement of the Church at the expense of a few hundred dollars, provided in part by St. Paul's Parish, Cleveland, Ohio, and in part by the ladies of St. Peter's Parish, Helena. A salaried teacher is employed, but it is hoped that the school will be self-supporting. If any one should offer me money to erect school buildings, which might prepare the way for important educational institutions, I should thankfully receive it. But I am not going to ask you for money for schools.

There are several places in the Territory where Hospitals could be made useful in our work. There are at least two places, where, if we had the buildings, they would be self-supporting from the start. And ministrations to the sick and needy would do more to commend the Gospel of the SON of GOD to the people of Montana than Churches or worship or sermons. If any one should propose to give money to build Hospitals in those places, I should not refuse it. But I am not going to ask you for money to build Hospitals.

I should be glad to have a house to live in. I lived three months in a hotel, then moved to a private boarding house, then rented a house, which I had to give up in a year because I was not able to pay the rent, then was received for the winter into the family of the Senior Warden of the Parish in Helena, and now again have succeeded in renting a house. I would gladly have a home, where I could receive my Clergy when they come to see me, and exercise such hospitality as a missionary Bishop ought to show. And if any friend of the Church should be inclined to give me money to purchase land, on which to build a comfortable house to live in, a barn to keep

my missionary horses in, and possibly schools and a hospital: which property should belong to the Church for all the future: I should not tell him to stay his hand. But I am not going to ask you for money for an Episcopal Residence.

Yet I have a request to make, and I hope you will consider it a modest one. My ideal of the first and highest work of a Missionary Bishop is this, that he should try to fulfil the Saviour's command: "Go, preach the Gospel to every creature." I have no Cathedral, and want none. My Cathedral is the Church on the mountain side, the school house in the valley, the hall in the mining camp. My aim is to carry the Gospel to every town and hamlet, to every home, to every ranchman and miner whose ears are open to hear the message. To do this, I want money to enable me to send men into every part of Montana, and to build small, inexpensive Churches in every place which is to be a permanent centre in that land. But for a hundred and forty-four thousand square miles of territory I have eight clergymen. Spread a missionary over eighteen thousand square miles, and he gets to be a very thin missionary. Even a cannibal wouldn't touch him. He is tough, all muscle, and fights well. Give me more of such, thick or thin. My two nearest clerical neighbors are fifty miles apart, and two are three hundred miles asunder. The Rev. Mr. Lewis, of Bozeman, is three hundred miles from the Rev. Mr. Horsfall, of Miles City. I should like to crowd in another man between them. If I can do it, I can promise that there will be no quarrels about parish boundaries, and no dissensions respecting vested rights in parishioners. Between these two places, since the advent of the Northern Pacific Railway, two towns have grown up which ought to have a clergyman at once. Billings is fifteen months old, and has twelve or fifteen hundred people. Livingston, one hundred and fifteen miles distant, is less than a year old, and has a population of twenty-five hundred. I know a man who is ready to undertake the work in these two places. I have not the means to justify me in calling this man, and I will not call him till the way is clear to his support. If he comes, he will be likely to build a Church in each place within one year. I want to pledge five hundred dollars towards each building. But I have no money to make the pledge, and I dare not make it till the money is in hand or promised. In both Billings and Livingston we have quite a number of earnest Church people, who are ready to do all they can towards the accomplishment of these objects. The Rev. Mr. Lewis, of Bozeman, gives them a monthly Service. That is something. But to realize the full fruits of the present opportunity, a clergyman is needed on the ground. I ask help to secure this clergyman, and to build these Churches.

Deer Lodge has a neat stone Church with no debt resting on it. Nine months ago the Mission became vacant. Only half the salary necessary to support the clergyman could be raised by the congregation. I have no means to provide the other half. The best that I could do was to ask the Rev. Mr. Blackiston, of Butte, whose time is all needed at home, to give one Sunday a month to Deer Lodge. But that plan is not the best for the true interests of the Church. I ask help to enable me to send a clergyman to serve in this Mission.

There are three or four other fields which ought to be supplied with men. Towns are growing up all along the line of the Northern Pacific Railway. There are outlying centres, unreached as yet, which ought to be visited by the missionary. The Bishop is the only missionary of our Church who does visit them. In a year's time, we ought to double our working force in Montana. To do this, I must have much more help than I have thus far received. The people there are generous and open-handed, and ready to do all they can to sustain this work. They are your brothers, sons, and friends, and deserve your sympathy and good will. Montana is now bound to the East by bands of iron, never to be cut asunder. Four days of travel will bring you from Philadelphia to Helena. Montana and the Atlantic coast are neighbors. Neighbors should be friends. And friends in CHRIST should be friends in helpful sympathy.

I know that if I have the means, it will not be easy to find the men. It requires the force of a five hundred horse power steam engine to get clergymen from the Atlantic coast to come to Montana. But give me the money, and I will find the men. I may have to call a dozen men for one place; but, if necessary, I will call two dozen and find the willing man in the end.

I know also, that those who come will not find their work easy. The people there have left their Eastern homes to gain a fortune. They are neglectful of religious duties, careless of the observance of the LORD'S Day, indifferent to the welfare of GOD'S Church, inclined to be skeptical in their religious belief. But they respect honesty, manliness, devotion, and straight forward dealing; and despise sham, hypocrisy, and inconsistency. A true man, coming to them in the spirit of the Master, will be heartily welcomed and generously supported in his work. In the end, truth will prevail, and the Kingdom of GOD prosper. For "the LORD is King, be the people never so impatient; He sitteth between the Cherubim, be the earth never so unquiet." Difficulties may multiply and discouragements thicken. Clergymen may die, and Bishops go, weary and worn, to their long rest. Yet I firmly believe that, in the near future, the Church in these United States of America shall be able to say with joy of the Church in that Mountain Land, "Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side."

MILES CITY NOTES.

THE LADIES of St. Paul's Guild, Miles City, have been for some time making preparations for a Fancy Fair, which has been announced for the first week in this month. By the proceeds, they hope and expect to liquidate the balance of the debt owing upon the Chapel. A donation of a box of materials has been kindly promised them from a distant parish.

The ladies of the Fort Keogh Mission have purchased and placed in the Post-Chapel a handsome walnut Lecturn, and Prayer-Desk and Stool to match.

The Advent Term of St. Paul's Parish School, Miles City, commenced Monday, September 3, with a fair attendance, including several new pupils.

Bishop Brewer was with us from the 6th to the 13th of September, being the guest of Col. J. D. Wilkins, at Fort Keogh. On Sunday, the 9th, he held Morning Service in the Chapel at the Miles City Mission, and confirmed two young ladies. In the afternoon he preached at the Post-Chapel, and again to a large congregation at Miles in the evening. On Monday a meeting of the Church Committee was held, vacancies were filled, and satisfactory arrangements entered into for the liquidation of the balance of the Church debt. The Bishop left for Glendive on Thursday, Sept. 9, at midnight. It was noticed, both by the officers at Keogh and the citizens at Miles, that he looked tired and care-worn. Is not the burden he has to carry far weightier than he can well bear? Our prayers follow him in his journeyings, and we humbly trust that he may be permitted to return to us again in renewed health and spirits.

W. H.

A CORRECTION.

AN ERROR, probably due to the carelessness of the compositor, occurs in the letter from Butte and Deer Lodge in the October MONTANA CHURCHMAN, which needs correction in justice to the Mission concerned. It is there implied that but one earnest Christian woman is engaged in the Sunday School work of St. James' Church, Deer Lodge. There is, instead, a good body of earnest workers, the part of each of whom is as well done as circumstances permit. As elsewhere, there is an insufficiency of

teachers; there is need of the strong hand of at least one good man to help; but it is not the case that the work of the Sunday School must rest on but one woman.

NEWS AND NOTES.

—It is a cause of rejoicing that St. Paul's Church, Fort Benton, again has a Rector. The Rev. C. S. Fackenthall, late of Marshalltown, Iowa, has reached the Territory, and taken charge at that place. Fort Benton has been vacant since the first of last March, at which time the Rev. Mr. Blackiston removed from there, to assume the charge of St. John's Church, Butte. Since the vacancy began, Bishop Brewer has been working, earnestly and untiringly, but for a long time without success, to find the man to fill it. At last the willing man has been found and has entered upon his labors in his new field. May those labors be abundantly blessed!

—The Rev. C. C. Burnett, of Iowa, who was on his way to Washington Territory, stopped at Billings for a few days. Advantage was taken of his presence here on Sunday [Oct. 28,] to have Service in the Episcopal Chapel. A large congregation attended, and the Reverend gentleman, who possesses a fine voice and excellent delivery, preached an able sermon on the importance of correct belief. Mr. Burnett was greatly pleased with his visit to Billings, and the Billings people who met him were equally pleased with him.—*Post.*

The Church at Large.

A REPORT ON THE STATE OF THE CHURCH Made to the General Convention. 1883.

The Committee on the State of the Church cannot begin their final Report on this centennial without a retrospective glance at "the rock whence we are hewn, and the hole of the pit whence we are digged."

An hundred years ago the English branch of the historic Church of Christ in this land was wrenched from the mother country and the mother Church, and left in fragments on these shores. On the 11th of May, 1783, ten clergymen and six laymen, sitting in New Brunswick, N. J., as the "Corporation for the Relief of the Widows and Orphans of Deceased Clergymen," resolved themselves into a "Voluntary Convention," and took the preliminary steps which resulted, in the October following, in a representative assemblage from eight States, in the city of New York, who agreed as a "first principle" that "there shall be a General Convention of the Episcopal Church in the United States of America."

The next October that General Convention met in this city of Philadelphia. "A general ecclesiastical constitution" was agreed to; the Book of Common Prayer of the Church of England was revised to make it consistent with the American Revolution, and a plan was reported for obtaining the consecration of Bishops in England.

It was the season of Michaelmas when these great things were done, and the Collect for "All Angels" was signally answered. Here was a branch of the Apostolic Church, united and free, occupying a position unprecedented since the Christian era, neither patronized nor persecuted by the civil powers.

We have but to contrast that initial Convention, less in numbers than any of the convocations of our rural deaneries, with the great legislative assembly here present —one of the largest representative religious bodies in the world—to exclaim: "What hath God wrought!"

We have now in this year of grace 1883, 48 confederated dioceses and 15 missionary jurisdictions, with 67 Bishops, more than 3,500 other clergy, 3,000 organized parishes, not including missionary stations, and about 373,000 communicants, using the same Liturgy and yielding obedience to the canons enacted by the General Convention.

One of the most noteworthy and gratifying facts connected with this council was the presence at its opening Service to give the Absolution and later in the session to pronounce the Benediction, of that patriarchal man of God, the Rt. Rev. Benjamin B. Smith, D.D., LL.D., our Presiding Bishop, now in the ninetieth year of his age and the fifty-first of his episcopate, whose seniority in both respects antedates every bishop of the Anglican Communion throughout the world. The year of our Lord 1832, when, with three others—long since gone to their reward—he was consecrated to his high office, will forever mark an epoch in the American Church.

Perhaps the most touching incident in the sessions of this body was the appearance in the House of Deputies, on the 15th day of its deliberations, of the Right Rev. William Mercer Green, the venerable Bishop of Mississippi, "whose praise is in all the churches;" who came to say "farewell," and to tell us, with deep emotion, that he was the sole survivor, clerical or lay, of the General Convention of 1823, just sixty years ago, and that when he took Holy Orders there were but nine Bishops in the United States of America.

Since the meeting of this body three years ago, four of our right reverend fathers have departed this life, viz.: Thomas Atkinson, D. D., Bishop of North Carolina, January 4, 1881; John Barrett Kerfoot, D. D., Bishop of Pittsburg, July 10, 1881; Joseph Cruikshank Talbot, D. D., LL. D., Bishop of Indiana, January 15, 1883; and William Pinckney, D. D., LL. D., Bishop of Maryland, July 4, 1883. All these were men of faith and prayer and abundant labors. Their record is on high.

Two of our foreign missionary Bishops have resigned their jurisdictions, viz.: Charles Clifton Penick D. D., Missionary Bishop of Africa; and Samuel Isaac Joseph Schereschewsky, D. D., Missionary Bishop of Shanghai, China.

Thus princes die, and great leaders fall exhausted by the way, but the deathless Church of God moves on.

Eight have been elevated to the Episcopate, viz.: George Kelly Dunlop, D. D., Missionary Bishop of New Mexico and Arizona, consecrated November 21, 1880; Leigh Richmond Brewer, D. D., Missionary Bishop of Montana, consecrated December 8, 1880; John Adams Paddock, D. D., Missionary Bishop of Washington, consecrated December 15, 1880; Cortland Whitehead, D. D., Bishop of Pittsburg, consecrated on the Feast of the Conversion of St. Paul, January 25, 1882; Hugh Miller Thompson, D. D., Assistant Bishop of Mississippi, consecrated on the Feast of St. Matthias, February 24, 1883; David Buel Knickerbacker, D. D., Bishop of Indiana, consecrated on the twenty-first Sunday after Trinity, October 14, 1883; Henry Codman Potter, D. D., Assistant Bishop of New York, consecrated October 20, 1883; and Alfred Magill Randolph, D. D., Assistant Bishop of Virginia, consecrated on the twenty-second Sunday after Trinity, October 21, 1883.

The Reports from the various Dioceses and Missionary Jurisdictions show a vast amount of labor, coupled with great self-denial and a quenchless zeal. In some Dioceses the results thus shown are remarkable; in the least favored, as statistics compute favor, the reports are hopeful.

[After touching upon the method of computing Church membership, the inadequate number of candidates for Holy Orders, and the business meetings of the Board of Missions, the Report continues:]

The Committee would call particular attention to the Church Temperance Society, an agency modelled after the Church of England Temperance Society, and inaugurated in this country since our last Triennial Council, which, it is believed, will command the indorsement of those who cannot accept the methods commonly employed for checking the ravages of that sin which while not so general in America as in some localities abroad, has, it can be averred without extravagance of speech, consigned more to premature graves than war, pestilence, and famine combined.

Descending to particulars, as illustrating the present spirit of the Church, we can only allude to the fact that Cathedrals, Church

schools and colleges, hospitals and homes have grown apace in number and efficiency. Dioceses have been subdivided into districts for more effective missionary work in their own borders, bringing clergy and laity of common centres into more frequent council as fellow helpers. Deaconesses and sisterhoods have been multiplied to do what only holy women with a distinctive dress and under diocesan direction can do.

Guilds in many leading parishes have set all their membership to active parochial work.

Church music has made progress, so that what was ostentatious and unseemly in the House of GOD has given place to that which is classical, dignified, and churchly. And whereas, only forty years ago, there was but a single parish in all the land which had the Eucharist weekly, there are now some three hundred parishes where it is celebrated as the central act of divine worship at least on every LORD's Day. The enriched Book of Common Prayer, with the new Lectionary, is hailed with general delight as not the least among the increased instrumentalities for pulling down the strongholds of sin, Satan, and death, and as commending our branch of the Kingdom of our Blessed LORD as pre-eminently adapted to the composite character of the American people.

With all these advances has come more and more the gift of charity; the very bond of peace and of all virtues; a broader, more tolerant and Catholic spirit; which has pervaded the whole length and breadth of the Church, to a degree never before known in her national life. The day seems upon us of which it may be said: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the LORD shall bring again Zion."

The Reports of the several Dioceses and Missionary Jurisdictions are herewith presented and form part of this Report. The Committee recommend the adoption of the following Resolution:

Resolved, That the view of the State of the Church here presented be transmitted to the House of Bishops, asking their prayers and benediction, and requesting them to prepare and cause to be published a Pastoral Letter, "To all the Flock over the which the HOLY GHOST hath made them overseers."

THE Resolution was adopted, and the House of Bishops accordingly prepared and published a Pastoral Letter, a portion of which is given on another page.

NOTES AND CLIPPINGS.

Domestic.

—AT A STATED meeting of the Board of Managers, held September 11, the Rev. George Flichtner, Rector of St. Barnabas' Church, Newark, N.J., was elected Secretary of the Domestic Committee of the Board of Missions. He entered upon his duties at once, having been indeed acting secretary for some time. This election is a matter of general interest to the Church. Mr. Flichtner takes the place so long and so worthily filled by the venerable Dr. Twing—a place of exceptional importance.

—A MEMBER OF St. Luke's Church, Lebanon, Diocese of Central Pennsylvania, recently made to the Church Building Commission a pledge of $5,000, payable within one year.

—THE CORNER-STONE of a new cottage on the glebe land of St. John's Clergy House, East Line, New York, was laid on Saturday, September 29th, the Feast of St. Michael and All Angels, by Archdeacon Carey (acting under the authority of the Bishop of Albany) in the presence of a large gathering of people. The Sermon was preached by Dr. Carey.

—ST. BARTHOLOMEW's Church at Green Hill, near Baltimore, Md., is said to be the oldest church in the country, and is able to talk of its one hundred and fiftieth anniversary. Its walls of imported brick are still strong, but the roof, doors, and windows will have to be renewed. The claim as the oldest church is also made for a Church at Suffolk, Virginia.

—A MEETING of persons interested in the preparation of schemes of lessons for Sunday Schools was held at the Church of the Epiphany Philadelphia, October 2. The following general outline of lessons for the next five years was adopted: First year, St. Luke's Gospel and the Acts of the Apostles; Second year, St. Matthew, St. Mark, and Old Testament Stories; Third year, St. John's Gospel, the Revelation, Collects, Epistles and Gospels, and Old Testament Stories; Fifth year, Messianic Types in the Old Testament, Collects, Epistles, and Gospels. For the first half of the first year beginning at Advent, 1883, the lessons are to be from St. Luke's Gospel, grouped around the teachings of the Sundays.

—THE REV. DR. FERDINAND C. EWER, rector of St. Ignatius' Church in New York City, while delivering a sermon in St. John's Church, Montreal, Ca., Oct 6th, was prostrated by a stroke of paralysis. He died on Wednesday morning, October 10, and was buried from his own Church on Saturday, October 13.

—THE ONE HUNDREDTH Convention of the Diocese of New York met September 27. A letter from Bishop Potter was read, setting forth that he was compelled through age and ill health to withdraw completely from the administration of the Diocese, and asking that the convention take measures for his relief. It was decided to elect an assistant Bishop, and the Rev. Henry C. Potter, D. D., Rector of Grace Church, New York, was, on September 28, duly elected as Assistant Bishop of New York. The General Convention ratified the election and he was consecrated in Grace Church, on Saturday, October 20. This service was probably the most remarkable Church ceremonial ever witnessed in this country. There were present nearly forty Bishops and over three hundred clergy.

—THE REV. WILLIAM SHELTON, for more than fifty years rector of St. Paul's Church, Buffalo, N. Y., died at Bridgeport, Conn., October 11, aged 85 years.

—THE FIFTH GENERAL meeting of the Woman's Auxiliary of the Board of Missions was held, in Philadelphia, on Thursday, October 11. At 9:30 A. M. the Holy Communion was celebrated in the Church of the Epiphany, the Bishops of Nebraska and New Jersey, and the Secretaries of the Domestic and Foreign Committees officiating. The auxiliary then assembled for business in Association Hall, where at least 800 ladies were in attendance, and representatives were present from forty-eight dioceses and missionary jurisdictions. The opening address was made by the Bishop of Nebraska. The triennial report was then read, from which it appeared that three years ago there were auxiliaries in 21 dioceses; now the number is 31. During these three years the amount contributed in money and boxes exceeded $465,000. In the past year the auxiliary sent out boxes valued at $109,619.13, and has raised $47,627.75 in money.

—THE HOUSE OF BISHOPS nominated the Rev. W. D. Walker, Rector of Calvary Chapel, New York, to be Missionary Bishop of Northern Dakota. The House of Deputies confirmed the election.

—THE OFFERINGS in Grace Church, New York, at the consecration of Dr. Potter were more than $6,000. Daily Services and weekly Communions have been established in this Church.

—THE CONSECRATION OF the Rev. Dr. Alfred M. Randolph, Assistant Bishop elect of the Diocese of Virginia, took place on Sunday, October 21, in Emmanuel Church, Baltimore, of which he had hitherto been the rector. The presiding bishop was the Bishop of Delaware. The preacher was the Bishop of Iowa; there were also present and assisting the Bishop of West Virginia, the Assistant Bishop of Kentucky, and the Bishop of Quincy.

—DR. HARE, who has for ten years been Bishop of Niobrara, was by the House of Bishops selected as Missionary Bishop of the New Missionary District of South Dakota, and has issued a Circular letter respecting the change in his jurisdiction.

—THE DIVISION OF the Diocese of North Carolina was ratified by the approval of both Houses of the General Convention. Bishop Lyman, of the old Diocese, has summoned the Primary Convention of the new Diocese to meet in Christ Church,

New Berne, on Wednesday, December 12, for the purpose of organizing, and electing a Bishop.

—The Annual Meeting of the New York Bible and Common Prayer Book Society was held at 12 Astor Place, on Tuesday evening, Oct. 4. The Report was read, showing that the gratuitious distribution in the past year was over 40,000 volumes. The demand for Prayer Books is increasing beyond the means at the disposal of the society, and the importance of increased income was strongly urged upon the Church in behalf of this, one of its oldest and most important institutions.

—On Sunday morning, October 14, the Rev. David Buel Knickerbacker, D. D., Bishop-elect of Indiana, was consecrated in St. Mark's Church, Philadelphia. The consecrators were the Bishops of Western New York, North Carolina, and Missouri; the sermon was preached by the Bishop of Minnesota, who has long been the Diocesan of the new Bishop.

—The Society for Promoting Christianity Among the Jews has been made an Auxiliary of the Domestic and Foreign Missionary Society, on the following terms: "The said Society to retain its corporate organization and the administration of its funds, and binding itself to report its proceedings annually to this Board of Managers for their information and approval, and that three members of this Board shall annually be elected members of the Board of Managers of the Church Society for Promoting Christianity Among the Jews." A public meeting in the interest of the Society was held in St. James' Church, Philadelphia, on Sunday, October 14.

Foreign.

—On Friday, August 24, St. Bartholomew's Day, the Very Reverend J. R. A. Chinnery—Haldane was consecrated Bishop of Argyle and the Isles. The service was preached in Gaelic, there being more than three hundred Gaelic-speaking people present.

—The Triennial Session of the Provincial Synod of Montreal, was opened on Wednesday morning, September 12. There were present a delegation from the American Church, consisting of the Bishop of Easton and the Rev. Drs. Benedict and Knight.

—The Memorial Stone of a new English Church in Brussels, to be called Christ Church, was laid, September 3, by Sir J. Savile Lumley, K. C. B.

—The Bishop-coadjutor of Ripon, acting under a commission from the Bishop of London, dedicated the new English Church at Tarasp, Lower Engadine, on Sunday, September 9. On Monday he went to Davos-Platz, and dedicated St. Luke's Church, a beautiful structure just erected at that important health resort.

The Montana Churchman.

Virginia City, Montana, November, A. D. 1883.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

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THANKSGIVING PROCLAMATION.

By the President of the United States:—In furtherance of the custom of this people, at the close of each year, to engage, upon a day set apart for that purpose, in a special festival of praise to the Giver of all good, I, Chester A. Arthur, President of the United States, do hereby designate Thursday, the 29th day of November next, as a day of National Thanksgiving.

The year which is drawing to an end has been replete with evidences of Divine goodness. The prevalence of health, fullness of harvests, stability, peace and order, the growth of fraternal feeling, the spread of intelligence and learning, the continued enjoyment of civil and religious liberty; all these and countless other blessings are cause for fervent rejoicing.

I do, therefore, recommend, that upon the day above mentioned, the people rest from their accustomed labors, and, meeting in their several places of worship, express their devout gratitude to God that He hath dealt so bountifully with this nation, and pray that His grace and favor may abide with it forever.

(Signed) CHESTER A. ARTHUR.
By the President.
F. T. Frelinghuysen,
Secretary of State.

The Post-office address of Bishop Brewer, until further notice, is "No. 22 Bible House, New York City, N. Y."

It is a thing to be thankful for that there is no need of any special editorial writing this month, for it is hard to see where it could be put. "Crowded out by more interesting matter." The Report of the Committee of the General Convention on the State of the Church, the Address of Bishop Brewer to the Board of Missions, and the Pastoral Letter of the House of Bishops, given in part, may well be taken to make up any deficiency in editorial matter.

Married.

WELLS-STILES.—In St. James' Church, Dillon, Montana, on Wednesday, October 10, 1883, by the Rev. A. D. Drummond, Miss Jessie Alma Stiles to Mr. J. E. R. Wells.

LAYNE—LYNBERG.—At the Corinne Hotel, Dillon, Montana, on Wednesday, October 24, by the Rev. A. D. Drummond, Miss Lena Lynberg, of Salt Lake City, to W. P. Layne, of Dillon.

LEWIS—LINEBERGER.—In Helena, Montana, at the residence of David Blacker, Esq., October 31, 1883, by Rev. F. T. Webb, Miss Kate Lineberger to Mr. William H. Lewis.

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Salt Lake City, Utah.

Poetry.

"What is Thy Request?"
Esther v. 3.

BY CLARA THWAITS.

No scimitar to slay, no sword avenging,
Flashes above the suppliant at the gate,
A golden sceptre royal grace extendeth,
Fear not within the inner court to wait.

O bride espoused, put on thy fair apparel!
Draw nigh and touch the sceptre of His grace;
What wilt thou? Plead His ancient promises,
Make thy petition deep before His face.

And doth He promise *half* His kingdom to thee?
Nay, better speech rings through those royal halls:
"My Father's pleasure giveth you the kingdom;"
"All things are yours!" thus, thus, the promise falls.

Now plead, O suppliant, for those who perish,
Thy people, and thy scattered tribes afar,
Plead in the fulness of the royal favor,
For those who still in death and darkness are.

Yet—if *thou* hold thy peace—their soul's deliv'rance
May come through other lips, through other cry;
God lacks not intercessors in His kingdom,
Yet for this pleading hath He brought thee nigh.

Ask for His messengers of light and gladness.
Shall the dark messengers of death prevail?
Let every people hear the royal message,
Let every mourner hear the wonderous tale!

Then go the messengers from palace-portals,
Hastened and pressed on by the King's decree,
Bearing all joy and honor, light and gladness,
From realm to realm, from rolling sea to sea!

—*Churchman.*

Good Reading.

PASTORAL LETTER OF THE HOUSE OF BISHOPS, General Covention, 1883.

Dear Brethren of the Clergy and Laity:—

Our General Convention closes with signal tokens of the favor of God. His mercies have not been prevented by the "manifold infirmities" of its members or any waste of His grace. We go to our several posts of service grateful that our bonds of brotherhood in Christ have been confirmed, the extent and power of our missions enlarged beyond precedent, and our hopes of a lasting future unity in Christendom encouraged. We shall all count it a religious gain if something has been done to add richness and majesty to the public worship of the Most High.

While mourning the absence of revered Fathers and Brothers resting in Paradise, and while regretting that some of our number have been kept away from our counsels by bodily weakness, we remember with devout thankfulness those who, having been constant to the end, have departed in God's faith and fear, and we affectionately commend the sick, the aged, and the bereaved to His tender compassion.

No record of the past holds out a promise of a perfect balance in ecclesiastical legislation, between loyalty to unalterable truth and a due regard to what is variable but none the less actual in the needs of society. To the law-maker, the theologian, and the pastor alike it must always cost an effort to adjust in a satisfying harmony the contending claims of old with new, uncompromising creeds with honest movements of religious thought, the constitution and verities of a kingdom which can never change with those inferences from fixed standards which must inevitably shift with periods and degrees of knowledge, within the wide limits of the mind of a race made by the All-wise and visited by the Holy Ghost. Many of the most perplexing problems before us centre in this conflict. Not a few of the most serious perils that threaten both the faith and the life of the Church arise from it; for the life can never be separated from the faith.

Set in this strife, we cannot do better than to plant our feet in fresh confidence on that foundation which is subject to no mutations of time, or climate, or social circumstance, or scientific discovery, or philosophic speculation. We have a Church charter, thanks be to God, as intelligible as it is indisputable.

We stand on the fundamental and all-including truth revealed as throughout the Scriptures so especially at the beginning of the Gospel of the Blessed Evangelist St. John. Central in the mysteries of the Faith, central in the order of Divine disclosures, central in the body of Doctrine ever to be taught to men as the only guide to their salvation, is the Fact of the Word made Flesh and coming to dwell among us. In it abides all that is old; out of it must come all that is new. Declared at first in the face of intellectual subtleties singularly keen and delusive, it still opposes to the negations and vanities of modern disbelief the only effectual barrier, in a three-fold form—in Scriptural authority, in the highest and purest reason, in the deepest spiritual intuitions of the soul. There are involved in it the primal elements of all Divine knowledge—the Fatherhood of God, the moral necessity of redemption, the perpetual energy of the Divine Life forthgoing into all the generations and peoples of mankind. What man wanted was reconciliation with the infinite goodness, wisdom, and justice above him. It was not to be found, as rationalism irrationally imagines, among the abstractions of his own mind, or the works of his own hand—a one-sided atonement, a mediation without a daysman, elevation with no lifting power. The Incarnation *includes* Atonement as it includes every Article of the Creeds, every ministration of grace, all the forces and functions of the living Body of Christ. Out of it proceed the only infallible rule of personal duty, the only absolute morality, the only unification and completeness of society, all liturgies, all orders of service, all healing charities. When these are seen flowing from the unity of the single but two-fold person of the Son of God and Son of Man, bringing down from on high in a heavenly manner to all believers unspeakable and yet most practical gifts, in mystical Sacraments, in holy offices, in common worship, with ordered work wrought by consecrated women and men, the Kingdom of Heaven will be recognized as the refuge of the world. The universal heart is deceitful; but it was made for God. When prodigals of the senses, or prodigals of the mind, come to themselves, they come to Him; and they expect to find Him in His House. As we watch the drift of the best thinking among brethren differing from us, and from one another, we see, in a clear apprehension among them of this fontal truth, the promise of a rectification of much disproportioned theology.

Were there no better language it might be said that the Church Catholic, with all that belongs to it, is the logic of events; the sure deduction of history from the birth of the Eternally Begotten of the womb of the Virgin. Better language there is. We are not in the sphere of dialectics. The Gospel is not a philosophy. The Church is not discovered at the end of a line of argument any more than by a telescope or a crucible. Personal power rules in the realm of spiritual things, as in institutions and reformations on the earth. Not in airy generalities, reaction from a virtual tri-theism, any more than by ancient heresies and half-heresies, can the truth of the tri-unity of God be preached, but only by the clear affirmations in the old symbols, setting before both the mind and heart of man Persons to be loved and adored—the Father, the Son, and the Holy Ghost. Not by misty conceptions of a mere Messiah of humanity will penitents obtain pardon and peace, or the world, the flesh, and the devil be subdued, but only by the Cross of Christ standing where our Good Friday and our Eucharist and our Articles behold it. Not by ingenious intermixtures of uncertified miracles, nineteenth century creeds, and a concordat of evangelical volunteers will orthodoxy and liberty, law and love, the old things and the new things of the instructed scribe be maintained together, but by loyalty to the one Prophet, Priest, and King. "Ye call Me Master and Lord, and ye say well, for so I am." The Lord knew. The Master then is the Master still; the Lord of Israel is the Lord of America; for He and the Father are One. Let His ministers be not afraid to proclaim the Incarnate God, or kneeling congregations be ashamed to adore Him. Superficial thinkers meaning to be progressive decry doctrine. That will be wise only when men cease to live in the long run as they believe, when a good

or a bad life is not the expression of the man, and character everywhere the fruit of a faith.

Apart from the doctrine of the Divine Sonship of the Son of Man there is no tenable doctrine of the authority of the Scriptures. In the spiritual order, that first chapter of St. John is the beginning of the Bible, and we read the Bible both ways from that august opening. An arrangement broadly chonological is a convenience; the one we have by the Canon is sufficiently sanctioned; but the real object of Revelation places us first where we learn that GOD manifest in the flesh was in the beginning with GOD and was GOD. As the living WORD was in the beginning, so the beginning of the written Word is in the sacred lessons of the Nativity. Bewilderment and fatuity about Inspiration are not in the least surprising in minds that are bewildered about Him Who is the Seed of the woman, before all worlds, the Omega as well as the Alpha. They come to the whole matter from without. Vision and belief are for those who come to it from within, and who see, as the Church sees, that the several portions of the wondrous Book have both their authority and their value in belonging to one whole. The oneness of that whole is in Him for Whom and of Whom it was originally recorded, Whose mediatorial Person and Ministry are at once the theme of Genesis and the Apocalypse. of Prophets, Psalms, and Chronicles, of Evangelists and Epistles, GOD's Christly Providence having brought and bound the several writings together out of distant centuries and countries, by their interior unity, just as He has made creation one, and the Church one, each a kind of universe in itself, stamping the whole as one Bible by making it, before and after, the story of the Bridegroom and the Bride. In that vast conception a thousand trivial difficulties, literal and critical, are harmonized or vanish. Who finds it a fault in a Cathedral that there is a block or brace somewhere in it, of which his untaught eye does not see the relation to the main porch or to the Altar? Who carps and sneers at nature because she hides in her great chambers little things or strange things whereof science itself cannot divine the use, or any artist expound the fitness or the beauty? Are you afraid of "the letter that killeth?" There are two ways of dealing with that. One is to kill the letter or tear it out—the way of the savage. The other is to seek the life within, which took the letter for its body—the way of the disciple. A reverent scrutiny of documents and a searching criticism of what is human in grammar, arithmetic, or version, are a part of the Church's proper business, and belong to her scholars. But it is now a seasonable time to mind the difference between using scholarship lawfully, and being used by those outlaw scholars who hunt after unnatural interpretations to support foregone conclusions. Cut the Old Testament and New apart if you will; it will be easy afterwards to cut the Old or the New to pieces, and scatter the pieces on the winds; but the New still lies latent in the Old, and the Old patent in the New, as a greater student of these "lively oracles" than we are likely to meet in our thoroughfares long ago declared, and neither one, the Old or the New, would you ever have had without the other. Modern heterodoxy, whatever be the special defection, goes along with a reckless handling of Scriptural testimony. The old heretics tried to live with the Bible by outwitting its fair interpreters, but were beaten. Our Anglican Fathers knew what they did when they placed the Article of the Sufficiency of the Holy Scriptures for Salvation next after the Articles of the Trinity; and they did not mean that the rule whereby all doctrines are to be "infallibly proved" is itself fallible, or is yet to be proved. Men misunderstand and then discredit Scripture because they never understood the Witness, the Keeper, the Church, and the Church's teachableness to her LORD. He opens the Heavens; the Bible holds them open to our eyes; the Church keeps the channels open whereby gifts and messages come and go. Over the pastures of the Patriarchs and before the Seer at Patmos alike theophanies break through the sky; angels of all the covenants ascend and descend upon the Son of Man, seen of those angels, justified in the Spirit, believed on in the world, preached unto the Gentiles, received up into glory.

See then how three great certainties in our religion are fixed, beyond all novelties of development, popular expectations of "progress," or risks of revolution. Once for all, in the second Adam, the life of GOD descended in the fulness of a new creation into the life of mankind. The canon of prophetic and evangelic Scriptures, divinely inspired and attested, is closed. The constitution of the Body of CHRIST, vitally endowed at Pentecost, and visibly completed through Apostles, admits no amendment.

(*To be continued.*)

Church Notes.

NOTES ON THE KALENDAR.

November 25. Twenty-seventh Sunday after Trinity. The Sunday next before Advent has given to it a more marked character than is given to the other Sundays after Trinity. It is the close of the Christian year, when the round of commemorations is completed, after which a new one begins. It is not always the same distance from Trinity Sunday, since the beginning of Advent has a range of but seven days, (from Nov. 27 to Dec. 3,) while Trinity Sunday has a range of nearly four weeks. But the Service—Collect, Epistle, and Gospel—for the Twenty-fifth Sunday after Trinity is always to be used on the last Sunday before Advent, whether the number is greater or less than twenty-five. This is ordered because the Scriptural selections have a reference to the transition character of this Sunday. The portion of Scripture appointed for the Epistle begins to turn our thoughts forward to that for which Advent is a season of preparation, the disclosure of "The LORD our Righteousness." Perhaps that which gives most appropriateness to the Gospel is the injunction, "Gather up the fragments that remain, that nothing be lost." It is a time of review—of remembrance of bounties and mercies and graces received during the year, and of thoughtful consideration of their use or abuse or disuse—of reflection upon the sins and errors and mistakes that have been committed, with a view to their correction. Thus may we be made ready by the Services and suggestions of this day, as the Church intends we should, to profit by the Advent season which begins our new year, in the strengthening of our resolution, in the cultivation of fervency in our love, in the stirring up of our wills, that by the grace given to us we may in increasing plenteousness bring forth the fruit of good works, and at the triumph of our LORD be plenteously rewarded.

Nov. 29. Thanksgiving Day. A day appointed by the civil authority as a day of National recognition of the mercies of GOD to the Nation: in the blessings of the fields, in the blessings of the mines, in all the blessings that come in all the many ways. The holy character of this day—that it is for GOD—should predominate in our thoughts; and the physical festivities should be, as too often they are not, subordinated to the spiritual character of the feast. All who acknowledge the watchful Providence and tender care of GOD, upon which we are so dependent, should make it a point to keep this day as a holy-day, as well as a holiday.

Nov. 30. St. Andrew the Apostle. This is one of the most ancient of the Apostles' festivals. It is usually counted the first Festival in the Christian Year; for St. Andrew was the first-called disciple of our LORD. Sometimes, as is the case this year, St. Andrew's Day precedes Advent. St. Andrew was the brother of St. Peter. He spent his life in the country about the Black Sea, engaged in the conversion of the heathen; and was martyred at Patras, on a cross shaped like the letter X, (which is therefore generally termed "St. Andrew's Cross.") He lived for two days bound to it, exhorting all those who came near to follow CHRIST. He was ever a favorite Saint, both in the Scottish and Russian Churches.

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.— ———— Mission. *Minister*, the Rev. A. D. Drummond. Communicants 4. Services on the first Sunday in each month.

Dillon.—St. James' Mission. *Minister*, the Rev. A. D. Drummond. Church Building. Communicants 12. Sunday School, Teachers 4, Scholars 30. Services on the second and fourth Sundays in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. A. D. Drummond. Communicants 10. Services on the third Sunday in each month.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, the Rev. C. S. Fackenthall. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.--St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader.* Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church Building. Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistant*, the Rev. S. D. Hooker. Church Building. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission. *Minister*, the Rev. E. G. Prout. Communicants 13. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. Church and Rectory. Communicants 29. Sunday School, Teachers 8, Scholars 50. Services on the first, second and third Sundays in each month, and on Holy Days. Holy Communion on the second Sunday in each month, all Sunday morning services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

Miscellany.

—ELDERLY PHILANTHROPIST, to small boy who is vainly striving to pull a door-bell above his reach—"Let me help you, my little man." (Pulls the bell.) Small boy—"Now you had better run, or we'll both get a licking!"

—OLD DR. SAMUEL JOHNSON knew what he was talking about when, in his dictionary, he put this definition: "Network—anything reticulated or decussated at equal distances, with interstices between the intersections."

—AT ONE of the sessions in the Upper House of the Convocation of Canterbury, the meaning of the words "before the table" was under discussion. It was finally decided that the meaning was "at the *north end* of the table." After adjournment, the blotter of the Bishop of Peterborough was found, on which he had scribbled the following: 'The piper played before Moses.' Now this may mean,—(1) that the piper played antecedently to Moses' birth; or, (2) that he played before Moses did; or, (3) it might imply that the piper played in front of Moses. But it means none of these. What this remarkable man really did was to play "*at the north end of Moses!*"

—A CERTAIN American professor made the tour of Austria not long ago, journeying for the most part on horseback. During one of his excursions he lost his way, and sought in vain for the road to the city of X—, whither he was going. He finally fell in with an Austrian officer, riding alone and unattended, and he asked him to point out the road to X—. "I am going thither myself," was the answer, "and will show you the way with pleasure if you will accompany me; but you have wandered far from the straight road. X— is full fifteen miles from here." So the professor and the officer journeyed onward, side by side, beguiling the way by conversation concerning their respective countries, the Austrian gentleman being particularly curious about the Government of the United States. Finally the professor asked his companion if it were true that the Emperor of Austria was coming shortly to visit X—, as he had never seen that sovereign and had a great desire to do so. "Yes," responded the other, "he is expected to arrive to-day, and he will probably reach there about the same time that we do." When they came to the turn the sentinels presented arms, the drums beat, the military turned out in force, and the professor learned that his pleasant companion was the Emperor. Francis Joseph invited the professor to take supper with him that evening, and gave him a cordial and pressing invitation to come to the palace as soon as he should visit Vienna.

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, December, 1883. No. 9.

Kalendar.

December, 1883.

2 First Sunday in Advent.
9 Second Sunday in Advent.
16 Third Sunday in Advent.
21 St. Thomas the Apostle.
23 Fourth Sunday in Advent.
25 CHRISTMAS-DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 The Holy Innocents.
30 Sunday after Christmas.

January, 1884.

1 The Circumcision of CHRIST.
6 (Sunday.) The Epiphany.
13 First Sunday after the Epiphany.
20 Second Sunday after the Epiphany.
25 Conversion of St. Paul.
27 Third Sunday after the Fpiphany.

The Church in Montana.

A LETTER FROM HELENA.

My dear Editor:

ANOTHER ONE of those broadsided unmistakable hints from our dear Bishop, which you appreciate so fully, reminds me that it is my duty to write a letter for the MONTANA CHURCHMAN. I have just returned from Marysville, one of my missions, where I go on the first and third Sundays of each month. Since my last visit there, work has been commenced on the new sixty stamp mill for the Drum Lummon; and the camp is beginning to show appearances of life and activity. And we hope and pray that this life and activity may strike in as far as the souls of some of the men and awaken them from sleep; that the dead may hear the voice of the Son of GOD, and live. There is some interest manifested in the work in Marysville. The congregations are pretty good; and so far as the Church is concerned, it seems to be the most promising mining camp in this vicinity. We have organized a Sunday School, which is now in the charge of Mrs. Janette E. Sweet, a thorough and accomplished Sunday School worker. I feel sure that in her hands great good will come out of this little Sunday School.

Within the last two months I have baptized fourteen children in Marysville, and still have more to baptize.

Gloster is a mining camp three miles from Marysville across the mountains. I have been there and tried in vain to find a place to hold service in, and so have had to give up all idea of holding service there for the present, as there is too much snow on the ground for Camp Meetings.

Next Sunday, being the fourth Sunday of the month, I go to Townsend and Bedford. At Townsend I have service in the morning and in consequence seldom have a large congregation. Many of the men in Montana seem to feel ashamed to be seen in Church by daylight and their feeling in some way appears to influence the women. I sometimes take great comfort in that text: "Where two or three are gathered together in My name, there am I in the midst of them." Townsend is getting to be quite a flourishing little town. Where in April last there were scarcely two boards nailed together, there now stands many a neat cottage, and busy store, and two very neat Churches—a Methodist and a Baptist. I hope that we shall be able to do something here in time, at any rate we shall hold the ground for the present. At Bedford, which everybody seems to think cast in the shade if not quite killed outright by rival Townsend, our services have been welcomed with considerable interest. Here I have service at the school house in the evening, and considering the small number of people in the town and surrounding country, the number who attend service is quite remarkable. The second Sunday of the month takes me over to Boulder and Jefferson. At Boulder we have our service in the Methodist Church, and notwithstanding the fact that the service is in the morning it is very well attended. This is an exception to the general rule and is due partly to the fact that it is largely a farming community, and partly to the fact that they seem to be more of a Church going people for some cause or other. At Jefferson I have service in the evening, and it is usually well attended and there is some interest manifested. Ours is the only regular service that is held there or at Bedford. For two months past I had to omit the service there for want of a place to hold it in. The new school house will soon be completed, and then we will occupy that.

In addition to the places named above, which are my regular stations, I held services at Wickes, by special request, on the fifth Sunday in September, and baptized seven children. At Beaver Creek also I baptized one child.

All this seems like spreading one's bread pretty thin, and making a little missionary go a good ways; and it makes the work seem desultory and unsatisfactory. Still it is the best that can be done under the circumstances, and we can only hope and pray that He who giveth all good things will give the increase in this field.

Would to GOD, that the good people might receive the words of the Gospel into their hearts with as warm a welcome, and as loving hospitality, as they receive its humble messenger into their homes! But we rejoice even at this, for our Blessed LORD said: "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me."

S. D. H.

Helena, Montana, November 19, 1883.

NEWS AND NOTES.

—AN ENTERAINMENT was given by the ladies of St. Luke's Guild, Billings, on Tuesday Evening, November 20, consisting of tableaux, singing, and recitations. It is said to have been quite successful and to have realized a satisfactory financial return. The object is one for which the ladies have been working for some time very faithfully, the furnishing of the Episcopal Chapel.

—THE REV. MR. DRUMMOND has moved into his new house at Dillon, though it is not yet completed. At worst, it must be better than living in a tent.

—BISHOP BREWER has called the Rev. Alfred Brown, of Topeka, Kansas, to take the mission work at Billings and Livingston. Mr. Brown has accepted, and is to enter upon his work January 1, 1884.

—CHURCH WORK seems progressing favorably at Bannack, though this is the first year that our services have been held

there regularly. A Sunday School has been organized, also a Guild among the ladies for work in material aid of the Church.

—At Dillon, St. James' Guild are working faithfully, endeavoring to reduce the debt on the Church Building. It is intended to hold a Bazaar or Fancy Fair for this object about Christmas.

—A change has been made in the times of holding Services in the Beaverhead County Mission. Now, the first and third Sundays in the month are the Dillon Sundays; the second is devoted to Bannack, and the fourth to Glendale.

—A Fancy Fair has recently been held in Butte, for the benefit of the funds of St. John's Church, with very gratifying success. The net receipts amounted to about $1,100. Further particulars are promised.

—Among the November meetings of the Woman's Auxiliary, that of the "Committee on Work for Domestic Missions," was well attended. Bishop Brewer gave an interesting account of his work and its needs in Montana, to which Mrs. Brewer added a few impressive words of her own.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The testimonials of the House of Deputies, commending to the House of Bishops the three bishops-elect for consecration, were written on three scrolls, each a yard and a half wide and five yards in length. The scroll of testimonials, commending Bishop-elect Knickerbacker, presented at the time of consecration in St. Mark's Church, Philadelphia, bore the signatures of 184 clerical deputies out of a possible 192, the full number, and the signatures of 135 lay deputies, out of a like possible number. The completenes of these subscriptions is said to be unprecedented in the record of similar testimonials.

—Trinity Cathedral, Omaha, in appearance one of the most imposing Episcopal Church buildings in the country, was consecrated Nov 15, by the founder, Bishop Clarkson, assisted by Bishop Sweetman, of Toronto, and Bishop Garrett, of Texas, and numbers of clergymen from the Diocese. The Cathedral is Gothic in architecture, in the English pointed style, and built of Illinois blue limestone. The building is cruciform, with nave, aisles, transepts, choir, and clerestory and tower. The porch is paved with tiles in an exquisite pattern. The outside doors are of massive oak, and were presented by St. Andrew's Church, Rye Beach, N. H. Over them are beautiful stained glass windows set in rich tracery. The candelabra in the chancel were presented by Bishop Clarkson's relatives from Potsdam, N. Y. The litany desk was the gift of the clergy of Dakota in remembrance of Bishop Clarkson's missionary work. The thirteen chancel windows are memorials of local church members and children baptized by Bishop Clarkson, at St. James' Church, Chicago, and at Brainard, Minn. The largest window is in memory of Bishop Kemper, of Wisconsin. Others commemorate Bishop Selwyn, of New Zealand, and Bishop Patteson, of the Melanesian Islands. The Cathedral and its decorations will cost over $100,000.

Impressive Services in memory of the late Bishop Pinkney, of Maryland, were held in the Church of the Ascension, Washington, November 7. There were present the Bishops of Minnesota, Pennsylvania, and North Carolina, and the Assistant Bishop of Virginia. Bishop Whipple of Minnesota was the preacher.

—The Rev. W. D. Walker, Bishop-elect of Northern Dakota, will be consecrated in Calvary Chapel, New York, of which he has been for a long time the rector, on the Eve of St. Thomas, December 20. He is a good Churchman with no extreme views.

—It was a gracious and generous act of Mr. Edwin Booth, who owes much to the appreciative criticism of the Rev. Dr. Ewer, to head the subscription list of the fund being raised for the eminent Churchman's family, with the munificent sum of two thousand dollars. If all who are indebted to Dr. Ewer will do likewise the fund will be very soon sufficient.

On Sunday night, October 28, a large congregation assembled in the Anthon Memorial Church, New York City, eager to listen to a Christian Hindoo. His address was heard with deep interest, for although he professed timidity, and apologized for his many imperfections, there was nothing in his speech either in quality or accent at variance with that of a good English scholar. In his personal appearance also —(he has a fine intellectual head)—there was nothing but a dark skin to suggest his Asiatic birth. He gave a geographical and historical sketch of his native land and its varied inhabitants and caste distinctions, going back to their early religious belief, with its poetic associations, giving to every object in the varied landscape a distinctive personality. He and his associates in India had come to the belief that the time was approaching when all the religions of the world would be united in one religion, and to this end they were now striving. They who have found the anchorage, sure and steadfast, which gives such peace and comfort and joy to such as know and love the Holy Catholic Church, could not help longing to welcome him and his earnest friends into her blessed Communion. An appeal was made by the rector of the church and a collection, apparently a very liberal one, was taken to help on the efforts of the native Christians in India.

—Pere Hyacinthe Loyson preached in the Church of the Holy Cross, Washington, Sunday morning, Nov. 11, and gave an address at a Luther celebration at St. Paul's in the evening.

—It is said that five corner lots in as many towns along the Northern Pacific have already been offered as a gift to secure the residence of the prospective new bishop of Northern Dakota, Dr. Walker.

Two deaf mute deacons were advanced to the priesthood in Philadelphia in October: the Rev. H. W. Syle, by Bishop Stevens, and the Rev. A. W. Mann, by Bishop Bedell. These are the first deaf mutes ever made priests in the American Church. Their work is a very interesting and important one among their own afflicted class.

—Rev. John T. Hargrave, editor of the Kingston *Leader*, and until recently a minister of the Methodist church, was one of the class recently confirmed by Bishop Potter, at Poughkeepsie.

—The Federate Council of the Province of Illinois met on Tuesday, November 13, in the Cathedral of SS. Peter and Paul. After Morning Prayer the Holy Communion was celebrated. The Bishops of Quincy, Springfield, and Chicago were present, and there were ten representatives from each of the dioceses—five clergymen and five laymen. The council adopted the constitution for an ecclesiastical appellate court; discussed the best means of providing for the aged and infirm clergy in the province, and considered matters pertaining to the completion of the chapel of St. Mary's school at Knoxville; the Rev. Dr. C. W. Leffingwell gave a detailed account of the institution, and asked for pecuniary aid. Mr. H. H. Candee of Cairo was re-elected secretary. The question of changing the name of "Council" to that of Synod was discussed but no action taken. The council adjourned until the second Tuesday in November, 1884.

Foreign.

—The Czar of Russia has ventured at last not only to return home, but to lay the foundation of a Memorial Church at St. Petersburg, in the midst of assenting crowds, on the spot where his father was assassinated.

—Over in Canada, Bishop Sullivan has proved his mettle by declining to leave the infinite coast line of his wild, wintry Diocese of Algoma, for the more settled Diocese of Huron. To the latter therefore another has been elected—Dean Baldwin,

just now fresh in the memory of General Convention attendants; for he was an official visitor to that body from the Canadian Synod.

—Owing to the illness of the Rev. A. W. Poole, elected to the English Bishopric in Japan, his consecration could not take place on September 29, as announced. The ceremony was performed however on October 18, St. Luke's Day, at Lambeth Palace Chapel, by the Archbishop of Canterbury.

—The remains of a Saxon Church have been discovered at Peterborough. It is supposed to be a portion of a Saxon monastery, which was built in the year 655.

—The late Synod of the Old Catholic Church removed the last barrier to full inter-communion with ourselves by authorizing its clergy to communicate members of the Anglican Communion, whenever any such may present themselves, in both kinds, the Bread and the Wine.

—It has been generally reported in England that the Bishop of London, Dr. Jackson, has resolved to resign his See in consequence of the serious failure in his health.

It is now practically certain that the threatened resignation of the Bishop of Lincoln will be averted. The sum necessary to complete the endowment of the new See of Southwell, ($30,000) has all been subscribed.

—The Rev. Charles Alan Smythies, Vicar of Roath, near Cardiff, has been appointed the new Bishop of Central Africa, in succession to the late Bishop Steere.

Church Notes.

NOTES ON THE KALENDAR.

Advent is a holy season appointed by the Church as a preparation for the great Feast of Christmas, that we may celebrate the Nativity of our Blessed Lord with thankfulness and holy joy, and devoutly acknowledge the infinite love, condescension, and mercy of His First Coming in the flesh, to redeem all mankind from eternal death; and, in the special Services of this season we are called on to prepare ourselves for His Second Coming, "in glorious majesty," to judge both the quick and the dead. The Advent teaching blends in one His character of Redeemer and Judge. In very early times this season was observed as one of special prayer and diclipline. It is mentioned by Philastrius, A. D. 380, as one of the solemn fasts of the Church. The word "Advent" means coming. The season embraces the four Sundays immediately preceding Christmas Day. It is worth observing, that it is the peculiar computation of the Church to begin her year, and to renew the annual course of her Service, at this time of Advent, therein differing from all other accounts of time whatsoever. The reason of which is that she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with Him, Who being the true *Son of Righteousness*, began now to rise upon the world, and as *the day-star on high*, to enlighten them that sat in spiritual darkness.

Dec. 3. This is Advent Sunday; always the nearest Sunday to St. Andrew's Day (Nov. 30), whether before or after. On this day we have brought before our thoughts the four last things: Death, Judgment, Heaven, and Hell. Our Lord Jesus is presented to us as coming in the flesh at His Incarnation, and to come again at the Judgment Day, which we are always to expect, and for which we are always to be ready. On Advent Sunday, Christians ought to review the way they have used the spiritual advantages of the Christian year just concluded, and to make new vows for the year just beginning; and at the Altar pledge themselves to a holier service, receiving Christ's Body and Blood as a help thereto. The central thought of Advent Sunday (the first in Advent) is of the Coming itself, its meaning, its nearness, and the need we have of being prepared. We are o welcome the Lord in His humility, and by penitence and faith and obedience shall we be ready to be welcomed by Him in His majesty. "The night is far spent, the Day is at hand." "Blessed is He that cometh in the name of the Lord."

Dec. 9. Second Sunday in Advent. We turn our thoughts now more to the means of being made ready for the Lord's Coming, both past and future, and first by the Holy Scriptures. Therein is foretold His first Coming to save, as also His second Coming to judge; how His salvation has been wrought and how it is to be secured; why and how we are to watch for Him. Unnumbered questions about our proper conduct may arise, they are all answered in the word of God, or else they are such as need no answer. The Scriptures are sufficient to their end, which is to teach truths of salvation. And this they do by setting forth in every line and every word, truths of God, the Father, the Son and the Holy Ghost, truths of Jesus Christ. "Whatsoever things were written aforetime were written for our learning, (instruction); that we, through patience and comfort of the Scriptures, might have hope." (Ep.) "Heaven and earth shall pass away, but My words shall not pass away." (Gosp.)

Dec. 17. Third Sunday in Advent. The written word of God would be of little avail it there were not some other voice of His to be heard. Therefore, as at the first Coming of the Saviour, His Messenger, John the Baptist, was sent to prepare the way before Him, because men will listen to a living voice when they will not to that which is but written, so has our Lord appointed miinsters of Him to be stewards of the mysteries of God. There is therefore, besides the enlightenment of the Bible, the preparation in His Church, with its ministry and its sacraments (mysteries). A society, the keeper and witness of the Bible, not of human institution but Divine; having officers (ministers) not self-sent but sent by the Lord. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (Ep.) "I send My messenger before Thy face which shall prepare Thy way before Thee." (Gosp.)

Dec. 21. St. Thomas the Apostle. St. Thomas' mind was so constituted as not to be ready to believe; but when convinced his faith was strong. Though at first the most doubtful, he had afterwards the greatest evidence, hence the appropriateness of a consideration of it, as a fit preparative to our Lord's Nativity. For unless we believe, with him, that the same Jesus Whose birth we are about to celebrate is the very Christ, *our* Lord *and our* God, neither His birth, death, nor resurection will avail us anything. St. Thomas preached the Gospel among the Parthians and Medes until he reached India, where a Body called the Christians of S. Thomas still exists. He was martyred by the Brahmins in Sumatra, and a spear was thrust into his side; recalling his Lord's words to him: "Reach hither thy hand, and thrust it into My side, and be not faithless but believing."

Dec. 23. Fourth Sunday in Advent. The drawing near of Christmas Day brings closer home to our minds, presses with increasing force upon our souls the great central thought of the season, that the same Jesus shall come to earth with power and great glory. It behooves us to watch that the Day of His Coming take us not unawares; for when that shall have come, the time of preparation will be gone by. And because no one of us can tell how soon that time may come for him, it is ever true that it is close at hand. Also on this Sunday comes more clearly to our apprehension the approaching Feast of joy, and our hearts begin to tune themselves to the notes of joy with which we wish to welcome our Lord and King. In both aspects our preparation is nearly finished. If it lacks completeness, the fault and misfortune is ours. "The Lord is at hand." (Ep.) "Make straight the way of the Lord." (Gosp.)

Dec. 25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS-DAY; the Feast of the

Incarnation of the SON of GOD, when He took our human flesh, and was born, one of us, of the Virgin Mary. From the Incarnation come to us all the benefits of Redemption, in countless numbers. Rightly then is this a time of great joy. The Feast of the Nativity was observed at a very early period, and on this very day. It may not be the exact date; but it seems to commemorate the wonderful birth of our LORD JESUS CHRIST, the Light of the world. It is a day or great joy and festivity. We ought now to forgive any injuries which have been done us, and to cheer and succor the poor, and to show great love and tenderness for children, in honor of the Christ-child. All the Bible points to this day, all the world has an interest in it. We should not allow any worldly festivities to keep us from appearing in the LORD'S House, and going to His Altar. The Churches are decked with evergreens, a token of the immortality brought within our reach by the event to-day celebrated. "GOD hath in these last days spoken unto us by His SON." (Ep.) "The WORD was made Flesh and dwelt among us, full of grace and truth." (Gosp.)

Dec. 26. St. Stephen the Martyr. The three days after Christmas represent the three ways of suffering, love, and purity, by which CHRIST'S Incarnation bears fruit in the heart. St. Stephen came nearest to JESUS in suffering, a Martyr in will and in deed. (A " Martyr " is one who bears witness, and dies rather than surrender his faith.) St. Stephen was one of the first Christian Deacons, and the first Christian Martyr. Acts vi, vii.

Dec. 27. St. John the Evangelist. St. John the Evangelist is known to all Christians as the " Disciple whom JESUS loved." He was the author of the Fourth gospel, of three Epistles, and the Book of Revelation. He was our LORD'S cousin, a fisherman, and the only one of the Apostles who was not put to death for his faith, being a Martyr in will but not in deed. Once the persecutors tried to destroy him, but he was miraculously preserved, being then banished to the island of Patmos. He died, Bishop of Ephesus, aged 100. He came nearest to JESUS in love.

Dec. 28 Holy Innocents. This day commemorates the slaughter of the children of Bethlehem, by Herod in his attempt to kill the infant CHRIST. They were the first fruits unto GOD and the LAMB; coming nearest to JESUS in purity; as the ancient Collect says, " Not in speaking, but in dying they have confessed CHRIST."

Dec. 30. The Sunday after Christmas. This being the Sunday within the octave, prolongs the festivities of Christmas and partakes of its character. "Thou art no more a servant but a son, and if a son, then an heir of GOD, through CHRIST.', (Ep.) " Emmanuel, GOD with us." (Gosp.)

The Montana Churchman.

VIRGINIA CITY, MONTANA, DECEMBER, A. D. 1883.

CHRISTMAS-TIDE BRINGS, or should bring Christmas thoughts; and those not only of "peace, good will to men" from men, but also of "peace to men of good will" from GOD; of peace (a most comprehensive term) from GOD to those men who have good will towards Him. There is no need to urge Christmas keeping upon any residents of Christian lands, so far as some forms of it go. But we are prone to think that the one form of "good-will to men" on our part exhausts the significance of the Feast, forgetful that it is primarily one of "Glory to GOD" for His Gifts. We need to have an appreciation, growing ever deeper and clearer of the *why* and *how* of Christmas; that it is not merely the refining, Christianizing of a pagan *Saturnalia*, but the celebration of a "great joy to all people."

The central thought of the season is of the INCARNATION; of the WORD, who was in the beginning with GOD, and who was GOD, made flesh and dwelling amongst us. It is confessedly a hard thought to think, yet it is but the statement of a fact whose existence is entirely independent of our thoughts. The "great joy" lies in the relation which this fact bears to all our best hopes and interests. For our Dear LORD came to save us from the endless pains of eternal death, otherwise inevitable. That His work was and is effective, that His sacrifice, oblation, and satisfaction was full, perfect, and sufficient, was because the Agent was at the same time GOD and man; GOD, in the infinitude of His powers and capacities, man, with all His limitations; Divine power supplementing human weakness, humanity's limitations but veiling the Glory of the Godhead. The many triumphs of JESUS CHRIST over the various forms of evil, culminating in the last great victory over death, derive their value, *for us*, from the Incarnation. For to mere man they were impossible; to man, however assisted by Divine power, perhaps possible, but without significance to humanity; accomplished by One Who was GOD only, glorious indeed, yet not concerning us. They are deeply interesting to us, they have all their wonderful effectiveness, helpfulness, power for us and our good, because they are triumphs won by humanity; and humanity was able to win because it was the humanity of the SON of GOD, because GOD was made Flesh.

In human affairs lines of sadness cross even the extremest joys. The Incarnation of CHRIST was the outcome of His Love, the humiliation of it was the outcome of our sins. "He humbled Himself." It is the expression of a Great Sorrow as well as of a Love that passeth understanding; it is the cause to us of a Great Joy, shaded yet by the sadness of the sorrow. But some time the shadow shall pass forever away, while the joy remaineth.

Married.

FREW—BRUNDAGE.—In St. James' Church, Dillon, Montana, on Wednesday, November 21, 1883, by the Rev. A. D. Drummond, Miss ANNIE BRUNDAGE, of Dillon, to Mr. WILLIAM R. FREW, of Livingston.

AMACKER—McLEAN.—In Helena, November 29, 1883, by the Rev. F. T. Webb, Mrs. MARIA McLEAN to JOHN JACOB AMACKER, both of Helena.

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Salt Lake City, Utah.

Poetry.

ADVENT CALL.

Hark! ye faithful, rouse from sleeping!
Strikes the Advent bell again:
With the Church your watch be keeping—
Louder grows her old refrain:
Alleluia,
JESUS come to judge and reign!

Fast flows on the tide of ages;
Of its fulness signs appear;
Tokens, by the prophets pages,
Seem to tell the Coming near.
Alleluia,
Welcome, LORD and Saviour dear!

Waxeth cold the love of many;
Waxeth hot the devil's spite;
Few the steadfast—hardly any
Daring for the True and Right,
Alleluia,
JESUS, come in thine own might!

List, the seventh trumpet pealing—
While the world keeps on its ways,
Sudden shows the last revealing;
Sudden breaks the Day of days:
Alleluia,
LORD, come when Thou wilt, we'll praise.

Join their cry who've gone before us,
Longing for their final doom:
Theirs and ours Redemption's Chorus,
Come LORD JESUS, quickly come.
Alleluia,
Even so, LORD JESUS, come. Amen.

—*W. A. Muhlenberg, D. D.*

Good Reading.

PASTORAL LETTER OF THE HOUSE OF BISHOPS. General Covention, 1883.

(*Concluded.*)

AND YET WE here, Christians of this day, in this late year of our LORD, not having to go or to wait for Salvation, not having to re-write Bible or Creed, to make a Sacrament, or commission a Ministry, are yet in the midst of moving scenes. We are on a field of restless forces, under orders to watch and march and contend. From the fulness in CHRIST we are to draw further supplies of grace. Out of fathomless depths of light in His revealed Word we are to expect fresh illuminations. In the great harvest which He has sown we are to labor, reap and gather for Him, with tools not cast after any stereotyped pattern. Let us be reminded that in the first Christian Council, nearest to Pentecost, the question was strictly a question of "the times;" the first conciliar legislation touched a matter non-essential to the Faith, but essential to enlargement, peace, and unity; the first conciliar decrees, drawn up under the breath of the HOLY GHOST and the seal of the Apostles, threw open by baptism and ordination to large companies of men of very unlike antecedents the doors of a cordial comprehension. We will remember this, if, in the hopeful possibilities of these eventful days, any serious society of our fellow-men anywhere having already evangelic truth should ask of us the blessing of Apostolic order. To take men and things as they are, in order to make them what they ought to be, is the statesmanship of common sense. To ignore facts, or to be dainty in accommodation, in order to reveal a theory, is the insanity of the doctrinaire. The Head of the Church permits us the comfort of observing cheering signs, as that, all over the country when thoughtful minds now pass out of their own religious belongings, on a revision of their claims, they pass far less frequently from one to another of these voluntary societies than from all of them to our Household; as that lastly, more than ever before, one feature after another in the Apostolic system, with the logical coherency of them all, is found acceptable to our lately jealous neighbors. Will it not be reasonably for us also candidly to acknowledge that there is among them a zeal for GOD, a fervor of piety, a quick sagacity to discern religious opportunities, a consecration of property, at once estimable and imitable? We had better confess, for instance, that, on the score of theological education, in ample libraries, in strong endowments, in multiplying branches of research, in an even pace with the best students abroad, we have no boasts whatever to make before one, if not two, or three, of the Christian bodies working and worshipping at our side; in fact, nothing at all worthy of our superior heritage and traditions.

Under the same double law of permanence and movement, the Church finds the motive and the joy of her missionary action. "As the Father hath sent Me, so send I you." Foreign Missions, Home Missions, missions to men of any tongue or color, are but the unfolding and spreading of the power of the one Incarnate Life. That is universal, and so must our missions be. That is endless, and so must the travels of our missionaries be. There is no difference between the Jew and the Greek. Humanity, dead or dying in sin, is always the "foreign" land. All souls covenanted and nourished in the Church are at "home" with the Elder Brother. At the Convention now closing, unprecedented reports of evangelizing toil have stirred our hearts. Strong voices have told us of bold enterprises. Openings so vast that our weak faith hardly knows whether they must arouse or discourage us, have been exposed all over the earth. If results are out of all proportion to the LORD'S commission, and our sacrifices to the glory set before us, may it not be partly because we let the charity of CHRIST be covered up under secondary reasons closer to our own interests? May it not be partly because we regard numbers and dimensions, social security, trophies of our own "net and drag," more than the Saviour's honor; put forward our cause as being ours, and forget to weigh the incalculable difference between a soul saved and a soul lost? Must there not be some such illusion to account for the shameful selfishness and the wicked disobedience, which in hundreds of whole parishes and tens of thousands of baptized persons hold back offerings from CHRIST, for the conversion of those for whom He died? The reproach of it is guilty enough to make men wonder that GOD does not remove the flameless candlestick out of its place. Animate the enthusiasm of our assemblies as you please, by large figures or jubilant bulletins, there have been no great aggressive movements, no saintly leaders of them, east or west, north or south, save as the patient, pathetic love of CHRIST constrained them.

Within twenty years, and never more conspicuously than since our last Triennial meeting, this Church has been awakened to increased practical sympathy with the weaker and suffering classes; victims of social wrong, of unequal laws, of intemperance in drinks and an unscrupulous traffic in them, and sometimes of merciless wealth. There is such a thing as a spirit of the age; and under its sway cruelty to men's bodies and public violations of their rights in civilized nations have yielded to a gentler code. A study of this popular philanthropy, however, discovers in its liberal operations some ingredients of weakness—secularism, self-will, irreverence, intolerance, a bitter partisanship. It is the office of the Church, led by a supernatural direction, venerating law, heeding the due equipoise between emotion and principle, to raise natural benevolence into Divine charity. To call those generous reformations Christless would be unfair; the love of CHRIST is in them. What they lack is what CHRIST has offered to provide through the ordinances and offices of the Heavenly Kingdom He has set up, and the orderly streams of sweet and saving life in His organic Body, so that the members shall never be separated from the Head.

Conceive this to be done throughout all the crude combinations that are started every day to better our kind, and what hallowed dignity and grace would invest them! Then, faith would indeed be seen working by love; the outcast and alien and captive, the overtasked and underpaid, would learn to bless the Ministry which they have cursed, hated, or misconceived; capital and labor might worship side by side; jealous and destructive schemes of communism might find in the New Testament and in the equal blessings of the Altar, for themselves and their families, a fraternity better than that which haunted their feverish dreams. Whether by Religions Societies devoted Brotherhoods, Sisterhoods, Leagues

and Guilds, Hospitals and Asylums, under lawful guidance, or in individual care for the infirm and poor, the One Life that is the Great Light of men would shine on the faces of those who have sat in the shadow of death. By the ennobling pity in CHRIST His servants are taught not to aggravate poverty by indiscriminate indulgence, not to foster an independence which thinks itself independent of GOD, not to promote crime by petting the criminal, not to inflate ignorance or discontent by flattery, but rather to offer to the children of real misfortune, because their dignity is that of sons and daughters of the Almighty, such help as is manly and godly, creating character more than comfort, and citizenship in the kingdom of GOD rather than any political privilege.

In the action of this Convention, taking measures to provide a Christian care for the immense mass of European emigrants daily arriving at our sea-ports and lake-ports, and distributed over the Continent, there is pointed out a line of usefulness peculiar to our condition, open to clergy and laity alike. For the success of many safe schemes of sanitary relief and reform we have a comfortable guaranty in humane tendencies that have become popular. A dreary conservatism it would be that would take off our hands from helping them, in any nervous fear. We may better covet the honor of being foremost in them. Their principle is not modern. "Fair humanities," bloomed and bore fruit in "old religion." JESUS of Nazareth was thoughtful for the bodily hunger of the multitude on the mountain-side while he was feeding their souls with meat they had known not of. He loosened the bandages from the body of Lazarus, while the people were marvelling at the miracle that raised him from the dead.

In every class the springs of all morality are tainted by the desecration of marriage-vows. To defile the homes of a nation is to barbarize it. The purity of family life and thence of social life subsisting only in the sanctity of wedlock, the true obligations of that covenant are found only in the teaching which presents the rule of its nature in the mystical union between CHRIST and His Church. Whatever may be accomplished by secular alarm or policy in checking divorce, there must be a more searching remedy. It must be a profounder force that regulates the passions and judgment in forming and protecting the marital tie itself, chastening not only its form but its spirit. Wretched households and broken matrimonial pledges come of flighty engagements, an absence of all seriousness from the most solemn of all human steps, immodest publicity in the lives of boys and girls in streets and public houses, the abnegation of parental control, or the rejection of it by juvenile insubordination. In nearly all our cities and large towns the sidewalks after nightfall are alive with gay but ominous presages of social degeneration. There can hardly fail to be before long a general effort to supplant with pure but entertaining reading the ruinous publications that are poisoning readers of all ranks—a literature of divorce, of seduction, of adultery, of moral death. The pulpit has its responsibility: special combinations may do something; but far more is to be done by breeding pure manners and guarded thoughts in young children through the instruction of mothers and fathers in dwellings where daily domestic prayers quicken the conscience and cleanse the heart.

Frightful statistics have lately shown how carefully the public school system needs to be watched, how utterly inefficient a mere book knowledge is to forestall vice or crime. Loose notions of doctrine and duty may creep into the air as well by untaught teachers in a Sunday school, where the rector has abandoned the trust of his ordination to well-meaning incompetence, as by the sophistries of some audacious author or preacher who publishes his destructive fancies in a romance or a sermon. In these primary Seminaries of the Church there is room not only for more definite tuition and a stricter attention from the clergy, but for a personal participation in them on the part of learned laymen, of standing however high, of business however urgent, men of affairs and professions, Christian gentlemen without shamefacedness or self-indulgence, such as may be seen now and then in some parish in old England, where the Minister of religion has for his lay reader and catechist a Minister of State. Service for CHRIST to the young, like that, lends robustness to the manhood of the manliest of men. At best, however, one hour of the seven days can never suffice for the education of a Christian child. Parish school, academy, college, university,—our whole educational system, cry out for invigoration. If we mean to keep our children in Church Schools and Colleges, the direct way is to build schools and colleges of such incomparable intellectual resources that our most aspiring students cannot turn away from them. We advise that public and secret prayers be statedly offered for their officers and pupils. Great respect is due to men and women of wealth who found or endow such seats of superior learning in any grade.

With Americans, foremost among all passions, not sensual, is the passion for knowledge, knowledge of certain kinds. If we are wise-hearted as well as wise-minded, we shall seize on that ambition and convert it to Christianity, to CHRIST. Already time has brought a reasonable end to that factitious quarrel between science and faith, which only a little while ago disturbed so many minds, the reconciliation of these foolishly alienated creatures of GOD consisting in so simple a remedy as the discrimination of their spheres.

Thinking and studying men who are also believers are everywhere looking for grounds of Christian unity. It is a glorious hope of our time. We hold that the vantage ground is with us, because experience, CHRIST'S words and right reason affirm together that unity must appear if at all by growth from a historic root, not by a construction or welding of platforms. Recently, as a fit prelude to broader affiliations, the fellowship of the Mother Church and ourselves has been made more vital and more conscious than ever before, notably by the welcome visits of beloved Brethren of the English Bench to our councils and our homes. For three early centuries and more the organs of the one Body and one Life acted under the Divine law without the corruption of a political alliance. Now, after 1400 years of more or less complication, here, on this soil, the same Church, retaining its identity, lives and breathes, worships and works, with independent force, and in a free air. Not a Church of the State, we are coeval and in a signal agreement with the life of the Republic. A century of prosperous existence is almost rounded out, with a record too favorable to leave us thankless, too scanty in triumphs of noliness to allow a syllable of self-praise. The figures are familiar. The Committee on the State of the Church reports them. The Centennial Festival has been worthily celebrated. This Convention, with its two full Houses, certifies nobly to what GOD has wrought with His own hands. A Church below and Militant must always look for re-assurance less to her deeds than to her credentials. Looking there, why should she not move forward with unprecedented confidence? We have stated as clearly as we could the unifying principle. What body of Christian people can produce one that is stronger, older, wider, more evangelic? Certainly not the whole procession of Latin princes and captains. Certainly not any association since the reign of Constantine, or bearing any mortal name. Surely the very best sign we have of a coming harmony among disciples, in belief or practical religion, is an intensified interest on the part of nearly every denomination, in the Person, CHRIST, in His character and biography, in His humanity, in His spiritual leadership and supremacy among mankind. So far the true point of universal attraction is determined. Can it be denied that the seething ingredients of American society require something in religion more positive, binding, concrete, reverential, and majestic than all modern inventions furnish? Should these convictions seem presumptuous, they are on trial; if they

are vain they must perish. If they shall be followed, however gradually by that Catholic oneness for which the Redeemer prayed in His sacrificial intercession, then, "Not unto us, not unto us, but unto Thy Name, O LORD, give glory."

Against these powers of Light we are obliged to see rising on every side two terrible adversaries. One is a fashion of skepticism, not disbelief perhaps, not formulated infidelity or coarse profanity, a fashion of humanizing things Divine instead of taking them in their super-human title and splendor, and using them just as Revelation presents them; a disposition to regard religion as a human husbandry, not a descending gift from GOD; the soul as a germinating plant, self-planted; the Church as a rather loosely formed sodality, having only optional and voluntary exercises; worship as a fine art; faith as what is left in man after the brain, mammon, and luxury have taken what they want; Christian theology as a science of nine or ten comparative religions, grouping Christianity in a species with the rest; and our LORD as the most remarkable spiritual genius hitherto, a wondrous child of the ages. You are all confronted by dazed apostles of a belated "Gospel of to-day," a gospel without an angelic hymn, without a Messiah from Heaven, without miracles of grace, without a Gethsemane, a cross, precious blood or the resurrection; and by empty prophets of a "Church of the future" which no Heavenly wisdom shapes, into which no Eternal Advocate breathes His Life; as if any Church of the future must not be the Church of the past, because the Church of Him who does not live in time, but in whom time, the ages, and all worlds are forever held.

The other foe is a self-satisfied, engrossing worldliness. There need be no vagueness about the meaning of that name—the world. There are two kingdoms, only two, and this is the kingdom that is not CHRIST'S. On His lips "the world" means neither the world of outward nature, which GOD created, nor the world of common men, whom He so loves that He gave His Son to save them—neither business pursuits nor rational recreations—neither honest property nor artistic beauty. Let there be no quibble. We are at our Master's feet, and Him the world crucified. In the world itself it is a stupid affectation that pretends not to know what worldliness is in the life of man or woman. If it tried and failed to beguile, secularize and overcome its King, it will try here and everywhere to beguile and secularize and overcome His Church. Wherever the Church is true to Him, the world will fail still. To be true to Him in the midst of the world is precisely, always, everywhere, the Church's calling. The world has not altered a whit. Its temper, tyranny, meanness, lying, are now just what they were then, no matter what changes there have been in the house it lives in, the clothes it wears, the language it speaks in, the dishes it cooks or the wines it drinks. Cæsar and Herod and their queens do not make the world; the world makes them, and it makes them over and over again wherever it can spread its seductions or work the charm of its sorcery. The Demas who becomes a bad Christian to-day, who cares more for his social position than for Heaven, who goes more eagerly to a frolic or a theatre than to a sacrament, who worships GOD who made him less heartily than he does the fortune he has made, and gives fifty times as much to his amusements as to his Saviour, is the same man that forsook St. Paul and departed to Thessalonica, "having loved this present world." Materialism is of many kinds, gross with gross natures, but keen, calculating, polished, in men of fine sensibilities and exquisite tastes. While certain loftier attributes of humanity, like magnanimity, charity, self-sacrifice, wonder, faith, are dwarfed by it, it is yet splendidly hospitable; it invites science and wit, kings of commerce and captains of industry, to its table, and they sit down to meat together, saying no grace. It is beautiful as the leopard and as cruel, and while it remains materialism it does not change its spots. The conclusion follows that if nowadays the Church itself is getting worldly, if Churchmen when they are outside of Church buildings are of very much the same sort as the world's people, or if they bring in very much the same ways of thinking, feeling, judging, managing; in other words, if worldliness itself not only comes to Church, but takes possession of it, making the Father's House a house of merchandise—if the Church's affairs are conducted, its pews held, its finances controlled on worldly principles, with worldly ambitions, by worldly men, or if its preaching condescends from being a message of GOD'S prophets to be a pious echo of the world's opinions or a solemn sanction of the world's popularities, then plainly two kingdoms are mixed and confounded. The common eye is puzzled to tell which is which. One of them is betrayed, and the skeptics will tell you which one it is. Plainly the work of disenchanting society of its low delusions, of elevating and spiritualizing it, is to begin as the old prophets did, at the House of GOD. Let the world come in there by all means to listen, to learn, to confess and pray, to be baptized, converted and sanctified, but not to vulgarize, to desecrate, or to rule. Let "the Prince of this world," when "he cometh" find nothing there of his own, as he found nothing of his own in the heart of CHRIST.

Suffer, dear Brethren of the Flock, finally, the word of loving exhortation. Resist without delay or scruple all secular intrusion into the hallowed economy of parishes. Forbid a spiritual stewardship to be administered by godless stewards. Banish unreality from all the holy business of the LORD'S estate,—unreality, the beginning of well-nigh the only sin which He unsparingly upbraided, the disgust of clear-sighted lookers-on, the death of manly power. Seeing that we are threatened with a decline of numbers in the Ministry, do what you can to win brave young men to seek with self-denial the service of Deacons and Evangelists, Pastors and Priests.

We urge you, conscious of the privilege of your adoption, never to wander far from the Fountain-head of all our life, the "Fountain-light of all our seeing," the fulness of Him who filleth all in all. Prize equally your heritage of order and your heritage of liberty, for both are of CHRIST. Rejoice in your expectation of a Liturgy better suited to our composite nationality than our national infancy could provide, yet gathering into it treasures of devotion older than any European voyage westward; and prove your sense of that enrichment by waiting for the steps of law to make it your right, mindful always that the object of prayers and praises is not the comeliness of a function, but homage to Him who, in Jerusalem or Gerizim or beyond the Rocky Mountains is to be worshiped in spirit and in truth.

We entreat you to care very honestly and very reverently for His honor and His only, in the things of the sanctuary, in acts of ritual, in changes that may endanger brotherly love. Tolerate no restrictions at the doors, by pride or tax, which can bar out any child of the Father, so that the very gates may be named Praise. Count all souls precious, because all souls may be saints. Preach peace to men that are far off no less than to them that are nigh, till the Israel of adoption shall cry to all the sons of aliens: "Now, then, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of GOD," "the Father of our LORD JESUS CHRIST, of whom the whole family in Heaven and earth is named." "Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church, by CHRIST JESUS throughout all ages, world without end. *Amen.*"

In the common faith of fellow-servants, we are also your loving fathers, the Bishops of the Episcopal House of the Protestant Episcopal Church in the United States of America, in the year of our LORD one thousand eight hundred and eighty three.

Earthly joys may pass away,
But the GREAT JOY never!

Miscellany.

—AN AMUSING INCIDENT of the evacuation of New York, on November 25, 1783, is mentioned prominently among the records of the day. Whether ordered by the commander of the British garrison, or slyly done by some waggish soldiers, must remain unknown, but the fact was palpable that when the American detachment entered the work the flag-staff was found to be well greased from top to bottom, and the halyards gone. No salute could be fired until our flag floated from that staff. Three times a sailor-boy attempted its slippery length, only to descend in haste. John Bull perhaps looked on from his boats with a broad grin. But something must be done. Boards, hammer, saw, and nails were sent for and cleats cut. The sailor-boy stuffed his pockets with the cleats; he nailed them on, and climbed as he nailed, until the top was reached, where new halyards were reeved, and the flag raised, amid cheers, by an artillery officer. Then it was Brother Jonathan's turn. He saluted the Stars and Stripes with thirteen rounds fired from John Bull's guns.—*Harper's Magazine.*

—A YOUNG MAN having asked a girl if he might go home with her from singing class, and been refused, said: "You're as full of airs as a music-box." "Perhaps so," she retorted, "but if I am I don't go with a crank.'

—OUR COLORED BRETHREN are holding a camp-meeting not far away, and one of them, holding forth from the text, "How old art thou?" said in his opening, "Brethren, this am a question that must be answered in the affirmative."—*Christian at Work.*

—CAPEL IS MOST struck in America by the precociousness of the children. He called with the Archbishop upon a Baltimore lady, who said to her four-year old boy: "My son, speak to the Archbishop." The boy readily held out his hand and said: "How do, Arch."

—FARMER WURZLE (meeting the curate's wife, who is a bee keeper): "No, mum; I've no call to find any fault wi' your bee-keepin'; but I do wish they 'oodnt light on my clover. I found one o' my sheep stung in his mouth this morning." *Curate's Wife* (naively); "And pray, Mr. Wurzle, where would you look for its tongue but in its mouth?"

—"I CAN'T CARRY this bundle," said a wife to her husband. "I can't," the husband replied, "for I have to carry the two children." "But you ought to have some consideration for me," the wife continued. "You must think I'm a wagon." "Oh! no, my dear! I don't think you are a wagon. A wagon holds its tongue; but you never do."

—AN EDITOR, in acknowledging the gift of a peck of onions from a subscriber, says: "It is such kindnesses as these that bring tears to our eyes."

—A MAN IN SACO bought a box of second-hand theological books and 200 manuscript sermons which had belonged to a Baptist minister. A curious feature about the sermons is that they have numerous stage directions, of which a few samples are given: "Deliver this passage in solemn tones;" "scornful smile after the word 'never';" "pause long enough to count 25 after this passage;" "contemplate ceiling in attitude of adoration at this point;" "sarcastic wave of hand;" "rapid gesture;" "close Bible with violent slam after this passage."

—A CONTEMPORARY WANTS to know why the sessions of the General Convention were guarded by policemen. Probably it was a compliment to the Bishops and Deputies from the "far West." It is generally supposed that they all carry revolvers and pick their teeth with bowie-knives. So far as we have heard, however, none were arrested in Philadelphia. Perhaps this accounts for their sounding the praise of the Philadelphians, all along the line from ocean to ocean.—*Living Church.*

The Montana Churchman,

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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STATIONER, BOOKSELLER,
And Newsdealer.
Virginia City, Montana.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, January, 1884. No. 10.

Kalendar.

January, 1884.

1 The Circumcision of CHRIST.
6 (Sunday.) The Epiphany.
13 First Sunday after the Epiphany.
20 Second Sunday after the Epiphany.
25 Conversion of St. Paul.
27 Third Sunday after the Epiphany.

February, 1884.

2 The Purification of St. Mary the Virgin.
3 Fourth Sunday after Trinity.
10 Septuagesima Sunday.
17 Sexagesima Sunday.
24 Quinquagesima Sunday. (St. Matthias.)
27 Ash Wednesday.

A TABLE OF THE MOVABLE HOLY-DAYS IN 1884.

"EASTER-DAY, *on which the rest (of the movable Feasts) depend, is always the First Sunday after the Full Moon which happens upon or next after the Twenty-first day of March; and if the Full Moon happens upon a Sunday, Easter Sunday is the Sunday after.*"

Sundays after the Epiphany	Four.
Septuagesima Sunday	Feb. 10.
Ash-Wednesday	Feb. 27.
Good Friday	April 11.
Easter-Day	April 13.
Ascension Day	May 22.
Whitsun-Day	June 1.
Trinity Sunday	June 8.
Sundays after Trinity	Twenty-four.
Advent Sunday	Nov. 30.

The Church in Montana.

THIRD ANNUAL REPORT OF THE MISSIONARY BISHOP OF MONTANA.

THE THIRD ANNUAL REPORT for the separate jurisdiction of Montana will show some progress and a reasonable amount of work done. There have been some disappointments and some successes. We have lost three Clergymen and have added three to our number, so that our working force remains the same as it was a year ago. We have built two churches and are now building a third, while a rectory is in progress of erection in Bozeman. The ordering the work has been changed somewhat to correspond to the changes among the workmen. We have relinquished work temporarily in five places, but have begun new or resumed old work in nine others.

I have given four months of my own time to caring for vacant Parishes or Missions. The rest of the year has been wholly devoted to the visiting of the field. I have visited twenty places where no Clergyman of our Church goes because we have no one to send. In doing this work in this vacant field I have held thirty-two services, baptized eleven children, and confirmed four persons. In missions that have been temporarily vacant I have baptized seven children and two adults. The number of confirmations has been larger than in any previous year, and I think the report of offerings will show a substantial increase.

The great drawback has been want of workmen. We ought to keep all we have and gain all we can. Instead our losses have equalled our gains. We have ten Clergymen, including the Bishop. But one of them is an invalid, has done no clerical work for a year, and is not likely to be able to take up that work again. Nine Missionaries for one hundred and fifty thousand square miles of territory make too little Missionary to the square mile. But we live in hope. One vacancy I have been trying to fill for months. I hope it will be filled speedily. Five men have declined. The sixth has not been heard from. New fields need additional workmen. But I have not dared to take a step toward securing them for want of means to support them. A portion of their salaries can be raised in the places served. The other portion is not in my hands, and the past gives little assurance that it will be. And so I wait to see what the future will bring. In the meantime the Clergy we have will supply Services to these scattered places as frequently as possible. It is not what ought to be, but it is all that can be with present resources.

The whole field is worked, as far as it is worked at all, from eight centres. I will speak of these somewhat in detail, though not in the order of their importance.

HELENA.

Here we have a church and rectory. The church is of stone and the rectory of wood. In the basement of the church we have a room in which a small parish school is carried on. We hope it may grow into something of greater importance in time. Here we have two Clergymen—the Rev. Mr. Webb, who came to us from Iowa last January, and the Rev. Mr. Hooker, whom I ordained Deacon on the 18th day of last October. The two work together, holding Services in eight other places besides Helena. These Missions are distant from five to thirty-five miles from the parish church, and the Missionaries go out to them on horseback. They are not frightened at storm, heat, or cold; and while the home parish is not neglected, the Missions are well served.

FORT BENTON.

The Rev. Mr. Blackiston began work here four years ago. He built a brick church, costing about $3,500. The church is yet unfurnished, except with temporary furniture, but has been in use for two years. There is a debt of $600. But one half of the amount has been subscribed, and before long an effort will be made and the whole removed. On the 1st of March Mr. Blackiston gave up the work here and removed to Butte. Since then no Services have been held except when I made my visitation in April. I hope to fill the vacancy soon. For two years one Sunday in each month has been taken from the Benton work to give to Fort Assinaboine, seventy miles to the north. Mr. Blackiston's successor, whoever he may be, will give one Sunday a month to Fort Shaw and Sun River, sixty miles to the south.

MISSOULA.

The Rev. George Stewart has been in Missoula six years. In all that time we have had no place of worship of our own. Last winter a small chapel was built, and this season they are building a substantial brick church, which is to be finished in the fall. We have in hand and subscribed for the purpose about $3,000; and I think it will be completed without debt. Mr. Stewart goes once a month up the Bitter Root Valley, where he ministers in three places.

BUTTE.

On the 1st of last December the Rev. C. O. Tillotson resigned St. John's Church, Butte, and went to California. And on the 1st of January the Rev. H. C. Hutchings gave up his work in Deer Lodge and returned to the Diocese of Albany. From lack of men and of means to support them, it seemed best for the present to unite those two Missions. Therefore Mr. Blackiston ministers to both of them. But soon they should again be separated. Butte needs all of one man's work. And other work can be connected with Deer Lodge sufficient to give one man enough to do. In Deer Lodge we have a stone church with no debt resting upon it. In Butte the debt of $5,000 still remains. It was a mistake to create it, and it was done against my advice. But it exists and must be met. The affairs of the Mission are in better condition than they were a year ago. And I trust that soon the debt will be paid and the church consecrated.

DILLON.

For two years the Rev. Mr. Prout gave one Sunday a month to Dillon. In that time he built a beautiful little church there, which was intended to cost $2,500, but really cost $3,500. It was a disappointment to have a debt when we meant to have none. But when labor costs five and six dollars a day, and lumber from thirty to fifty dollars a thousand, it is impossible to build cheaply without building poorly. We build well and have a debt as the consequence. The amount is about $1,200. But we have paid no interest so far, and I hope it will be liquidated before interest has to be paid. Last November Rev. A. D. Drummond came to us from Colorado. Until July he was assistant to Mr. Prout, and together they ministered in six places. Now Mr. Drummond has charge in Beaverhead County, giving one-half his time to Dillon, but ministering in three places.

VIRGINIA CITY.

For ten years the Rev. Mr. Prout has faithfully served in this place. While others have sought changes he has been steadfast. And the result is seen in the confidence and love of his people. He has a neat wooden church edifice and a log rectory. No debt rests on the church property. He has usually ministered in two or three places besides the home Mission. But this year he will only go for one Sunday each month to Madison Valley, where he has a Mission which gives great promise of the future. He is editor, publisher, and printer of the MONTANA CHURCHMAN. And this, with his Mission work, will give him enough to do.

BOZEMAN.

The church in Bozeman is doing well. They are building a brick rectory this season. They have about two-thirds enough money to pay for it. But they have been so successful in raising means for this purpose in the past that it will not be long before it is all paid for. They have a very comfortable little church edifice which was built for a hall. But they have $2,500 in hand towards a new church, and when the rectory is paid for, they will move with energy towards the erection of a church of brick or stone. The Rev. Mr. Lewis goes once a month on a trip down the Yellowstone Valley. On Sunday he holds service at Billings, one hundred and forty miles from Bozeman, and on Monday evening returning he gives a service at Livingston. But Billings ought to have a Clergyman of its own, who can minister there and also look after other places which are building up in this valley.

MILES CITY.

The Rev. William Horsfall came here last August. Since that time a neat chapel has been built and a good congregation gathered. The chapel cost about $2,000, and as far as I know is not yet all paid for. But this season will see it all paid for, I trust. A successful parish school has been started, which is a help in his work. He ministers at Miles, at Fort Keogh, two miles away, and goes for occasional Services to Glendive, seventy miles further down the valley.

What is needed for the work in Montana is first of all, men. We ought to occupy two more centres at once—Billings and Deer Lodge. A monthly Service by a Clergyman living far away is something, but not enough. But in order to get more we must have money to help in supporting them. And then we want to pay our debts, and we cannot do that without help. It is easy to say, "Don't make debts." They will be made in spite of Bishops. And sometimes it is necessary to make them in order to accomplish anything at all. I have tried to be prudent. I have held back when I wanted to push on. And I trust that a way will be provided to do the work which needs to be done, and to accomplish all plans which have been set in operation.

L. R. BREWER,
Missionary Bishop of Montana.
Helena, M. T., August 16th, 1883.

NEWS AND NOTES.

—SOMETHING OF INTEREST to the public in general, and especially to the young men residents and strangers in this city (Helena), is the room lately fitted up under the auspices of St. Peter's Church—"The Young Men's Guild." Room No. 5, in the Capitol building, is neatly and handsomely furnished to satisfy the general reading public. The papers, periodicals, magazines, and writing materials are free, and the members of the Young Men's Guild cordially invite residents and strangers to visit the room and enjoy the comforts. There is a register in charge of the president of the association for parties desiring to employ help, also for parties desiring situations. Any information will be kindly furnished by the Rev. F. T. Webb, Rector of St. Peter's Church, and the Rev. S. D. Hooker, Assistant Rector.—*Helena Herald.*

—REV. F. B. LEWIS held services in Billings Sunday, Dec. 16, morning and evening. Mr. Lewis alluded in feeling terms to his coming separation from this mission, and to the pleasure with which he had labored with the Billings congregation. He urged the congregation to welcome their new rector heartily, and to aid him in his work, especially by a regular attendance at the services. An envelope containing fifty dollars in gold was laid on the offertory, as a present from the Guild and other members of the congregation to Mr. Lewis.—*Post.*

—A VERY HANDSOME BRASS Alms Bason, beautifully carved and embellished, has been presented to St. James' Church, Dillon, by Mr. and Mrs. John F. Bishop, in memory of their deceased daughter, Mary Painter Bishop.

Christmas at Dillon.

A "JACOB'S LADDER," not the veritable ladder, reaching from earth to Heaven, as seen by Jacob while journeying from Beersheba to Padan-aram, but a modern copy, of Montana construction, designed as well to bring to mind an event in Israel's early history as to provide a place to hang a large number of presents for the children of St. James' Sunday School, Dillon, was erected in the Episcopal Church on Christmas-Eve.

The evergreen decorations of the church, not elaborate in design, were tastefully arranged, and the ladder, reaching from the chancel floor to the apex of the roof, was illuminated on either side by a row of candles running its entire length, and bound together by three rounds, emblematic of "Faith, Hope, and Charity."

At half-past seven the children and parents commenced taking their places in the church, and by eight o'clock there was little standing room left. The service consisting chiefly of Christmas carols, interspersed with recitations, was followed by an address to the children, delivered by the Rev. A. D. Drummond, after which came the distribution of presents, carrying, it is hoped, happiness to the hearts of the many little folks assembled.

For the twenty-one Sundays preceding Christmas a ticket has been issued for each good lesson, and the distribution of gifts, or rather rewards was based as well on the number of "good lesson" tickets as on attendance at school. The management did all it could with the limited means to increase the happiness of all.—*Tribune.*

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—The Bishop of Peterborough has been very ill for months, sometimes improving, again sinking. Now an improvement has begun that is believed to be permanent, and it is thought that his restoration to health is only a matter of time.

—A remarkable instance of intercommunion between the English and Greek Churches occurred recently in Elmstone, in Gloucestershire, Eng. The Archpriest of the Patriarchal throne of Constantinople, who is called the Proto-Pope of the Greek Church, and is next in rank to the Patriarch, preached twice, and also took part in the Services.

—In the Florida Islands, which form part of the Melanesian Mission, the Rev. A. Penny has been spending some weeks every season for some years past. The people in the district are reported to be asking for instruction and Baptism by scores. This year Mr. Penny has baptized 120 adults. He is said to be in great need of more teachers, people everywhere begging for some one to be sent to instruct them.

—Sunday, Nov. 11, was observed throughout the Diocese of Rochester as "Temperance Sunday." The Bishop said that they felt confident that in the course of time, by the force of argument, and the conscience of the public being penetrated through the effects of increased action, they should sooner or later see in regard to this question some wise and beneficent legislation of which no one need be ashamed.

—News has come of the renunciation of the Roman obedience by Monsignor Savarese, D. C. L., one of the Pope's Domestic Prelates. He was, on Sunday, December 9, formally received into communion at St. Paul's American Church, Rome, by the rector, the Rev. Dr. Nevin, on his confession of the Nicene Creed, and his abjuration of the new dogmas of the Immaculate Conception and Papal Infallibility. He asks for the guidance and protection of the Anglican Episcopate, and will doubtless work with Count di Campello.

—The Very Rev. Maurice Baldwin, D. D., was duly consecrated Bishop of Huron, Canada, in the Montreal Cathedral, St. Andrew's Day, in the presence of a very large congregation.

—An influential meeting was held in the library of Canterbury Cathedral on November 26, in aid of the movement for the establishment of a School of Theological Research at Oxford, as a memorial of Dr. Pusey. A committee was appointed to promote the object in the Diocese and County.

—Dr. William Fitzgerald, Bishop of the Diocese of Killaloe, Ireland, died at his residence in Killaloe, County Clare, on Saturday, Nov. 24, in the sixty-ninth year of his age. He was consecrated Bishop in 1857, for the Diocese of Cork, and in 1862 was transferred to Killaloe.

—Dr. Sanford, the newly appointed Bishop of Tasmania, reached his field of work, September 4, and was enthusiastically received. He was enthroned on Wednesday of the following week, September 12.

The Dean and Chapter of Canterbury are making arrangements for a new organ for the Cathedral. One, said to be the largest in Europe, has been offered them for £5000, but the proposal has not been accepted, because it could not be fitted up without interfering with existing arrangements in the choir.

—Clerical circles in Rome are excited over the case of Cardinal Hohenlohe. He seems to have come to an open rupture with the Vatican, has resigned his See, and returned to Germany, where he ostentatiously visited some of the Old Catholic leaders.

—Rev. Charles Alan Smythies was duly consecrated "Missionary Bishop of the Church of England in Central Africa" on November 30, in St. Paul's Cathedral, London. The new Bishop goes forth unflinchingly with his life in his hand, for the climate is fatal to Europeans.

—The Bishop of Ohio has been appointed by the House of Bishops, at the invitation of the Archbishop of Canterbury, to preach the anniversary sermon in St. Paul's Cathedral, London, before the Venerable Society for the Propagation of the Gospel.

—It is admitted by the Ultramontane press that the Old Catholic movement is making decided progress in Bohemia.

—A new Church for the Old Catholics at Munich was formally opened on October 21 and 22. It was an old building which had been purchased, so refitted and enlarged as to be virtually a new one.

—A branch of the Church of England Temperance Society has been formed in Toronto. The date of "Temperance Sunday" was fixed for the first Sunday in Lent.

Domestic.

—The Southern Bishops make an appeal on behalf of St. Augustine's Normal School, Raleigh, N. C. If the Church is to reach the mass of the colored people in the Southern States it must be through the instrumentality of men of their own race. St. Augustine's Normal school was established expressly to meet this want, and it is doing its work well.—*The Churchman.*

—The Rev. William David Walker was consecrated Missionary Bishop of Northern Dakota on Thursday, Dec. 20, in Calvary Church, New York. In the absence of the Presiding Bishop, the Consecrator was Bishop Clark, of Rhode Island, assisted by Bishops Coxe, Clarkson, Morris, Littlejohn, Paddock (Mass.), Scarborough, Starkey, Paddock (Washington Ter.), and H. C. Potter. The Preacher was Bishop Coxe, the Presenters Bishops Clarkson and Potter, the attending Presbyters Drs. Hoffman and Satterlee.——Bishop Walker was born in 1839, graduated at Columbia College, New York, in 1859, and at the General Theological Seminary in 1862, ordained Deacon in 1862 and Priest in 1863. He has been Minister in Charge of Calvary Free Chapel, New York, for twenty-one years, his first and only charge until called to his present station.

—St. Peter's Church, Port Chester, N. Y., was wholly destroyed by fire Saturday, December 15. The fire is supposed to have been caused by a spark from the engine of a passing railroad train which ignited the shingles on the roof. The Church was valued at $15,000, and, including the organ and furniture, was insured for $7,000. The Chapel and Sunday School building, standing only six feet distant from the Church, was saved, though damaged to the extent of $500; fully insured.

—Dr. Tolman Wheeler has given the munificent sum of $200,000 ($100,000 in cash and $100,000 in productive property) and a lot 200x215 feet, in Chicago, for the erection of a theological seminary to supply one of the great needs of the Church in the West. The Secretary of State has accordingly issued the documents which authorize the incorporation of the Western Theological Seminary, such being the title which the institution is to bear. The plans are to be prepared by Messrs. Treat and Foltz, and the intention is to make the building as perfect as possible. Brick and stone are the materials to be used, and the structure will be a handsome one. This is to be a preparatory school as well as a theological department, with accommodations for about sixty students in all. Prominent features of the design will be the chapel and a library for 10,000 volumes. It is the intention to begin on the foundations as early in the spring as possible, perhaps in April, and as the funds are in hand there is nothing to hinder the progress of the work. The directors desire to have the seminary open for the fall term in September. It certainly will be finished before January, 1885. There will be four or five professors at the start, and assurances have already been received that money will be forthcoming from other sources to endow the chairs.

—The long-cherished project of a Cathedral for the Churchmen of Albany has at last taken tangible form. On Fri-

day night, Nov. 30, about three hundred people gathered at the Chapel of All Saint's and took decisive steps in the matter. The meeting was characterized by great enthusiasm and earnestness. The Assistant Treasurer reported that the subscriptions thus far received amounted to $57,000, of which $50,704 was, or would be available for building purposes during the year. The bishop also announced that Mr. Corning, by recent gifts, had cleared off all the mortgages on the land given by him for the site of the edifice, making the total amount of his gift approach the magnificent sum of $80,000. As soon as the building can be removed from the site, the corner-stone will be laid and the foundation walls put in. These walls will be the foundation of the future building. On them it is proposed to erect a provisional Cathedral as an integral part of the final structure, the seating capacity being the same as the completed building—namely, about 1,800 people. The towers, porch, and final roof will be left for later addition. It is estimated that about $100,000 more will be needed to finish the provisional building. It is officially stated that the Corner-stone of the new All Saints' Cathedral will probably be laid in June. The work will then be pushed as rapidly forward as is consistent with the magnitude of the structure. Great satisfaction is expressed by Churchmen and citizens generally at this decisive action.

—The Missionary district of Washington Territory has been receiving some noble gifts from Mr. Charles B. Wright. He offered some time ago to give $50,000 for the endowment of a School for Girls (to be located at New Tacoma), if the Bishop could secure about $25,000 for the erection of buildings. This sum has been secured, and building will begin, on an eligible block, also a gift, as soon as practicable. Mr. Wright has also offered to give $50,000 more for the endowment of a Boys' School, if another $25,000 can be obtained, and Bishop Paddock is hoping and working for this object.

—The Primary Convention of the new Diocese, erected out of a part of the old Diocese of North Carolina, met in Christ Church, New Berne, on Wednesday, December 12, and continued in session two days. The object of this Convention was to perfect the organization of the new Diocese, as authorized by the General Convention, to which end two things were of special importance, the selection of a name, and the election of a Bishop. Several names were discussed, as "Wilmington," "Roanoke," "Albemarle," and others; but finally and unanimously, it was decided to adopt the rather bungling name of "East Carolina." A resolution was adopted placing the Diocese under the charge of the Bishop of North Carolina until the consecration of a Bishop for the same. A fitting Minute referring to the separation of the new Diocese from the old was adopted. On Thursday the election of a Bishop was held, resulting in the choice of the Rev. Alfred A. Watson, D. D., rector of St. James' Church, Wilmington, N. C., on the first ballot. The election was made unanimous. The Standing Committee was duly elected, and a missionary meeting was held in the evening.——The Diocese of East Carolina is the forty-ninth regularly organized Diocese of the American Church. There are belonging to it twenty-three clergymen and thirty-eight parishes.——The Bishop-elect was born in New York State and is aged about 65 years. Reared a Presbyterian, he came to prefer the tenets of the Church, studied for Holy Orders, and was ordained in New York in 1844. He was transferred to North Carolina, became pastor of Grace Church, Plymouth, in 1859 that of Christ Church, New Berne, was a chaplain of the Second Regiment, N.C. troops, from 1861 to 1863, Assistant Minister of St. James' Church, Wilmington, in 1863, and Rector in 1864, which position he has ever since retained. He has been for many years a member of the General Convention, prominent in the important Committee on Canons, receiving at the last Convention in Philadelphia a very flattering vote for President of the House of Deputies.

—Mr. Villard has issued an order to prohibit the sale, on the cars of the Northern Pacific, of the *Police Gazette*, and publications of its class. This has been done, we are informed, through the influence of Bishop Morris and the *Oregonian*.—*Living Church.*

—The thirtieth anniversary of the consecration of the Rt. Rev. Bishop Kip, as Missionary Bishop of California, was marked by an appropriate service at the Church of the Advent, San Francisco, October 28.

—Trinity Church, Potsdam, N. Y., has received by bequest of the late Mrs. Elizabeth Clarkson, $10,000 to build and furnish a chapel for the use of the Sunday School. The building is to be erected in the churchyard of Trinity Church, and attached to the church edifice now existing. Also $4,000 to be invested, and its income to be devoted to the repair and preservation of the church property.

—The Rectorship of Grace Church, New York, vacant by the elevation of the Rev. Dr. Potter to the Episcopate, has been filled by the election and acceptance of the Rev. Wm. R. Huntington, D. D., of Worcester, Mass. Dr. Huntington was prominent in the late General Convention, as in others previous, having had charge of the Report of the Committee on the Enrichment of the Liturgy.——Grace Church is to have a new and elaborate stone steeple, which is now building, to replace an old wooden one which has been removed. The work is to be finished by June, 1884, and will cost about $50,000.

—On the morning of Nov. 20, Mr. Cyrus B. Durand, for many years the esteemed pastor of the reformed Dutch congregation in Hackensack, N. J., was admitted to the sacred order of Deacons in Trinity Church, Newark, by Bishop Starkey.

—The eleventh anniversary of the Church Missions to Deaf Mutes was held in Grace Church, New York, on Advent Sunday afternoon (Dec. 2).

—The Rev. Hyacinthe Loyson, better known as Pere Hyacinthe, of France, is in this country, lecturing in the interests of Catholic Reform in France. He has recently addressed large congregations in Trinity Church, Boston, the Church of the Heavenly Rest, New York, and the Church of the Holy Cross, Washington.

—The Church Temperance Society is gradually making progress, interest being awakened and branches formed in several parishes. A temperance meeting was held on the evening of November 19, in Trinity Church, Harlem, at which addresses were made by Assistant-Bishop Potter, and Messrs. R. Graham and R. Fulton Cutting.

—At a meeting of the Board of Managers of the Foreign and Domestic Missionary Society held on the 11th ult., a resolution was adopted recommending to all the parishes of the Church to make at least two collections every year in the behalf of missions, and that the subject of Domestic Missions and that of Foreign Missions be each presented separately.

—The will of the late Mrs. Charles P. Northam, of Hartford Conn., leaves to the Foreign and Domestic Missionary Society $5,000, to the Diocesan Missionary Society $5,000, to Christ Church, Hartford, $10,000, to the Hartford Orphan Asylum $5,000, and about $100,000 to Trinity College and the Hartford Hospital.

—Mr. Matthew Arnold, while recentcently visiting Dartmouth College, expressed astonishment on hearing that two Indian students were included in the list of under-graduates. He gave his host to understand that he had never counted upon seeing an American Indian in such a state of educational training. One of the two students being presented to the writer, it is reported that Mr. Arnold's embarrassment on meeting so polished and intelligent a young man (and an athlete who quite overtopped Mr. Arnold's stately height) was quite amusing.—*Independent.*

—Self-denial is easier than repentance.

The Montana Churchman.

VIRGINIA CITY, MONTANA, JANUARY, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

THE SEASON of the Christian year through which we are passing, taken in a large sense as beginning with Advent and extending to the Feast of the Purification, may well be thought of as the commemoration of the Holy Childhood of our LORD. It brings forward for our meditation and instruction, in Lesson and Gospel, all the scattered notices of His earthly life, previous to the beginning of His public Ministry at the age of thirty years. Two things may be profitably observed in regard to them. The first is that these notices are at the same time very full and very meagre. That is, there is no lack whatever of particulars that are important to that knowledge which will make us wise unto salvation. Those things that go to establish the truth of the Incarnation of the SON of GOD, which it was that gave power and reality to the work of the Son of Man, are told with abundant fulness. But for the satisfaction of the natural and pardonable desire to know of the Child-life of One, Who in both Person and work is so deeply interesting to mankind, there is almost no provision in the Gospels. Such provision as there is, is merely incidental. Of the period between His Birth and His Baptism, but five events are recorded. Two of these, the visits of the Shepherds of Bethlehem and the Wise men of the East, have reference strictly to His Incarnation and office. The others may be classified as more personal in their nature. Two of these, the Circumcision, and the Presentation in the Temple, relate to His unconscious infancy, and were matters of course to the child of devout Jewish parents, because of Divine law. As events, they are remarkable, not in themselves, but in the circumstances attending them—the naming of the Holy Child with the Name foretold by the Angel, and the prophetical utterances of the holy Simeon and Anna. In the third alone, the visit to the Temple at the age of twelve years, does the human will of JESUS find expression.

The meagreness of these scattering notices in the Gospel, looked at only in their biographical character, suggests that the writers had no purpose to satisfy mere curiosity, however natural and pardonable. Their purpose was only to instruct in essential truth, and narrations that would have no aim but the entertainment of their readers, find no place in these writings. Else, from the intrinsic interest which attaches to the Person of CHRIST, we should have had much fuller information about the first thirty years—nine-tenths—of His life. Thus is given us a principle of interpretation that is very helpful in our study of the whole Bible, as well as of the New Testament; that all things therein contained are written with one definite end in view; and that those things which might have been told us but are not, were omitted, not as lacking interest or importance, but because they had no relation or not a sufficiently intimate relation to the definite object of the writers. Reflectively, what is told us of the early years of our dear LORD, is not to gratify personal interest, but to teach something that relates to the one object of the Scriptures.

The second observation is noticed in meditating upon the few details given us, with a view to learn what they are intended to teach, since it may be assumed that they are meant to teach something. In this consideration. the two which have so much of a bearing upon the official character of the Infant Saviour need not now concern us. Their intention is obvious. Looking at the other three, more personal in their nature, an attentive observation shows that they all were of a distinctly religious nature, events in the religious life of a child not thirteen years old, two of them concerning a child not two months old. That that Child was the SON of GOD as well as the Son of Man does not detract from the force of the facts; it rather adds point to it for Christian thoughtfulness. Being of Jewish parentage, it was of course that he should be circumcised the eighth day; being the first-born of His mother and a son, it was of course that He should be presented in the Temple, as holy unto the LORD, when forty days old. Why then was record made of these in the Gospel? It seems clear that it was because He was the pattern for childhood, as he was to be later for manhood. If He, the SON of God, was to enter into the covenant between GOD and man, surely it is our duty to see that children now do so also. For Circumcis was the sign of the contracting of covenant relations; not, be it observed, a sign of covenant relations yet future, but then present. The reason of record of the presentation in the Temple probably lies in the circumstances attending it. But not so of the Circumcision, nor of the later visit to the Temple. That is valuable as evidence, and it is hard to see any other reason for its mention than that it is evidence, that parents did not allow their children to grow up without religious instruction, nor did they trust to their absorbing it unconsciously or accidentally. They taught their children the elements of religious knowledge and then took them to the authorized instructors to be examined. Notwithstanding His Divine nature, the Child JESUS, in the way of yielding a perfect obedience to the law for man was trained in the knowledge and duties of a religious life. Who shall say then that children now need not such instruction and training, and that of the most careful kind? Who can reasonably say that they are not to be taught—not merely allowed to learn—religious truths and religious feelings and religious duties. Much profitable thought may be spent on these suggestions.

WE PUT BEFORE our readers in this number the Annual Report of Bishop Brewer to the Board of Missions, for the year ending August 1, 1883. Though late, it is not untimely, especially as (we fear) many of our readers, to their serious loss, are not readers of the *Spirit of Missions*. Since the date of the Report the Rev. C. S. Fackenthall has taken charge of Fort Benton, and the Rev. Alfred Brown has accepted charge of the Mission at Billings and Livingston.

WE ARE GLAD to receive and place upon our Exchange list a new Church paper, *The Church Record* of Western Texas. Though younger than the MONTANA CHURCHMAN it has already attained larger proportions. We wish the *Church Record* a long and bright career of usefulness.

Poetry.

THE EPIPHANY.

And, lo, the star which they saw in the east, went before them till it came and stood over where the young Child was. When they saw the star they rejoiced with exceeding great joy. St. Matthew ii. 9, 10.

Star of the East, how sweet art Thou,
Seen in life's early morning sky,
Ere yet a cloud has dimm'd the brow,
While yet we gaze with childish eye;

When father, mother, nursing friend,
Most dearly lov'd, and loving best,
First bid us from their arms ascend,
Pointing to Thee in Thy sure rest.

Too soon the glare of earthly day
Buries, to us, Thy brightness keen,
And we are left to find our way
By faith and hope in Thee unseen.

What matter? if the waymarks sure
On every side are round us set,
Soon overleap'd, but not obscure?
'Tis ours to mark them or forget.

What matter? if in calm old age
Our childhood's star again arise,
Crowning our lonely pilgrimage
With all that cheers a wanderer's eyes?

Ne'er may we lose it from our sight,
Till all our hopes and thoughts are led
To where it stays its lucid flight
Over our Saviour's lowly bed.

There, swath'd in humblest poverty,
On Chastity's meek lap enshrin'd,
With breathless Reverence waiting by,
When we, our Sovereign Master find,

Will not the long-forgotten glow
Of mingled joy and awe return,
When stars above or flowers below
First made our infant spirits burn?

Look on us. LORD, and take our parts
Even on Thy throne of purity!
From these our proud yet grovelling hearts
Hide not Thy mild forgiving eye.

Did not the Gentile Church find grace,
Our mother dear, this favour'd day?
With gold and myrrh she sought Thy face,
Nor didst Thou turn Thy face away.

She too, in earlier, purer days,
Had watch'd Thee gleaming faint and far—
But wandering in self-chosen ways
She lost Thee quite, Thou lovely star.

Yet had her Father's finger turn'd
To Thee her first inquiring glance:
The deeper shame within her burn'd,
When waken'd from her wilful trance.

Behold, her wisest throng Thy gate,
Their richest, sweetest, purest store,
(Yet own'd too worthless and too late,)
They lavish on thy cottage-floor.

They give their best—O tenfold shame
On us their fallen progeny,
Who sacrifice the blind and lame—
Who will not wake or fast with Thee!

—*Keble: The Christian Year.*

Who goeth in the way which CHRIST hath gone
Is much more sure to meet with Him, than one
That travelleth by-ways.
Perhaps my GOD, though he be farre before,
May turn, and take me by the hand, and more,
May strengthen my decayes.

—*Geo. Herbert.*

Good Reading.

The Aristocracy of Faith.

Readers of Hammond's work on the Canons of the Church will remember the diagram of an ancient church; how, in an inner apartment separated from the catechumens, a place was provided for the faithful and co-standers. Our churches now make no distinction. If an infidel will pay his pew-rent, he may sit next the chancel. But it is still true, that the Faithful—the real disciples, the men and women of childlike hearts before GOD, live and work in an inner court, a *penetralium* more honored of GOD than men, separated by a thick wall from those that are without.

Perhaps the reader will catch our meaning, when we repeat the remark of a lady about a certain parish, that "it had a great many Episcopalians but a very few Churchmen." It is indeed one thing to rent a pew, buy a Prayer Book, and patronize the rector, get into society, and indulge in religion as a fashionable luxury. But it is another thing to love the Church as the Body of CHRIST; to work, pray, and speak for it with an ardor of devotion; to deny one's self for its sake; and so to live in it that at last one may peacefully fall asleep "in the communion of the Catholic Church." There is not a "middle wall of partition" on earth, so thick as that which separates the people who attach themselves to the Church for some purpose that is worldly or selfish, from that select company who love to sing,

"For her my tears shall fall,
For her my prayers ascend,
For her my cares and toils be given,
Till toils and cares shall end."

We occasionally meet with some of the latter, (and it is well for the Church that they can be found wherever the Church is,) who, while faithfully discharging their duty, grow impatient with the surrounding indifference, and petulantly complain that they are left to bear the burden alone.

But is it not well to recall to mind the fact, that it has always been by an inner band of devoted ones, an aristocracy in labor and self-denial, that the interests of the cause of CHRIST have been promoted and defended? Why should we complain when we are admitted to their glorious company, with the privilege of sharing the honorable toils, and shedding the meritorious tears of those whom GOD has counted worthy in His Kingdom? If we accept the inner life with all its trials, we secure also its joys and rewards. "I had rather be a doorkeeper in the house of my GOD than to dwell in the tents of ungodliness."

While we are doing some drudgery to pay the interest, or to provide for the wants of our dear pastor or priest, our "Episcopalian" friends are spending their time and money in vain show and fashionable dissipation, and "having a good time," too. The flesh is weak and craves a share in it all. But the spirit thinks the matter over seriously and concludes that he who tilleth the LORD's land "shall have plenty of bread" (even the Bread of Life), "but he that followeth after vain persons shall have poverty enough." (Prov. xxxviii: 19.)

Perhaps these lines may strike the eye—and if so, may they pierce the heart—of some one who is *in* the Church but not *of* it, attached to its services but knowing nothing of its Service; to whom the devout and quiet Churchman is a mystery. GOD deliver you from your unreality and shallowness, and plant in your heart a desire to gain the higher atmosphere of the Christian life, and to become a participant in the peace of GOD which passeth the understanding even of those who possess it!

—*Living Church.*

TO-DAY.

"GIVE US *this day* our daily bread." There is a practical application of the phrase "this day," of vast importance. About a year ago I went to see a lady who was very ill. Her sister told me as I entered that the doctor had said her sister must undergo a painful operation for an abscess in a fortnight, and that till the end of the fortnight she would be a great sufferer, in all probability. I went in to see the lady and she was sorely cast down. I told her I had heard what the doctor had said. "Yes," she replied, "It was awful to think of a fortnight of suffering." I asked her to remember that CHRIST's way was "this day," one at a time. I told her that the LORD would give her strength for *this day;* that she was never to mind about the fortnight, but only to-day, and she would be carried through. She took up the thought, and talked about it, and I went away. When I went back, soon after, her sister said a very remarkable thing had occurred. Her sister had got hold of the thought that she was to think of only one day at a time, and she had been doing so. The LORD had been very gracious to her, for the next day after I had called she was not worse; indeed the pain was nearly all gone. She had saved herself a fortnight of pain and foreboding, and was getting through very well. I recommend that course to any one here. Never look to to-morrow; never think of how to get through more than one day. For anything we know, the LORD may come to-morrow; He may call us within the veil to-night. "Give us *this day* our daily bread."

—*Dr. Bonar.*

—THE HAPPINESS of the tender heart is increased by what it can take away from the wretchedness of others.

Church Notes.

NOTES ON THE KALENDAR.

Jan. 1. The Circumcision of CHRIST. This feast is celebrated by the Church to commemorate the active obedience of JESUS CHRIST to the law in the fulfilment of a perfect righteousness. The first mention of it under this title is about the year 1090; in early writers it is called the Octave of Christmas, and as such has been kept since the sixth century at least. The first lesson for the morning gives an account of the institution of circumcision, (Genesis xvii;) that it was the token of a covenant or agreement between GOD and man. The Gospel gives an account of the circumcision of the infant JESUS and His naming. The Epistle, and also the other Lessons set forth that it is not by merely submitting to the outward tokens of the Covenant that its benefits are secured to us, but by the inward compliance of the affections and will. The true circumcision is of the SPIRIT.——The circumcision of CHRIST was deeply significant in the way pointed out in the Collect for the Day, in that the SON of GOD made man was made obedient to the law for man. It was a symbol of His life work, whereby He, Who is the origin of a renewed humanity, rendered, for mankind, a perfect obedience. But it has another significance. For this Rite was the sign of the entrance into GOD's Covenant; and the submission of the Infant LORD to it quite evidently signifies that infants are quite capable of entering into, being made parties to GOD's Covenant with man. In this aspect of it, the place of circumcision in the old law has been taken by Holy Baptism in the New Dispensation.

Jan. 6. The Epiphany, or the Manifestation of CHRIST to the Gentiles. This Feast is the earliest of those which may now be called the Christmas Festivities, being noticed by Clement of Alexandria (A. D. 200). Its design is to show our gratitude to GOD for admitting those who were not Jews to the religious privileges which had been confined to the Jews. The word Epiphany is from the Greek and means Manifestation. The Feast was also called "The Holy Lights," a name which is still used in the Eastern Church. It is derived from the quantity of torches and tapers used in the Service to symbolize the true Light Which shone forth upon a darkened world. It has long been a tradition in the Church that the "wise men" from the East," whose visit is specially commemorated, were kings, and three in number.

The design of the proper Services from Epiphany to Septuagesima is to show the Divine nature of the Son of Man, by relating in the Gospel some of His first miracles; while the Epistles are adapted to excite us to imitate CHRIST, and to show ourselves His disciples by the practice of Christian virtues.

Jan. 13. The First Sunday after the Epiphany. The Epistle is the beginning of what we may call the "application" of St. Paul's Epistle to the Romans. The wonderful richness and fulness of the sacrifice of CHRIST having been set forth, the apostle says, in effect, that a corresponding devotion is due from us who reap the benefits of His devotion. Since the mercies of GOD are so great, present yourselves as a sacrifice to GOD, which is but a reasonable service. So great Christian benefits having come through the Manifestation of CHRIST, show yourselves His disciples by the practice of Christian virtues.—— The Gospel narrates that early and partial disclosure of the power, Person, and office of JESUS, which was made at his visit to the temple at the age of twelve years.

Jan. 20. The second Sunday after the Epiphany. The Epistle continues the same series of practical directions for the Christian life given by St. Paul; that according to the grace given unto us, the talents entrusted to us, should we assiduously, faithfully, humbly, and lovingly serve the LORD, and our fellows for His sake and after His example.——The Gospel calls our attention to the beginning of our LORD's miracles, the changing of water into wine at Cana of Galilee, by which He manifested forth His glory, so that His disciples believed on Him. A miracle is a wonderful work, which no unaided human power or skill can accomplish; it is therefore a sign of the superhuman, the Divine power of the person working it, and a testimony to the truth of his assertion. To the disciples of CHRIST this one was the first of a long series, whereby He showed, in a conclusive way, His own Divine Nature, that He, the Son of Man was truly also the SON of GOD.

Jan. 25. The Conversion of St. Paul. Most of the Saints commemorated in the Kalendar are remembered in connection with their witness to CHRIST unto death, which is called their martyrdom. But in regard to St. Paul, it has seemed fitting that attention should be called to his miraculous Conversion by which he was changed from a zealous opponent to a zealous defender of Christianity. This is the only day devoted to his memory in our Church, but in the Roman Church, his martyrdom is commemorated along with that of St. Peter on June 29. The portion of Scripture appointed for the Epistle relates the event which gives title to the Day: the Gospel suggests the rewards that await such faithful, self-denying service as he rendered.

Jan. 27. The Third Sunday after the Epiphany. The Epistle takes up the same series of practical counsels where it left off on the last Sunday, this time giving prominence to the eminently Christian virtue of forgiveness of injuries, so characteristic of the life of CHRIST.——The Gospel gives for our meditation more of the LORD's miracles, and of a different kind, those by which he showed His power over the diseases which afflict men's bodies, and, by analogy, over those which afflict men's souls.

—ONE OF the unaccountable things is that Christians can find so much time for recreation and worldly enjoyment, and so little for Services and Church work. Three hours are readily given to an entertainment, and still longer time to a social gathering, while various sports will draw them away almost daily; but the same people do not find time to attend a week-day Service of an hour, or even one or two such on the LORD's Day; while they fret under calls for meetings to do Church work or manage Church affairs, which require less time than is given to recreation. We should think on our inconsistencies in this matter and reflect that "these things ought not so to be."

—THE CHURCH OF CHRIST is not for the numerable few, but for the innumerable many. For that she was organized, for that she received her divine commission. She is to know neither contempt nor indifference. In a sense which the heathen poet never dreamed of, nothing is to be foreign to her which concerns mankind. Her sympathies are to reach out every way, and with deeper concern for the lowest, for they are in greatest need. She is to ask herself again and again, "Who most needs my sympathy and care? Who are most bruised and broken by the wayside? Who have fallen the lowest and are nearest to despair? Who are the hungry and naked, the sick and in prison?" The question first of all is not, "Who can help me?" but, "Whom can I help?"—*The Churchman.*

—IT HAS SEEMED to me that the thought and energy of our Church people are too exclusively given to *parish* affairs. The conclusions of the Council, as expressed in its resolutions, reports, and Canons, do not sufficiently guide and control the action of the congregations represented in it. There appears to be a lack of appreciation of the fact that the Church, as one body, has certain duties which cannot be discharged properly, or perhaps at all, without the faithful and careful participation of all parts of the One Body. The failure or neglect of many, discourages the efforts of the few; and at last there ensues general default. —*Bishop Gallaher.*

—A MERRY HEART maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

The Church in Montana.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack.— ———— Mission. *Minister*, the Rev. A. D. Drummond. Communicants 4. Services on the second Sunday in each month.

Dillon.—St. James' Mission. *Minister*, the Rev. A. D. Drummond. Church Building. Communicants 12. Sunday School, Teachers 4, Scholars 30. Services on the first and third Sundays in each month.

Glendale.—St. Mark's Mission. *Minister*, the Rev. A. D. Drummond. Communicants 10. Services on the fourth Sunday in each month.

Choteau County.

Fort Benton.—St. Paul's Mission. *Minister*, the Rev. C. S. Fackenthall. Church Building. Communicants 26.

Fort Assinnaboine.—Mission not organized; worked from Fort Benton. Communicants 15.

Fort Shaw.—Mission not organized; worked from Fort Benton. Communicants 12.

Custer County.

Miles City.—St. Paul's Mission. *Minister*, the Rev. Wm. Horsfall. Chapel. Communicants 19.

Dawson County.

Glendive.—St. Matthew's Mission. *Minister*, the Rev. Wm. Horsfall. *Lay Reader.* Geo. R. Tingle. Communicants 11.

Deer Lodge County.

Deer Lodge.—St. James' Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 20. Sunday School, Teachers 4, Scholars 40. Services one Sunday in each month.

Philipsburg.—St. Andrew's Mission.

Gallatin County.

Bozeman.—St. James' Mission. *Minister*, the Rev. Frank B. Lewis. Church and Rectory, Communicants 42. Sunday School, Teachers 10, Scholars 67. Services every Sunday.

Lewis and Clarke County.

Helena.—St. Peter's Parish. *Rector*, the Rev. F. T. Webb. *Assistant*, the Rev. S. D. Hooker. Church and Rectory. Communicants 145. Sunday School, Teachers 17, Scholars 146. Services every Sunday.

Madison County.

Madison Valley.—Trinity Mission. *Minister*, the Rev. E. G. Prout. Communicants 13. Services on the fourth Sunday in each month. Holy Communion each alternate month, beginning with January.

Sheridan.—St. Luke's Mission.

Virginia City.—St. Paul's Mission. *Minister*, the Rev. E. G. Prout. Church and Rectory. Communicants 29. Sunday School, Teachers 8, Scholars 50. Services on the first, second and third Sundays in each month. Holy Communion on the second Sunday in each month, all Sunday morning Services in Lent, Ash-Wednesday, Maunday Thursday, and High Festivals.

Missoula County.

Missoula.—Holy Spirit Mission. *Minister*, the Rev. Geo. Stewart. Communicants 22.

Silver Bow County.

Butte.—St. John's Mission. *Minister*, the Rev. S. C. Blackiston. Church Building. Communicants 92. Sunday School, Teachers 10, Scholars 100. Services three Sundays in each month.

Yellowstone County.

Billings.—St. Luke's Mission; worked from Bozeman. Communicants 18. Services monthly.

Miscellany.

—A FACETIOUS judge said to a dangerous highwayman, whom he had just sentenced to transportation for life, "You being transported for life, the community is transported for joy."

—A CLERGYMAN, having forgotten his notes one Sunday, apologized to his congregation by saying that he would have to depend upon the LORD, that morning, for what he might say, but in the afternoon he would come better prepared.

—A TIPSY MAN got into a tramway car in Glasgow and became very troublesome to the other passengers, but a kind-hearted minister soothed him into good behavior. On leaving the car, after scowling on the others, he shook hands warmly with the minister, and said: "Good day, my friend, I see *you* ken what it is to be drunk!"

—THERE HAS BEEN a choir quarrel, so it is reported, in a New Jersey village, which ended in the tarring and feathering of the organ!

Such harmony is in immortal souls,
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, February, 1884. No. 11.

A TABULAR VIEW OF THE STATE OF THE CHURCH IN MONTANA, REPORTED AUGUST 1, A. D. 1883.

This Table is taken from the Journal of the Third Annual Convocation of Montana, now going through the press in this office, and exhibits the Statistics of Church work in Montana, so far as reported to that Convocation.

NAME OF PARISH OR MISSION.	Clergy.	Church Buildings.	Baptisms.			Confirmed.	Communicants.	Marriages.	Burials.	Sunday Sch'ls.		Offerings.				Outside Gifts to Parish or Mission.	Amount expended at Station. (Sum of 'Parochial' and 'Gifts.')	Value of Church Property.
			Infant.	Adult.	Total.					Teachers.	Scholars.	Parochial.	Diocesan.	General.	Total.			
Helena, St. Peter's,		1	26	1	27	8	159	14	29	22	180	$ 4,094 19	$ 18 40	$ 57 50	$ 4,170 09	$ 250 00	$ 4,344 19	$ 20,000 00
Marysville and Gloster,	*3	..	....	....	....	..	9	..	..	....	....	48 80	.....	.....	48 80	.....	48 80	.....
Townsend and Bedford,		..	3	....	3	..	8	..	..	....	....	2 50	.....	.....	2 50	.....	2 50	.....
Jefferson and Boulder,		..	....	....	....	..	4	..	1	....	....	4 50	.....	.....	4 50	.....	4 50	.....
Virginia City, St. Paul's,		1	2	2	4	7	29	4	4	7	45	1,048 08	29 60	41 30	1,118 98	300 00	1,348 08	4,150 00
Madison Valley, Trinity,	1	..	3	1	4	2	14	1	2	....	....	109 10	27 80	9 00	145 90	194 00	303 10	.....
Deer Lodge, St. James',		1	3	1	4	..	22	1	3	4	60	642 84	22 80	.....	665 64	450 00	1,092 84	5,500 00
Butte, St. John's,	1	1	7	3	10	8	102	6	9	7	88	2,848 84	12 15	6 40	2,867 39	580 00	3,428 84	15,000 00
Bozeman, St. James',		1	11	1	12	11	51	7	13	9	65	1,742 80	150 45	67 75	1,961 00	1,100 00	2,842 80	5,990 00
Billings, St. Luke's,	1	..	....	....	....	..	18	..	1	....	....	460 00	11 45	5 50	476 95	7 50	467 50	350 00
Missoula, Holy Spirit,	1	1	4	3	7	6	31	3	3	4	35	1,223 94	43 94	10 00	1,277 88	675 00	1,898 94	4,300 00
Fort Benton, St. Paul's,		1	6	1	7	..	30	7	5	4	31	992 90	.....	7 10	1,000 00	385 00	1,377 90	6,000 00
Fort Assinnaboine,	1	..	3	....	3	..	19	1	..	1	6	295 00	.....	.....	295 00	.....	295 00	.....
Fort Shaw and Sun River,		..	4	1	5	3	21	..	..	3	20	115 00	56 05	.....	171 05	.....	115 00	.....
Dillon, St. James',		1	7	1	8	2	13	2	2	6	38	1,581 21	11 90	.....	1,593 11	400 00	1,981 21	3,500 00
Glendale, St. Mark's,	..	..	2	1	3	2	8	..	1	2	20	200 85	.....	.....	200 85	200 00	400 85	.....
Bannack,		..	2	....	2	..	7	..	..	....	....	25 00	.....	.....	25 00	.....	25 00	.....
Miles City, St. Paul's,	1	1	16	4	20	18	52	5	3	5	21	2,004 00	4 80	.....	2,008 80	900 00	2,904 00	2,200 00
Glendive, St. Matthew's,		..	2	....	2	..	10	..	1	....	....	450 00	.....	.....	450 00	.....	450 00	.....
Miscellaneous,	1	..	7	....	7	2	62	..	..	....	....	.....	93 95	.....	93 95	.....	.....	.....
Totals,	10	9	108	20	128	69	669	51	77	74	609	$ 17,889 55	$ 483 29	$ 204 55	$ 18,577 39	$ 5,441 50	$ 23,331 05	$ 66,990 00

* Including the Bishop, whose residence is in Helena.

Kalendar.

February, 1884.

24 Quinquagesima Sunday. (St. Matthias.)

27 Ash Wednesday.*

March, 1884.

2 First Sunday in Lent.†

5 7 and 8 Ember-Days.

9 Second Sunday in Lent.

16 Third Sunday in Lent.

* Ash-Wednesday Special Service: Proper Psalms, A. M., 6, 32, 38; P. M., 102, 130, 143; Special Prayers before the General Thanksgiving. The Collect is to be read every day in Lent, after the Collect for the Day.

† EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," to be used daily.

The Church in Montana.

OUR DILLON LETTER.

My Dear Brother;

It is very commendable in you to feel such a great and growing interest in the surrounding jurisdiction, as is shown by your continual calls to those far and near to tell of their work: how the Church has grown, what zeal is being manifested by the laborers, how the harvest is ripening, etc. Several have nobly responded, the Bishop has come well to the front, but the brother from Madison seems to think his duty is only to receive accounts, not to render them. I trust that he may profit by this suggestion.

I regret to see that there does not appear to be sufficient interest taken in the MONTANA CHURCHMAN by the clergy of this Jurisdiction,—I mean in the way of using it as a means of conveying to its readers information as to what progress is being made by the Church in reaching old and young. However, if we look at the matter more closely, we shall see that this is not from want of interest in the MONTANA CHURCHMAN, but from the fact that the Clergy dislike to make a public display, through the press, of their zeal and its results in the vineyard of the Blessed Master. To do so appears to have something of the nature of the self-gratification against which Moses gave warning to Israel of old, that they should not think, "My power and the might of mine hand hath gotten me this." But certainly we should not allow such re-

flections to deter us from any duty, so of course not from a duty owing to our dear Bishop and the MONTANA CHURCHMAN. Accordingly I will attempt a brief account of the Church's work in Beaver Head County.

This work does not afford any great encouragement for letter writing. Yet I am satisfied that a deeper interest is awakening, and a greater fondness for the Church's Services is taking fast hold upon those who, a year ago, knew just enough of the Service to appreciate the fact that it was different from the common mode of worship. First as to Dillon, the *See City* of Beaver Head. St. James' Church is not finished inside, that is, it has not yet received the finishing dress. A debt of $900 rests upon it. There is one satisfaction which St. James possesses: the money is due to parties who have a personal interest in the well-being of the parish, and who, knowing her condition, are reluctant to press their claims. It is the good intention to pay as soon as the exchequer is replenished, which I trust will be in the near future. The attendance at Services is comparatively good. The responsive service is increasing in strength, hardly yet able to stand alone without a *page** to attend it.

The Sunday School is strong. We have about 75 or 80 pupils regularly attending. I have adopted in the Sunday School a new feature, and I must say it works satisfactorily, with the aid of our faithful superintendent and co-adjutor, Mr. H. Brundage. We use badges, or regalia. Each class is named, and the name of the class is stamped in gold letters on the badge. The badges are of satin, of various colors, made in the shape of a heart, size about fourteen inches each way, attached to a cord. The regalia is suspended around the neck reaching below the breast. The children come to attention at the tap of a bell, and the regalia-keeper of the School goes to the Vestry room and equips himself. At the second tap of the bell the children rise to their feet, and the regalia-keeper appears and distributes to the regalia-keeper of each class, and he or she to each member. When the school is properly attired, I tap the bell again, which announces the beginning of the Service. Just at this time I turn to the school a card, suspended from the Lectern, painted "Too Late," and any child coming at this time or afterwards does not wear the regalia. It is like being without the "wedding garment," and I can say that it is very rarely the case that any of the regalias lie idle. The children are prompt. Again, we have adopted the *Punch system* in the school, and this facilitates the work wonderfully. In all this Mr. Brundage has been invaluable. I have divided the school year into three sessions—Lent, Easter, and Advent—at the expiration of each session we will have an interesting entertainment for the children.

As I am claiming more space than I intended, I will in another letter speak of the work in Bannack, Glendale, and Melrose. The latter is a new Mission just started, where I intend organizing a Sunday School. The Church's strength lies in gathering in the children, and when her powers are moderately exerted she invariably wins.

A. D. D.

Dillon, Feb. 4, 1884.

*A very recondite allusion to the announcing by the Minister of the several *pages* in the Prayer Book on which the Psalter, etc. are to be found.—ED.

NOTES.

—THE REV ALFRED BROWN and wife arrived at Billings on Thursday, Jan. 10. The following Sunday Services were held in the new depot, which had been kindly placed at the disposal of the Episcopal congregation. Mr. Brown is an able speaker, and we predict that he will build up an active Church here. The Episcopal Church of this diocese is to be congratulated on the addition to its Clergy of the Rev. Mr. Brown.—*Post.*

ST. PAUL'S PARISH SCHOOL, Miles City, began a new term on Monday, January 14.

—THE REV. MR. STORRS, of Brookline, Mass., has presented his friend, Bishop Brewer, of Montana, with a handsome organ for St. Paul's Episcopal Church at Livingston.

THE LADIES' GUILD of St. Paul's Parish, Fort Benton, is the active agent for good in the promotion of Church work in that place. Some time ago the organization realized, by the hearty co-operation of its members in the conducting of a Fair, the sum of $160.00. Considering the unfortunate financial condition of the place, the proceeds of the Fair were all that could be expected, and the ladies feel greatly encouraged by their success.

—THE *Kalendar*, the Diocesan paper of Western New York, in the issue of Feb. 2, gives an account of a visit by Bishop Brewer to Rochester, N. Y., on Sunday, Jan. 27. He preached at St. Luke's in the morning, at St. Andrew's in the afternoon, and at Christ Church in the evening, giving an account of the condition and prospects of his work. The offerings at St. Luke's amounted to more than $116, and the Sunday School pledged their offerings to the Bishop for St. Luke's Church, Billings. St. Andrew's Sunday School pledged their offerings to the Bishop, and he also received the offerings of Christ Church at the evening Service.

THE *Spirit of Missions* for January, 1884, contains the acknowledgement of special contributions for Bishop Brewer's work in Montana of $159.50 (of which $50 is to go towards providing a Bishop's Residence, and $20 towards a Hospital Fund). The February number has like acknowledgements of $343.13.

—BISHOP BREWER MUST have been gratified at his warm reception in Watertown—his old home. It is seldom that a clergyman leaves a parish after so long a ministration that he does not also leave a few people who are rather glad to see him go. Not so with Mr. Brewer, however, and his old congregation welcomed him with open arms.—*Watertown Daily Times.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE CHURCH OF THE HOLY CROSS, Ticonderoga, N. Y., (Diocese of Albany,) was totally destroyed by fire, on Sunday, January 6, (the Feast of the Epiphany). The loss is estimated at $5,000; insurance $2,900.

—BY A FORMAL ASSIGNMENT, the venerable Bishop of New York, the Rt. Rev. Horatio Potter, has made over the entire administration of the Diocese to the Assistant Bishop, the Rt. Rev. Henry C. Potter. His reason is that he is unable, because of age and infirmity, to discharge his duties, and he adds, "In view of my advanced age, I have no reason to hope that I shall ever be able to resume any of the functions so transferred."

—THE DIOCESE OF MISSISSIPPI is in sore straits. Its funds are gone in the failure of a trusted bank, [the Mississippi Valley Bank at Vicksburg,] and its aged and saintly Bishop and his vigorous assistant, with many of their Clergy and most generous laymen have lost large amounts. There is, probably, no Missionary Jurisdiction in the Church where the needs are greater and the resources smaller, and yet, because it is an organized Diocese, the Missionary Board can do little or nothing for it.—*Living Church.*

—BISHOP SPALDING, of Colorado, preached, by request on Sunday evening, Dec. 26, an anniversary sermon marking the tenth year of his consecration. The early years of his Episcopate were those of business depression; so that what is remarkable in the growth of his jurisdiction would appear only the more so if ascribed as it should be rather to the last half of the period than to the whole of it. Thus the building of the cathedral, regarded at first as an impractical suggestion, suddenly became a fact in stone. The sermon does not tell how it was done. Future generations will be almost justified in regarding it as the miraculous creation of supernatural beings, erected between night and morning. While the

population of Colorado and Wyoming has increased from 70,000 to 214,000 or 328 per cent., the increase of communicants has almost kept pace proportionally; from 530 the number has risen to 2,012—284 per cent. Offerings have increased nearly ten fold. The value of Church property has advanced from $26,300 to $240,000.

—The terrible disaster to the steamer "City of Columbus" has brought sorrow and distress to many homes. One of the most respected of our clergy is among the victims, under peculiarly sad circumstances. The Rev. Charles A. Rand, rector of Trinity Church, Haverhill, Massachusetts, finding himself temporarily incapacitated for the performance of his duties, tendered his resignation a few days ago. His attached people, however, refused to accept it, but insisted on his taking a six months' leave of absence. Accordingly he, with his wife and daughter, and his aged father and mother—the former one of the most celebrated lawyers of New England—embarked on the steamer for Savannah. The whole family has been lost. The terribly long list of the lost includes representatives of the very best Eastern families. The sympathy of the whole Continent is with the bereaved.

—The presidency of Hobart College, Geneva, N. Y., has been formally offered to the Rev. Dr. Eliphalet N. Potter, now President of Union College, and it is thought likely that he will accept. Dr. Potter was recently offered the presidency of Griswold College, Iowa.

—St. Paul's Cathedral, Fond du Lac, was burned on the morning of January 25, the festival of the Conversion of St. Paul. As the cold had been extreme for several days extra efforts were made by the sexton to warm the church, and the fire originated from an overheated furnace. In a few hours the building was totally destroyed, only the stone walls remaining. The silver, and handsome altar cloths, together with the vestments of the clergy, were saved. The loss is about $25,000, and the edifice is insured for $10,000. A telegram from the Bishop of the diocese says: "The cathedral is consumed, but not our hearts. God calls us to new and larger labors, and may He send help." The Bishop, who had been quite ill for several days, celebrated the Holy Communion in the school house adjacent to the cathedral, five of the clergy being present. A new and better building will be erected in a more desirable part of the town.

—Notice has been formally given by the Secretary of the House of Deputies of the General Convention, that the Tables of Lessons in the Prayer Book have been amended by the substitution of "certain other tables" and by inserting three additional Rules for the use of the Lessons. The clergy and others are compelled however to trust to the several Church Almanacs to know what is contained in these "certain other tables."

—The President has appointed Rev. John Vaughn Lewis, formerly rector of St. John's Church, Washington, D. C., and now of New York, to be a post chaplain in the army, in place of Rev. George A. England, who died at Fort Omaha a short time ago.

—Assistant Bishop Potter on Sunday, January 27, confirmed a class of sixty Italians in Grace Church Chapel, New York. The Italian Mission under the Rev. Constantine Stauder numbers 760 members, with a Sunday School of 300. It is a remarkable growth for ten years.

—The Bishop of Indiana held an ordination in St. Paul's Cathedral, Indianapolis, on Sunday, January 13, and admitted to the diaconate Benjamin Piatt Runkle, who was a colonel in the regular army, and had served with distinction throughout the late war. The sermon was delivered by the Rev. Dr. C. S. Bates of the Theological Seminary at Gambier, O., who was formerly a member of Col. Runkle's regiment.

—Sixty-three Sunday Schools in Philadelphia are contributing monthly towards a church in North Dakota. About $900 of the $1000 proposed are already raised. The project grew out of the Sunday School meetings held here at the time of the General Convention, and is designed to be a memorial of them. The amounts given by each school are not published, as it is thought best that all the schools should be "equal before the Lord." The church will be called the "Memorial Church of the Advent."

—The Italian Chapel in Philadelphia, which has been newly fitted up, was dedicated by the Bishop of the Diocese on Thursday evening, December 20, assisted by several of the city clergy. The service was in part Italian and part English. The Bishop preached, and the Rev. Mr. Zara, the missionary-in-charge, interpreted the sermon to his people, and added an address of his own. The chapel holds about 200, and there are rooms below for night-schools and other mission agencies.

—Humane Progress has made advances in the Sunday School of St. John's Church, Cleveland, Ohio. The scholars sent half-bushel baskets of household necessities to one hundred destitute families. This effort involved the surrender of the Christmas gifts to the scholars and was the choice of the children.

—The Board of Managers of the Domestic and Foreign Missionary Society have appointed the Rev. W. W. Kirkby, D. D., special agent of the Domestic Committee. It is fortunate for the Churches which are to be visited in the interests of missions that they are to have as a guest one who has become so universally respected and beloved by all who have so far had the benefit of a visit from him.

Foreign.

—The Rev. A. H. Mackonochie has at length resigned the living of St. Peter's, London Docks, for the reason that the Ecclesiastical Commissioners have refused to pay to his parish the sum of £320, because he had been deprived, by the decision of Lord Penzance, of his former position at St. Alban's. This makes him the victim of the Public Worship Act, and in so far is to be regretted; but whatever may be the opinion of Churchmen as to his ritual position, Mr. Mackonochie has accomplished something, as the champion of the principle that there is a spiritual as distinct from a secular position, for which the whole English Church owes him a debt of gratitude. He has contributed more than any one else to bring about the Ecclesiastical Courts Commission, and compel the recognition of practical comprehensiveness in the realm of permissible opinion in the National Church. He has fought the battle almost single-handed, and at great sacrifices, the greatest of which is his final resignation of all work in the sphere of labor among the East London poor, where his constancy and faithfulness have won general recognition. But the whole Church is the better and stronger for the tenacious adhesion to a great principle for which he felt it to be his duty to contend.—*The Churchman.*

—In accepting Mr. Mackonochie's resignation, the Bishop of London has accorded him a general license for work in his Diocese.

—The gift of the Cornish children to the new Cathedral at Truro, is to be, appropriately, the font. A fund has already been inaugurated, and steps are being taken to make a collection in the Sunday Schools throughout the Diocese.

—A new see has been erected in Australia, under the name of Riverina, of which the Rev. Sidney Linton, rector of St. Philip's, Heigham, England, has been elected Bishop.

—At the recent Advent ordinations in England, held by the two Archbishops and twenty-seven of their suffragans, the large number of 285 candidates were admitted to the Diaconate, while 292 Deacons received the Priesthood, making a total of 577. The English Church is certainly not decadent.

—The Rev. Dr. Nevin, rector of St. Paul's American Church at Rome, is at last forced to take some rest from the long strain of his single-handed work at Rome, and will spend the winter in India. He delayed his departure from Rome in order to receive to the communion of the Church

Mgr. Savarese, a domestic prelate of the Pope, who, on the 8th of December last, renounced the Papal additions to the Catholic faith. During Dr. Nevin's absence his duty at Rome will be taken by the Rev. T. W. Payne, of New York, and the Rev. F. A. Gregory, of Madagascar.

—A CONFERENCE was recently held in Jamaica for the purpose of confederating all the different dioceses of the Anglican Church in the West Indies in one archdiocese, under an archbishop for its head. There were present the Bishops of British Guiana, Trinidad, Barbadoes, Antigua, Jamaica, and Nassau. It is thought that this movement will tend to bind the scattered colonies together, and strengthen the influence of religion among the inhabitants.

—ON JANUARY FIRST, the Festival of the Circumcision, Dr. Alfred Barry was duly consecrated Bishop of Sydney, in Westminster Abbey, by the Archbishop of Canterbury and several of his suffragans. The sermon was preached by Canon Westcott. According to ancient usage, the Dean of Westminster recorded his protest against the exercise of Episcopal functions within the abbey. The new bishop, who is now Metropolitan of Australia and Tasmania, is a man of wondrous energy, and one who will doubtless leave his impress on the human future of the Antipodean Church.

—BISHOP JENNER (retired Bishop of Dunedin) writes to the London *Guardian* that he has received information from Paris that the decree "authorizing" the worship of the Catholic Gallican Church has been signed by the President of the French Republic, and is therefore now in force. He adds: "This is a very important event in the history of the movement. It will have, in all probability, important consequences."

—THERE IS A DISPUTE between the Turkish government and the Christian Churches, which is daily becoming more serious. The Greek Church, through the Patriarch, is bearing the brunt of the Porte's attack, but all Christian communities having any footing in the Empire are directly concerned. Yet the Porte is showering decorations and presents upon the Patriarch and Archbishops, and the general impression is that it will offer a compromise, owing to the increasing strength of the agitation.

—THE LARGEST CONTRIBUTOR to our Foreign Mission work last year, according to the report of the Rev. H. N. Woo, was a heathen. The Chinese gentleman's name was Mr. Chao Ping Li, who gave $5,000 to St. Luke's Hospital at Shanghai.

—THE WELCOME ANNOUNCEMENT is made in the London papers that the Bishop of Peterborough has requested the clergy at all the churches of his Diocese to offer a public thanksgiving for his complete restoration to health.

—THE COUNT DI CAMPELLO'S work, in Rome, is encouraging. His Sunday evening Services are well attended, and the night schools are frequented by at least fifty boys and young men. He has improved much in his preaching, and in general the hard trials through which he has had to push forward have enlarged and strengthened him.

—IT IS PROPOSED to divide the See of Gloucester and Bristol, by constituting Bristol a separate See.

—THE PRAYER BOOK REVISION SOCIETY have decided to take steps to bring the matter of Liturgical revision before Parliament.

THE SUNDAY-SCHOOL LENTEN OFFERING.

AT THE DECEMBER MEETING of the Board of Managers of the Domestic and Foreign Missionary Society, the following resolution was unanimously adopted:

Resolved, That the Secretaries of the Domestic and Foreign Committees be requested to issue a call to the Rectors, Sunday School superintendents, and Sunday School teachers to devote all the offerings of all Sunday Schools, during the season of Lent, to the Domestic and Foreign Missionary work of the Church, and especially that the Diocesan and Missionary Bishops be respectfully requested to do what may seem best to them to secure a united and generous offering from the Sunday Schools of the Church for this important and most needy work.

In obedience to this action of the Board, the Secretaries beg to call attention to this important agency in sustaining our Missionary work; and to express the hope that as in years past, so again the teachers and children of the Sunday Schools will come to our aid with generous and increasing offerings.

This plan of devoting the Lenten Offerings of all the Sunday Schools to the general Missions of the Church, was first suggested and adopted in the year 1878, and a circular sent out inviting the co-operation of the schools. The amount returned to the Missionary treasury that year was $7,090.50. In 1881 the sum realized was something over $10,000. In 1882 it reached $12,000; while in 1883 it fell off to $10,500. It is the earnest desire of the Board of Managers largely to increase this offering, and to call out the hearty co-operation of *every Sunday School* in our church. If this could be done we should have a contribution that would rejoice the hearts of our Treasurers, now filled with anxiety and alarm. We may safely estimate the number of our Sunday School teachers and children at 340,000. If each one of these would give but *one-quarter* of a cent a day or *ten* cents for the whole season of Lent, it would make the handsome sum of $34,000! This sum *could* be realized if the matter received the same attention throughout the whole Church that it has received in some of the dioceses and parishes. While the Diocese of Pennsylvania, under the earnest recommendation of its Bishop, and by the efforts of its Sunday School associations, has been the largest contributor heretofore, there have been some gratifying results in the remote and feebler portions of the Church worthy of notice. The Assistant Bishop of Kentucky has from year to year recommended the adoption of this plan in his Diocese, as well as the Missionary Bishop of Oregon, where these Lenten Offerings—though from a feeble Missionary jurisdiction, come next to those from the Diocese of Pennsylvania, while the largest offering from any one school the first year, $349, came from St. Paul's Sunday School, Virginia City, in the Missionary Jurisdiction of Nevada. We venture then to ask the aid of our Right Reverend Fathers, in every diocese and Missionary jurisdiction in securing the adoption of this plan, throughout the whole Church. It is believed that this call for a Lenten Offering, from the Children of the Church, is in entire conformity with the spirit and purpose of the season. It calls for self-denial, in a double sense: in the mode of securing these offerings, and in the way of their appropriation. It asks, that for the six Sundays of Lent, diocesan and parochial purposes, however pressing and popular, may be laid aside, and that self-denying offerings may be made for those objects that are most remote in the whole field of the Church's labors, and farthest removed from the possibility of self-glory or gratification. In such offerings there are both teaching and training of the highest value to young and old.

We would draw a lesson here from the description of the *idol* worship of old, that will be read in all the churches, on the first Sunday morning of the Holy Season:

"Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?"

"The CHILDREN gather the wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods."

So do we need to utilize every power and talent we possess, in this great work; so do we need the service and labors of every class and condition of "young men and maidens, old men and *children*," to gather the wood and kindle the fires that are to light the altars of the true GOD, in all lands, and help to bear the Bread of Life to the perishing nations far and near.

That these earnest and self-denying efforts shall not be lacking in this great time of need, is the prayer and hope of your friends and co-laborers,

JOSHUA KIMBER,
GEO. F. FLICHTNER, } *Secretaries.*

***Suitable Mite Chests for the use of classes and individuals adopting this plan, will be furnished without charge upon application to the Secretaries.

The Montana Churchman.

VIRGINIA CITY, MONTANA, FEBRUARY, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

AT THE CONVOCATION of Montana, held in August last, an important action was taken, which deserves the attention of Montana Church people. The Rev. Mr. Webb moved certain Resolutions in regard to a Fund for the support of the Episcopate, which were referred to a Committee. Later the Committee reported, submitting a series of resolutions on the subject as follows:

Resolved, That it is the sense of this Convocation that steps should be taken at once toward the creation of a Fund for the Endowment of the Episcopate for the Missionary District of Montana.

Resolved, That this Convocation respectfully suggest to the Bishop that the collection taken in each Parish and Mission in the District on the occasion of his official visit, within the current Convocational year, be devoted to this Fund.

Resolved, That the Treasurer of the Convocation be constituted the Treasurer of this Fund until other provision be made.

Resolved, That a Special Committee of three be appointed whose duty shall be to carefully consider and report to the next Annual Convocation the necessary provision, canonical or otherwise, for the carrying on of the work thus begun.

These resolutions were adopted and the Special Committee appointed.

The object of this action is to establish an Endowment Fund for the support of the Episcopate, that is, a Fund, the income of which shall pay a part, and in time, the whole of the salary of the Bishop of Montana. As matters are now, that salary is paid by the Board of Missions, and has been paid for now nearly seventeen years. For fourteen years we were joined to Utah and Idaho, receiving, in some respects, the lion's share of the Bishop's care and attention; while for more than three years we have had the undivided care of a Bishop of our own. Under GOD, such measure of prosperity as the Church has attained in this Territory is due to the labor of the two Bishops, who through much hardship and discouragement, have for seventeen years been engaged in laying foundations here. Perhaps not all of us have ever considered how they meanwhile have been paid, if they have been paid at all. It has been done, regularly and cheerfully, by the Board of Missions; and it is impossible to calculate the advantages accruing to us through their regularity and cheerfulness, as it is impossible to justly estimate the greatness of the difficulties we should be laboring under, (if indeed we had any existence to labor at all,) had their continuous and generous help been withheld.

But this condition, pleasant as it is, cannot and should not always continue. The calls upon the Board of Missions for help are growing every year more numerous and more urgent, more than keeping pace with their income. It is essential to successful work that the Bishop's salary be paid fully and promptly, but the doing of that is a burden that the Board of Missions should not always have to bear. We have not felt, as we have not been asked to feel, any responsibility in this kind hitherto. We have been receiving generous gifts from the older portions of the Church during the time we have been struggling for a footing here, and without these gifts, humanly speaking, success would have been impossible. Now that we are established and growing in strength, it becomes a plain duty, and a wise policy to begin to take upon ourselves some of the burdens incident to our position, and to relieve the Board of Missions in some measure. So will we be showing ourselves not altogether unworthy of the help that has been given us; so shall we set free, for use in other and more destitute portions of GOD'S harvest-field, some of the funds which they so much need.

The enterprise thus begun is a wise policy. It will be some encouragement to the hearts at least, if not immediately to the hands of the Board of Missions, now overtasked with cares and anxieties. The proverb says, "GOD helps those who help themselves," and the Board is much inclined to the same line of conduct. Sometime they will say, "We have helped you long enough, now help yourselves." The time of this action is surely approaching, coming all the more rapidly, the greater carelessness we manifest. How great the trials and perplexities into which we shall then be plunged, if we shall have made no provision for such an emergency.

It is a wise policy for ourselves. An important element of strength is self-reliance, that is, a reasonable, well-founded self-reliance. This is essential to our courage and endurance and successful growth. So, without reference to the withdrawal of outside help, it is wise for us to lay foundations upon which we may reasonably base our self-reliance.

Already the commonwealth of Montana is looking forward to Statehood among the States of the Union. In no long time, it is our confident hope and trust, shall we be applicants for admission into that band of Dioceses that are confederated together under the General Convention. The first question that will be asked by the General Convention then will be as to the provision we have made for the permanency of our proposed Diocesan existence; and unless we begin now, we shall have no satisfactory answer to give.

A beginning has been made. At the meeting of the Board of Missions in October, Bishop Brewer caused some amusement, while recounting what may be termed the assets of this District, by saying that we had an Episcopate Fund of $12.00. But that is a beginning, not to be despised. And we commend to the hearts and consciences of Montana Churchmen, the careful consideration of ways and means for the increase of this Fund. This should come by individual gifts as well as by parochial offerings. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little."

WE GIVE, in another column, the Lenten Appeal of the Board of Missions to the Sunday Schools of the Church, and commend it to the attention of all our readers.

Married.

HAIGHT—McLAUCHLAN—In Holy Spirit Church, Missoula, Montana, January 23, 1884, by the Rev. Geo, Stewart, Miss ALICE McLAUCHLAN to Mr. JAMES L. HAIGHT, both of Missoula.

Died.

SEDMAN—At Butte, Montana, Feb. 2, 1884, of membranous croup, CLARE, daughter of Mrs. Mary A. SEDMAN, of Junction, Montana. Burial at Virginia City.

Poetry.

ASH-WEDNESDAY.

When thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret. St. Matthew vi. 17, 18.

"Yes—deep within and deeper yet
The rankling shafts of conscience hide,
Quick let the swelling eye forget
The tears that in the heart abide.
Calm be the voice, the aspect bold,
No shuddering pass o'er lip or brow,
For why should Innocence be told
The pangs that guilty spirits bow?

"The loving eye that watches thine
Close as the air that wraps thee round—
Why in thy sorrow should it pine,
Since never of thy sin it found?
And wherefore should the heathen see
What chains of darkness thee enslave,
And mocking say, Lo, this is he
Who own'd a GOD that could not save?"

Thus oft the mourner's wayward heart
Tempts him to hide his grief and die,
Too feeble for Confession's smart,
Too proud to bear a pitying eye;
How sweet, in that dark hour, to fall
On bosoms waiting to receive
Our sighs, and gently whisper all!
They love us—will not GOD forgive?

Else let us keep our fast within,
Till Heaven and we are quite alone,
Then let the grief, the shame, the sin,
Before the mercy-seat be thrown.
Between the porch and altar weep,
Unworthy of the holiest place,
Yet hoping near the shrine to keep
One lowly cell in sight of grace.

Nor fear lest sympathy should fail—
Hast thou not seen, in night-hours drear,
When racking thoughts the heart assail,
The glimmering stars by turns appear,
And from th' eternal home above
With silent news of mercy steal?
So Angels pause on tasks of love,
To look where sorrowing sinners kneel.

Or if no Angel pass that way,
He who in secret sees, perchance
May bid His own heart-warming ray
Toward thee stream with kindlier glance,
As when upon His drooping head
His Father's light was pour'd from Heaven,
What time unsheltered and unfed,
Far in the wild His steps were driven.

High thoughts were with Him in that hour,
Untold, unspeakable on earth—
And who can stay the soaring power
Of spirits wean'd from worldly mirth,
While far beyond the sound of praise
With upward eye they float serene,
And learn to bear their Saviour's blaze
When Judgment shall undraw the screen?

Keble: The Christian Year.

Selections.

"That it may please Thee to give us True Repentance."

FIRST AMONG THE SIGNS of a true repentance, let there be named, as at once the most obvious and the most unwelcome, its hardness. It must give pain, it must distress and afflict the life. In false religionism there are a secret luxury and pleasure which are wanting in the true. There is no discomfort in the state of gentle, plaintive pensiveness into which some persons fall mistaking it for deep religious conviction. To sit in a half-light, with a book of devotions richly bound, and having red edges and pretty markers, and to think it is lovely to be a true Christian; then to kneel, and pray, perchance to weep; and to go softly for a day or two or three, feeling somewhat as if it were a summer evening, and as if we felt angels' voices about us; and so to go on, in a soft delicious dream, yet with a definite idea behind it that ere long a reaction must come, and we shall be back among the old worldly pleasures again; this is not so much a discipline as an added indulgence. It is like a warm bath with perfumes and ointments; the soul is bathing in its own sensibilities, and inhaling the breath of a sensuous devotion. But true repentence makes itself known, first, by its hardness; it hurts; it pains; it does not please. There is, in every heart, a great deal of rubbish which it costs little or nothing to throw away; just as in a man's house there is no end to the knick-knacks, the old worn out things, the useless litter which he would not miss if they were gone, and for which might be substituted what would make the place more pleasing to his eye. So in the heart and life, there is a good deal that might be reformed, or got rid of, with little or no inconvenience; but after that, we come to other things on which we dare not lay hands, for we know that it is not so with them. What then do they, who amuse themselves by playing at repentance? They lay hold of a few rubbishy things, and decide on making a grand sacrifice of them; and this they do with sounding speech and loud protestations; and having cast these out, they think that something meritorious has been wrought, and are satisfied with themselves, and glory in the language of a feigned humility. This is but as play to work, as a midsummer siesta to a heavy day of toil. Wait till you come to the real treasures, to the sins which you cannot give up; wait till the nerves begin to tingle, and the flesh to shudder; wait till you have gone through the porch, and the antechamber, and have reached the secret, inmost shrine where self has set up her precious idol, before you begin to talk about repentance. Hardness is the test; pain; affliction of soul. "If thy hand offend thee cut it off and cast it from thee .... if thine eye offend thee pluck it out and cast it from thee." Yet some, instead of cutting off the hand, think they are doing wonders in casting away an old glove; and others, instead of plucking out the eye, will bathe it in warm water and deem that enough. True repentance can be known from false in this, first; that it is distasteful, bitter, hard; its course through the life is that of a fiery flame, and at first the life looks, not watered and refreshed, but burnt over. The idols are in the ashes; they are like the image of the Philistines when they arose early in the morning, and "behold Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold: only the stump of Dagon was left to him." Apply this first test to your repentance before you assume that it is true in the sight of the LORD. If it has brought you a pleasing sensation of religious luxury, not unattended by self-congratulation, there is no truth in it: that only is true which goes against the grain, and sets the teeth on edge, and is bitter to the taste.—*The Rev. Dr. Dix.*

—THERE IS A BELL in the cathedral at Cologne, made by the melting together of French cannon. It would be a very difficult task indeed to analyze that bell and determine whence the cannon came. Something like this, however, is the task of those who adopt the extreme theories of the rationalistic critics of the Pentateuch. You must be supposed to show in the minute literary traits of this series of documents the dates of their origin, the dates of their combination, and the dates of subsequent editorial supervisions. I, for one, think that, even if it were to be granted that documents drawn from many polytheistic nations and ages were the original constituents of the Pentateuch, we have not touched the doctrine of the inspiration of the whole mass at all. The mass is strangely purified from all false doctrine. A divine fire has burned all adulterate elements out of it, and fused the constituents in a combination wholly new. These cannon are one set of objects; melted together into a bell and hung in a cathedral tower they are another object altogether. Mere white dust is one thing; compacted into marble, in a vase, it has a ring, and is quite another. These cannon, melted and hung aloft in the form of a bell, are no longer cannon. They are an inspired work. It is our business, indeed, to know all we can as to the composition of this bronze; but our highest business is to ring the bell in the cathedral tower. The moral law, the ethical monotheism of the Pentateuch have proved their resonance as often as they have been put into practice, age after age. The Pentateuch hung in the cathedral tower of the world has uttered GOD'S voice, and it is our business to ask how we can ring the bell in the heights of history, rather than how it originated by the melting together of many fragments.—*Professor Lenormant.*

—WHEN YOU ARE looking at a picture you give it the advantage of a good light. Be at least as courteous to your fellow creatures as you are to a picture.

Church Notes.

NOTES ON THE KALENDAR.

Feb. 2. The Presentation of CHRIST in the Temple, commonly called, The Purification of Saint Mary the Virgin. This Feast is primarily a Feast of our LORD, the name of the Purification having been added by the Roman Pontiffs in the ninth century. It is to commemorate the event recorded in the Gospel, St. Luke ii. 23-39; and is forty days after Christmas. Forty days after the birth of JESUS, His parents took Him up to the temple, to present Him to the LORD. This was in obedience to a precept of the Law, quoted by the Evangelist; who quotes the substance of several injunctions, rather than the precise words of any one of them: "It is written in the Law of the LORD, every male that openeth the womb shall be called holy to the LORD." Reference may be made to Exodus xiii. 2, xxii. 29, and Numbers viii. 17. The reason of that command was that the first born were sanctified unto the LORD from the day on which He delivered the Israelites by smiting every firstborn in the land of Egypt. Therefore was the Infant JESUS presented to the LORD, as holy unto Him. He submitted to every ordinance, not that He might obtain grace for Himself, but for us. So it was for us, in obedience to the law for man, that he was presented in the Temple; that He might afford us an example of perfect obedience, that we might learn the lesson of our duty and might receive strength to present ourselves, both body and spirit, unto GOD. By the prophetic utterances of Simeon and Anna, this event also was a part of the typical manifestation to the world of the Saviour.—— The Collect for the Day teaches us to ask that the example of CHRIST may be fruitful in regard to us, "so that we may be presented unto" GOD "with pure and clean hearts." The portion of Scripture appointed for the Epistle, taken from the prophet Malachi, refers to the coming of the LORD to His Temple, (which prophecy was then fulfilled in the person of JESUS,) and the purifying nature of His work upon our souls. The Gospel relates the event and attending circumstances, which the Feast commemorates.

Feb. 3. The Fourth Sunday after the Epiphany. The Epistle is part of the series of practical suggestions in which St. Paul sums up the doctrinal discussions of the Epistle to the Romans; this section inculcating the Christian observance of civil duties.—— The Gospel continues the series of introductory miracles, this time showing the Divine power of CHRIST over the wild forces of nature, in the stilling of a storm at sea, and over the evil spirits in the cure of the two possessed with devils.

Feb. 10. The Sunday called Septuagesima, or the Third Sunday before Lent. With this Sunday all the movable holydays begin to be reckoned from Easter. Septuagesima is always nine weeks before Easter-Day, whatever be the date of Easter. Septuagesima means "seventieth;" and the Sunday is named as if it were the seventieth day before Easter. It is not so really, only a round number is used for convenience. With the mode of reckoning the character of the season changes. Soon Lent, the time of penitence and sorrow, is coming, and something of its sombre nature is reflected upon the period of preparation which begins with Septuagesima and lasts until Ash-Wednesday. In the old Liturgies, "Alleluia" ceases before Septuagesima and is not used again until Easter. The design of the season is "to call us back from our Christmas feasting and joy in order to prepare ourselves for fasting and humiliation in the approaching time of Lent; from thinking of the *manner* of CHRIST's coming into the world, to reflect upon the *cause* of it, our own sins and miseries."——The Collect suggests that sin justly brings punishment; the Epistle inculcates the truth that self-control, to be gained by self-discipline, is necessary to success in the spiritual life no less than in that which is material; the Gospel teaches that those who would win the wages due for labor in the vineyard must work with diligence, while yet the reward is of GOD's grace.

Feb. 17. The Sunday called Sexagesima, or the Second Sunday before Lent. The Collect teaches us to reflect that we may not put any trust in anything that we, unaided, can do; the Epistle proposes to us the example of the Apostle St. Paul as an illustration of the truth that the path that leadeth to life is straight and narrow, rugged and rough; the Gospel urges to care and circumspection in doing our duties, since scarce one in four is there who, receiving the good seed of the Word of GOD brings forth fruit to perfection.

Feb. 24. The Sunday called Quinquagesima, or the next Sunday before Lent. All bodily exercises without charity profit nothing, charity must therefore accompany the Lenten discipline if that is to be effective for good. So the Collect is an urgent petition for the gift of charity; the Epistle is St. Paul's eloquent description of charity. The Gospel suggests that in the Lenten season about to begin, we are, as it were, accompanying our LORD on His last journey to Jerusalem, which led to the Resurrection, and Man's redemption, but led thither through the Cross and the grave. It also urges faith and incessant prayer; not despairing because we are not immediately heard, but crying so much the more "JESUS, Thou Son of David, have mercy on us." (Feb. 24 is also the Feast of St. Matthias the Apostle.)

Feb. 27. The First Day of Lent, commonly called Ash Wednesday. The Collect for the Day gives the key-note of the season, and is therefore ordered to be used on every day in Lent. We therein ask that our penitence may be so worthy that full pardon may be ours. The portion of Scripture appointed for the Epistle, from the prophet Joel, and also the Gospel enforce the reflection that external signs of sorrow for sin are but little worth without internal contrition.

LAY CO-OPERATION.

BY THE BISHOP OF MICHIGAN.

IN THE DOING of his work the pastor has the right to expect and claim the active co-operation of his people. Religion is the most entirely practical interest that ever engages the concern of men in this life. It is capable of being tried by the most practical tests. If it is worth anything it is worth everything. If it is good on one day or in one crisis, it is the one good of all life. And it is of its very essence that it should show itself in good works. In the Church's work, then, the pastor is simply the leader, the people of GOD must work together with him. In the purity, the gentleness, the consistency of godly lives; in the maintenance of domestic religion around the family altar; in the earnestness and uprightness of honest business; in the Service of the sanctuary; in the work of the Sunday School; in the sweet charities of Christian giving and personal benevolence; in a deedful interest in all the Church's work,—it is vain for a man or woman to call himself a Christian, at all, unless he is trying at least to do his duty in these things. But if it is the duty of all the congregation, how much more of the officers thereof. Wardens and Vestrymen ought always to be earnest, active, godly men. They ought to lead in the Sunday School, the mission, in all the manifold activities of parish life. If they do not, the result is sure to be disastrous. There is absolutely nothing so obstructive as a leader who will not lead. And that parish is sure to languish whose men, and especially whose vestrymen, are not active and deedful in promoting and assisting in all parochial work.—*Convention Address.*

—AN AGNOSTIC is one who asserts that it is impossible for us to know anything with certainty. If he knows that, then he knows something. And if he knows something he is not an agnostic.

—BEFORE YOU SET ABOUT asking GOD's blessing, make sure that you have earned it.

—A SCHOOL BOY REMARKS that when his teacher undertakes to "show him what is what" he only finds out which is switch.

Miscellany.

—COINCIDENCES INEVITABLY form one of the newspaper topics of the London "silly season," and Canon Venables makes public through the *Times* one which he considers as wonderful as any of which he has heard. Forty years ago he was riding with a party of friends from Palestrina to Frascati, when he dropped his eye-glass. They were about giving up a long search when one of them remarked that the glass ought to reveal itself by the reflection of the sunlight, and to illustrate this he threw a coin into the air. A sharp click was heard and there lay the coin on the eyeglass.

—IN THE *Speaker's Commentary*, in the first Epistle to the Corinthians, the following choice words occur by way of improvement upon the good old Saxon: "A psychic man does not receive what is pneumatic or spiritual" (chap. ii. 14). In his next chapter the word "destroy" is represented by "disintegrate in hell." In the fourth chapter at verse 8, we find words—"The apostle fulminates in irony peal upon peal of cathartic sarcasm." And one more passage in chapter xii. 10: "In the charisma of glossolalia the ecstatic became, so to speak, linguific!" How very edifying this sort of fine diction will be to plain men!

—THE FUNNY AND THE FINE are sometimes ludicrously blended by members of the oratorical persuasion. An instance of the sort occurred recently in Paris, during the session of the Congress of the Freethinkers, when one eminent thinker, striking an attitude, passionately exclaimed, "Gentlemen, I am an atheist—*thank* GOD."

"—WHY, OLD BOY, what is the matter with you? You look as though you had lost your best friend." "Do I?" was the reply. "Well, I haven't. On the contrary, I have just gained a friend." "You don't look it." "I know I don't. You see, last night I asked little Miss B—— to marry me, and she said she would always be to me a very dear friend."

—A LADY SAYS her husband will sit on a hard bench all the afternoon to see a base ball match and never move a muscle, but when he goes to church he can't sit in a cushioned pew for fifteen minutes without wriggling all over his seat and changing his position forty times.

—"I CAN MARRY ANY GIRL that I please," he said, with a self-satisfied expression of countenance. "No doubt," she responded, sarcastically. "But what girl do you please?" They don't speak now.

—A NEGRO PREACHER once declined to exhort his hearers against chicken-stealing and such like offences, on the ground that it would throw a chill over the congregation.

—THE NEW YORK *Times* says, "The matter of fact is, the charitable work of the Episcopal Church is greater than is done by all the other Protestant denominations put together. The Episcopal Church has the reputation of being exclusive; but it is equally true that in no other denomination is there an equal expression of personal concern for the welfare of the community. Let the lady be ever so fine, and her position be ever so high, if she belong to the Episcopal Church it will be found that she is associated actively with one or more branches of benevolent work, and usually of the kind where she is brought into personal contact with the poor and needy.

—A PARIS PAPER STATES with the utmost serenity that a noble redskin who had been converted to Christianity was sent to be educated at Eton. Having been soundly birched he lay in wait for the master who had inflicted this distasteful punishment and scalped him, an incident which "created a great sensation about forty years ago." The story reaches its climax in the announcement that this young Indian, who had for a long time been lost sight of, has been identified as Sitting Bull.

—SOME YEARS AGO a young man wrote to an American paper that he wanted to be an editor; and the reply he received is well worth reproducing here. "Canst thou," asked the editor, "draw up Jeviathan with the hook thou lettest down? Canst thou hook up great ideas from the depths of thy intellect, and clean, scale, and fry them at five minutes' notice? Canst thou write editorials to measure? Canst thou write an editorial to fit in a three-quarter column of the paper, which shall be just twenty-two inches, having three inches of fine sentiment, four inches for the beginning, and nine inches of humor in the middle, and an outburst of maxim and precept, six inches long, at the close?"—*Christian Intelligencer.*

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The

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We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. I. Virginia City, Montana, March, 1884. No. 12.

Kalendar.

March, 1884.

2 First Sunday in Lent.†
5 7 and 8 Ember-Days.
9 Second Sunday in Lent.
16 Third Sunday in Lent.
23 Fourth Sunday in Lent.
25 The Annunciation of the Blessed Virgin Mary.
30 Fifth Sunday in Lent.

† EMBER-WEEK.—One of the two prayers, "For those who are to be admitted into Holy Orders," to be used daily.

April, 1884.

6 Sixth Sunday in Lent. (Palm Sunday.)
7 Monday before Easter.
8 Tuesday before Easter.
9 Wednesday before Easter.
10 Thursday before Easter. (Maunday Thursday.)
11 GOOD FRIDAY.
12 Easter Even.
13 EASTER-DAY.
14 Monday in Easter week.
15 Tuesday in Easter week.
20 First Sunday after Easter.
25 St. Mark the Evangelist.
27 Second Sunday after Easter.

The Church in Montana.

THE BEAVER HEAD COUNTY MISSION.

My Dear Brother:

IN my last letter, I "stage-whispered" that I would write more particularly in my next concerning the work in the remainder of Beaver Head County. I am sorry you heard me. I feel hardly well enough for letter writing, nevertheless I will make an effort.

In my last letter I explained the system of Sunday School work I have adopted. For Parish Helps, we have two associations. First is "St. James' Guild," composed of numerous kind-hearted and generous Christian women, not principally members of the Church. And I must say the Guild has been an important factor in the mechanical work of St. James', Dillon. Since its organization, several hundred dollars have been added to the Church treasury, the same having been expended in furnishing the Church. The Japanese Tea Party, Dec. 16, was a financial success, $108.00 being cleared. With this the Guild has carpeted the Chancel, both outer and inner, the aisle, and a portion of the nave. The pattern is very appropriate. At present the Guild is quiescent.

We have again another important band of workers, "The Helping Hand," composed of the young ladies attending the Sunday School; and I must say it is a very formidable society. They organized about the first of November, paid their monthly dues, and on St. Valentine's day they gave an entertainment. The display was elegant. The fancy work of various kinds and patterns, would have done credit to older heads and fingers, so tastefully and elegantly was it wrought. They cleared $30.00; this, remember resulting from their own individual heads and hands and pockets. There are ten or twelve members. They are now arranging to put on the boards, after Easter, "Mother Goose," in which eighty-five or ninety characters appear. Judging from their past labors, Mother Goose will have faithful helpers in presenting herself and her big family to the fathers and mothers of Dillon.

We have just received from the Rev. Mr. Flichtner twenty Mite Chests, and each class in the Sunday School has appropriated a chest. Besides I have placed one each at the Post office, the Bank, and several other places, and I am gratified at the prompt response that is being made. Each chest is getting heavier every day. We propose to return their contents to Mr. Flichtner by Easter for the Missionary Board.

Our Lenten Services so far are tolerably well attended, this being the first Lent observed in Dillon. We trust that as each Church year comes around, our LORD will find a few more willing souls to follow Him through the wilderness and the garden of Gethsemane to the Judgment Hall, to Calvary by the way of suffering, to the Tomb, and on to the joy of the Easter morning.

As to the work in Bannack I will be brief. As at several other places, so here we give the only regular Christian Services, using the Bannack church. The congregation at the morning Services is increasing. At first the responses were only feeble, and we had no music; but now the "singers go before, the minstrels follow after," and the congregation occupy the middle ground. This is a "recondite allusion" to the Processionals and Recessionals we are planning. We have here a Sunday School, numbering about twenty-three pupils. Miss Williamson superintends the good work, displaying much good taste, zeal, and courage. The "Ladies' Guild," here has been a helpful instrument in the work. Directed by the wise counsel and energy of the superintendent of the Sunday School, they were invaluable at the Christmas Celebration, making many excellent and useful articles for the children's Festival. They are now engaged in securing funds to reward the children at Easter with such cards and books as their promptness and attentiveness to their studies may make suitable. I have lately baptized four children belonging to the Bannack Mission and one adult. I visit the Mission on the Second Sunday in each month. My last visit encountered a blizzard; and I believe it is universally conceded that the Bannack stage route is the most deceptive known as to weather. Wind, snow, hail, sleet—anything the catalogue of elementary disturbances contains—can be gotten at short notice. The Sunday evening Service at Bannack is always largely attended; and I must say they are very attentive and fully appreciate my effort in making them a monthly visit.

I will withhold further notice of work in Beaver Head County till my next writing.

A. D. D.

Dillon, March 6, 1884.

SPECIAL SERVICES FOR LENT.

—IN St. James' Church, Dillon, the special Lenten Services will be as follows: On every Wednesday and Friday, there will be a short Service, with Lecture, at 11 30 A. M., and again at 7 P. M. On each Thursday, there will be service with Lecture, at 4 P. M. The first series of evening lectures will be on the growth and progress of the Apostolic Church, and the foundation of Christianity and its persecution. The morning lectures will be on the spiritual growth

of the inner man—taking the 5th, 6th, and 7th chapters of St. Matthew's Gospel for guiding texts. During Holy Week, there will be daily Morning Prayer (except Friday) at 11 30, (on Good Friday at 11, with sermon), daily Evening Prayer at 7 30.

—LENT is to be observed in St. John's, Butte, specially, in the following week-day Services: Mondays, Tuesdays, Thursdays, and Saturdays, 3 P. M.; Wednesdays and Fridays, with Lecture or Address, 7 30 P. M.; Holy Week, Daily Morning Prayer, 11 A.M., Evening Prayer, Wednesday and Friday, 7 30 P. M.

—IN St. Peter's, Helena, the Lenten arrangement is this: Holy Communion every Sunday except the first in the month, at 7 45 A. M., Week-day Services, Mondays, Tuesdays, Thursdays, and Saturdays, 4 30 P. M., Wednesdays and Fridays, Litany, 12 M., Wednesdays with Lecture, 7 30 P. M.; Holy Week, Monday, Tuesday, and Saturday, 4 30 P. M., Thursday, 7 30 P. M., Good Friday, 11 A. M., and 7 30 P. M.

—AT Bozeman, St. James' Church, there are to be during Lent, Celebrations of the Holy Communion on the First, Fourth, and Sixth Sundays; Week-day Services, Tuesdays, Thursdays, and Fridays, at 4 30 P. M., Wednesdays, with Lecture, at 7 30 P. M.; Holy Week, Monday, Tuesday, Wednesday, and Thursday, at 10 A. M., Good Friday, 11 A. M. and 4 P. M., Easter Even, 4 P. M.

—THE Special Lenten Services in St. Paul's, Virginia City, this year are Holy Communion every Sunday, (except the Fourth,) and the Thursday before Easter; Week-day Services: Wednesday and Friday mornings, except Friday, March 21; Wednesday evenings, with Lecture, and Friday afternoons; Holy Week, daily in the morning, Monday, Tuesday, and Thursday in the afternoon, Wednesday and Friday evenings.

NOTES.

—IT is expected that Bishop Brewer will visit St. John's Church, Butte, March 30, the Fifth Sunday in Lent.

—THE *Spirit of Missions* for March, 1884, has acknowledgements of the receipt of special contributions for Church work in Montana to the amount of $575.89.

—ON Feb. 14, the Helping Hand Society of St. James' Sunday School, Dillon, gave a Valentine Festival and "Cake Walk" (whatever that may be), which is said to have been thoroughly enjoyable and well attended. The net proceeds were $53, to be used for Sunday School purposes.

—IT IS proposed to open a kindergarten department in connection with St. Peter's school, if a sufficient patronage can be secured to guarantee expenses. A partial canvass has been made to this end and encouragement enough met with to make it probable that the enterprise can be undertaken. Correspondence is being had with one of the best kindergarten teachers in the country, and only such a one will be engaged. The kindergarten is designed for children too young for the ordinary school, and to lay the right foundation upon which the subsequent instruction can proceed.—*Helena Herald.*

—BISHOP BREWER, of the Episcopal Church, has changed the name of the Parish in which Livingston is situated from "St. Paul's" to "St. Andrew's." The change is made for the reason that a certain wealthy St. Andrew's Church in the east will bestow upon this Mission all its Lenten offerings, as assistance towards building a chapel at Livingston.—*Enterprise.*

—ON Tuesday, Feb. 26, the ladies of St. Andrew's Guild, Livingston, gave an entertainment consisting of an Oyster Supper and *Musicale.* It is spoken of in very high terms by the *Enterprise*, especially the musical portion, which is said to have been the best entertainment of the kind ever given in Livingston. The amount realized was $67, which was placed to the credit of St. Andrew's Building fund.

—A MUSICAL and Literary Society was formed on Tuesday evening Feb. 19, in connection with St. Luke's Episcopal mission. The Rev. Alfred Brown was elected president, Dr. Kelly vice-president, and Lesley Bates secretary and treasurer. Meetings will be held every alternate Tuesday. A cordial invitation is extended to all to join, whether connected with the congregation or not.—*Billings Post.*

—THE Ladies of St. John's Parish, Butte, have been giving a series of entertainments, called sociables, at one of the skating rinks in that city. One was called a Kate Greenaway Party, another a Fancy Dress Party without masks. The feature of them was that they were roller-skating parties, the last one having a band, the performers on skates, to lead in the gyrations incident to that amusement. These sociables have proved very successful; the net proceeds having been something over $200.00.

—WRITING from Missoula, December 3, 1883, the Rev. Mr. Stewart says: "The past three months have in some respects been the most important of the almost six years and a half I have spent here. When I came here the population was very small, but for the past two years it has been growing very rapidly. We are getting some additions, and losing some with the moving tide; but such a state of unrest no one can realize but one who has seen it. We have been at least making some material progress in our work. In the past three months we have laid the foundation and so far completed a brick church, twenty-two by forty-five, that we shall be able to hold our first Service in it on Christmas Day. We shall not be able to complete it for some time, but it will give us a comfortable place of worship. I think next year will mark stirring events in our community. As our town is most favorably situated for business and health, many are coming here for the latter object. For lung troubles I think no place in the country will surpass it."—*Spirit of Missions, March, 1884.*

BILLINGS.

—THE pastor of this Mission affectionately invites the members of this community in general, and of his flock in particular, to assist at the special Services to be held during the present season of Lent. All Christians know the value of special seasons of prayer, meditation, and study of the Word. It is hoped that this series of Services may be helpful in promoting "growth in grace" or the Higher Life in those who attend them. Instruction to this end will be given on each Wednesday evening. Every one really desirous of profiting by the recurrence of the Lenten season is earnestly directed to the words of the Collect for the First Sunday in Lent: "O LORD, who for our sake didst fast forty days and forty nights, give us grace to use such abstinence, that, our flesh being subdued to the SPIRIT, we may ever obey Thy godly motions in righteousness and true holiness."—*The Rev. Alfred Brown, in Billings Post.*

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—THE Rev. W. G. Henderson, D. D., Head Master of Leeds Grammar School, has been appointed Dean of Carlisle.

—THE Bishop of Algoma, Dr. Sullivan, is now in England, full of activity in behalf of his Diocese, and apparently making very successful appeals. He is expected back in a few weeks.

—THE Rt. Rev. John Richard Darley, D. D., Bishop of the united Diocese of Kilmore, Elphin, and Ardagh, Ireland, died at Kilmore on Sunday, Jan. 20, in the eighty-fifth year of his age. He was elected Bishop in 1874.

—THE Bishop of Ely has been peremptorily forbidden by his medical advisers to take any active duty whatever in his Diocese. He has been ill for some time past, and the prohibition from active duty will probably extend over several months.

—WITHIN the last two years the Cathedral Church of Truro has steadily risen

from nave floor to roof plate. The magnificent chancel arch and the great eastern window are almost completed, while the great window of the south-east transept is finished. St. Mary's aisle is practically completed, except the roof. The Bishop recently gave an earnest address to the workmen, among whom there has not been a single death.

—The new St. John's College in Winnipeg is now all but completed and has been occupied by the students in art and theology. It will be formally opened after the completion of some minor external details.

—At the funeral of the late Dr. Darley, Bishop of Kilmore, the Roman Catholic Bishop with the same title stood as a mourner beside the bier. When religious bitterness dies out in Ireland, there will be a good prospect of civil tranquility.

—The Bishop of Carlisle has appointed October 7 and the three following days for the holding of the Church Congress the present year at Carlisle. He says if the promises of the newspapers may be trusted, it will be a grand meeting in defence of the Church.

—By the Resignation of the Bishop of Chester, the Bishop of Lichfield becomes entitled to a seat in the House of Lords, of which he will be chaplain as long as he remains the junior Bishop. This will make him responsible for the daily prayers during the session.

—The new Bishop of Sydney, Dr. Barry, has met with an irreparable loss in the destruction of his large library and innumerable manuscripts, the fruits of his long years of study. The vessel carrying them was sunk by a collision, but a few hours out from port.

—A meeting of the Synod of the united Diocese of Killaloe, Kilfenora, Clonmert, and Kilmacduagh, Ireland, was held at Limerick, Jan. 15, under the presidency of Archbishop Trench, of Dublin. The purpose of the meeting was the election of a Bishop, and the Ven. William Bennett Chester, Archdeacon of Killaloe, was duly elected.

—The venerable Bishop Medley, Bishop of Fredericton, New Brunswick, and Metropolitan of the Church in Canada, has lately completed his eightieth year. He is now in bad health, and confined to his bed, though until recently remarkably hale and hearty. The Bishop-coadjutor, Dr. Kingdon, is at present absent in England, whence he hopes to return in March with three or four additional clergymen.

—The annual summary of British contributions to Foreign Missions, compiled by the Rev. Canon Scott Robinson, shows that their total for the financial year 1882-3 exceeded that for the previous year by nearly £100,000. Members of the Church of England contributed about £600,000. The summary is as follows: Church of England societies, £500,306; joint societies of Churchmen and Nonconformists, £154,813; English and Welsh Nonconformist societies £348,175; Scotch and Irish Presbyterian societies, £176,362; Roman Catholic societies £11,519. Total £1,191,175.

—There is now no doubt that the ancient See of Bristol, which in 1832 was consolidated with that of Gloucester, will be revived. The Government has consented to a division, and at a recent meeting in Bristol, some $70,000 was raised towards an Endowment, in addition to $2,500 a year, promised by the present Bishop from his episcopal income.

—Mr. James Benjamin Ball, of Merrion Square, Dublin, whose will has just been proved, has bequeathed £10,000 to the representative body of the Church of Ireland, £10,000 to the Bishops of Cashel and Meath and Col. Ffolliott as trustees, for any charitable or educational purpose, and £3,000 to three other trustees to be distributed to any Irish charities, schools, or institutions they may think deserving.

—On Sunday morning, Dec. 27, Trinity Church, in the town of Hamilton, Bermuda, the largest and finest edifice of the kind in the islands was destroyed by fire. It was doubtless the work of an incendiary, whether a religious fanatic or one who had a spite against the colony is not yet known. The Bermudians themselves are not able to meet the whole expense of rebuilding.

—The quaint Epiphany custom of presenting gifts of gold, frankincense, and myrrh, on the part of her Majesty, duly took place in the Chapel Royal, St. James. Formerly the sovereigns presented their gifts in person, but that custom has never been revived since the illness of George III., during which it fell into disuse, and the duty is now performed by proxy.

—The Bishop of Chester, Dr. Wm. Jacobson, has made a representation to the Crown that he desires to retire from his See under the provisions of the Bishops' Resignation Act of 1869. He has been Bishop since 1865. The announcement of his proposed resignation was received with surprise and regret throughout the Diocese, though it was known that his health had been suffering for some time, and that latterly his strength had been failing him.

—Mr. Gladstone has recently designated two new Bishops. The Rev. Dr. Stubbs, Canon of St. Paul's, and Professor of Modern History at Oxford, is to be Bishop of Chester. in place of Bishop Jacobson, resigned. The Rev. Dr. Redding, Head Master of Winchester College, has been designated Bishop of the new See of Southwell.

Domestic.

—Sherred Hall, the new building of the General Theological Seminary, has been completed, and was formally dedicated by Assistant Bishop Potter on the Feast of the Conversion of St. Paul. Before proceeding to the new building, the Holy Eucharist was celebrated in the Seminary chapel by Bishop Potter, assisted by Bishops Seymour, of Springfield, Scarborough, of New Jersey, and McLaren, of Illinois. The music was furnished by the Seminary choir of Students. A brief address was made by Bishop Potter, who referred to that citizen of New York, Jacob Sherred, from whom the new building is named. Two generations ago, he set apart $60,000 for the benefit of this Seminary, influenced in some degree by John Pintard, who urged the founding of the institution. At the close of the Eucharistic Service, a procession was formed, which passed over to the new building. On the way selections from the Psalms were recited. A dedicatory prayer was said in Sherred Hall by the Assistant Bishop of New York, and a hymn was sung. Addresses were made by Bishops Seymour, McLaren, and Scarborough.—— Sherred Hall is a three story building, of pressed brick, containing six lecture rooms, light, airy, cheerful, well ventilated and well heated by steam apparatus. The building forms part of a plan for the Seminary, drawn by C. C. Haight, Architect, of New York. The cost has been $45,000.

—At an approaching meeting of the Eastern Convocation of the Diocese of Massachusetts, the opening Service is to be a memorial of the Rev. C. A. Rand, who lost his life in the wreck of the steamer City of Columbus. Mr. Rand had been elected Dean of this Convocation.

—The new Rectory for Calvary Parish, Santa Cruz, Cal., is enclosed and will soon be ready for occupancy. We congratulate Brother Tillotson and the good people of Santa Cruz upon this evidence of progress. The rectory is to be a good, two-story building.—*Pacific Churchman.*

—The buildings of the Santee Indian Mission, situated near Yankton, Dakota, and consisting of the church, the missionary's house, and St. Mary's Boarding School for Girls, were destroyed by fire, Sunday, Feb. 17. There were about fifty inmates, all of whom were saved. The property was well insured.

—We are able to make some authorized statements concerning the proposed celebration of the one hundredth anniversary of Bishop Seabury's consecration in Scotland, which will be interesting to our readers. It is proposed to have a special Service at Aberdeen on November 14, the anniversary of the consecration. But in consideration of the fact that rough seas and severe storms

are likely to be met with in November, the Scottish Bishops have settled on a time for the general celebration, as near the actual anniversary as possible, and yet at a period when the largest number of Bishops and others from America, England, and elsewhere, can attend in Aberdeen and return home in comfort and safety. The arrangement is as follows: October 5, celebrations of the Holy Communion and sermons in every church in Scotland. October 6, rendezvous at Aberdeen. October 7 and 8, celebrations of the Holy Communion, sermons, public meetings, etc., at Aberdeen. So far as we are at present informed we are able to state that invitations have been received and accepted by the Bishops of Connecticut and Albany.—*Churchman.*

—The Diocese of New York, whose Episcopal Fund at interest amounted to $110,000, lately resolved to increase it, both to provide from it the the salary of the Assistant Bishop, and also to make good the reduced rate of interest now procurable on investments. Five gentlemen start off with giving each $10,000 for the object.

—Mr. W. W. Corcoran, who has already given $70,000 toward the erection of the Church of the Ascension, Washington, D. C., as an offset to about the same sum raised by the congregation, now offers $10,000 towards the payment of the debt on the Church ($31,500), provided the members and friends of the parish shall have raised $21,500 by January 1, 1885.

—The Presiding Bishop has fixed March 9, the Second Sunday in Lent, for the Consecration of the Rev. Dr. Watson, Bishop-elect of East Carolina. The venerable Bishop of Mississippi has been asked to act as consecrator. He says, in a private letter to a friend, "I will gladly comply with this request if my health is spared. Such an act, in my native place (Wilmington), would be a fitting close to my long, but too unprofitable life."—*Living Church.*

—The overflow of the Ohio river, which has this year reached an extent hitherto unknown has worked disaster, distress, and suffering to a terrible degree. The ruin has been so general in the cities and towns along the course of the river that the business interests have all been prostrated for the time, and many, who but a few days ago were in good circumstances, now are reduced to absolute poverty. In such circumstances outside assistance becomes an absolute necessity.—*Churchman.*

—The fifty-second annual report of the City Mission Society, of New York acknowledges, including balances, the receipt of $40,783.21 and $40,000 will be required for the work this year. Every department shows an abundance of work with good results. At St. Barnabas' House 1,081 women and children were received and aided for a time, and the amount of good done is limited only by the aid received. At Blackwells Island, where the Rev. W. G. French has labored so many years, a chapel of our own is a pressing need. In the Alms House eighteen dioceses of the English Church are represented, several of our own Church, and nineteen parishes of this city, and others from cities adjacent. The report would be an interesting sermon in any pulpit.

—The tenth anniversary of the Niobrara League was observed at St. Thomas' church, New York, on Sunday evening Feb. 3, the Bishop of Long Island presiding. A brief address was made by the chairman. The league having been formed to co-operate with the Indian mission, Mr. Herbert Welsh followed, giving a detailed account of his visit to the Indian Reservations of the North-west. The concluding address was by the Rev. Arthur Brooks, who dwelt on the work in its religious aspects.

—About fifteen months ago an appeal was made through the Church papers for assistance for a mission to colored people in Charlotte, N. C. Through the aid thus obtained, a good city lot 105x184 has been bought at a cost of $400; and a neat brick chapel, seating 150 persons, has been built at a cost of $1,200. The chapel is now in charge of the Rev. P. P. Alston, a colored deacon, who was educated at St. Augustine's School in Raleigh, and ordained by the Bishop of the diocese in May last. The congregation is now trying to supply the windows and other things necessary to furnish the building neatly and suitably. The numbers attending the Services and Sunday School are increasing and encouraging. The plan is to erect a hospital for colored people adjacent to the church, but after helping to pay for the lot, only $350 are left in the treasurer's hands when nearly $3,000 are required. It is earnestly hoped that some persons will give of their abundance that this sorely needed charity may be soon provided.

—The Bishop of Fond du Lac has published a letter to the clergy, laity, and friends of the diocese concerning the burned Cathedral, from which the following is an extract: "The loss is too recent to be fairly measured. Associations most tender and holy have been roughly broken. With every portion of our lost Cathedral it is probable there was twined a memory precious to some one. Altar and font, the Bishop's *cathedra*, the organ, the lecturn and great Bible, the painted windows and pews were linked in with thoughts of childhood, of parents and friends no longer on earth, of beloved pastors, of bright feasts and solemn fasts, of baptisms, confirmations, holy communions, ordinations, weddings, and burials. In this sacred place some saw for the last time the venerated form of Bishop Kemper, and the bright, genial face of Bishop Armitage. Here De Koven preached his last sermon: 'The victory that overcometh the world is our faith.' Here the present Bishop of the diocese first met the people committed to his charge and began the joyous work of leading them on to holiness and life eternal. Here, only seventeen months ago we participated in that glorious consecration service which seemed a glimpse and breath of the brightness and joy of heaven."

SOME SUGGESTIONS FOR LENT.

BY THE REV. F. T. WEBB.

Again Lent has come with its precious opportunities. Make the most of them; and begin at once. Enter upon the season with a definite plan of what you want to accomplish. Form a plan. Employ systematically, in accordance with your plan, the various means of grace which the Church now puts in your way. Of private prayer and meditation, of public worship and the Holy Communion, of self-examination and Bible reading, arrange to make a more frequent use. For the brief period of forty days, at least, let these command, above other things, your time and attention.

And let me take the occasion to refer briefly to two subjects:

The first is your Church attendance. If those words of the Saviour have anywhere a pointed application, it is in this respect; "They all with one consent began to make excuse." Be honest in this matter. If you do not care for the worship which God ordains, acknowledge it to yourselves. If you do realize the value it may have to your own lives, its influence upon your family and friends, the rightful honor which by your worship you pay to the Heavenly Father, do not insult your conscience by seeking to satisfy it with the transparent excuses offered, as a rule, for the occasional or habitual neglect of this duty.

The second concerns the Church Service. The worship of our Church is common prayer and common praise. Make it such. Consider it a sin when your voice is not heard in confession and prayer, in chant and versicle, in psalter and hymn. The Amens in the ancient Church sounded, it is said, like a clap of thunder. Be interested in the Service. Make it yours. Do not stand or sit listlessly and voiceless, as if you had no part or lot in the matter. And remember, also, that there is a courtesy due to strangers even in the house of God.

Earnestly I urge you all to use faithfully these and all means now put at your hands by the Church to strengthen our individual and parochial life. And you will be blessed in the endeavor.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,... .....$1.00 a year.

The Rev. E. G. PROUT, Editor.

BISHOP BREWER'S APPOINTMENTS.
Received too late for insertion in the usual place.

Butte, 5th Lent.....March 30.
" 6th " .....April 6.
Deer Lodge, EASTER,..... " 13.
Helena, 1st Easter,..... " 20.

THE RT. REV. ROBERT HARPER CLARKSON, D. D., Bishop of Nebraska, died at Omaha, Monday morning, March 10.

ANOTHER LENT is upon us, with its cares, and, it may be, its blessings. Great and rich are the benefits that may come, not to ourselves only but to the Church of GOD as well, through zeal and earnestness in the use of the opportunities of this Holy Season. On the other hand, loss that is serious, though it may be unfelt, may come to us, and, by consequence, to the household of the Faith, through our carelessness and neglect. For the welfare of the whole Body is the welfare of the individual members of which it is composed, and the power wielded by the whole Church, viewed on its human side, great as it unquestionably is, after all is but the combination of the exertions of the several members thereof. Considered in themselves alone, our personal efforts against the mass of evil in the world are so slight as to be ineffective; considered as a part of the strength of the host on earth of the LORD of Hosts, they have their proper place, which cannot be left void without a distinct loss. The strength of the Church of CHRIST, in its greatest effectiveness, is indeed the might of CHRIST, the Head of the Church; yet no inconsiderable part of that effectiveness results from the application of human effort, and is made up of individual exertions. One may indeed say: "My neglect may cause to myself some loss of grace or benefit; that is for my own consideration, and if I choose to incur the loss, I must stand it; and the loss to the Church is so slight, that it will make no difference." The fallacy of this thought becomes evident if we suppose that every one of the units, confessedly weak separately, should simultaneously yield to the suggestion. In view of the cost of Redemption, no one has the right to say that his own spiritual shipwreck, or lesser loss, is merely his own affair, even though he be willing to stand the consequences; no one has the right to detract from the effectiveness of the kingdom of GOD in the world by the withdrawal of his own efforts, which will cause a distinct, though it may be an inappreciable, loss.

One very marked purpose of Lent is the increase of the effectiveness of the army of GOD against the evil by "extraordinary acts and exercises of devotion." And that comes about in part by self-discipline, since the victory over one's worse self is part of the general victory of the Church of CHRIST over His foe. If every one of mankind were now in the possession of complete self-control, and in the exercise of it, there would be no farther victory to win: and all in that kind that each one of us can secure is so much clear gain to the side of the LORD.

Again, the weapons that human strength can wield to advantage in this struggle are Prayer and Eucharists. "The effectual, fervent prayer of a righteous man availeth much;" and that not for himself alone, but for others for whom he intercedes. And there is no means of prayer known to us so effectual as the pleading of the Eucharist. For how is it possible that the Giver of good gifts should not answer proper petitions properly offered to Him, if connected with the infinite Sacrifice of Love which is in our Eucharist shown forth? As the Feast is a source of strength which none can safely neglect in the achievement of his own personal share in the victory, so is the Sacrifice a marked means of that effectual fervent prayer that helps on the triumph of the Church of GOD.

Make we then this season one that shall tell for GOD and good. Make it one of "extra-ordinary" devotion, that is, a period of more than ordinary concentration of our efforts and energies, with the help of GOD, toward the increase of true religion, the revival of the Divine work, in which we are workers. Not that our efforts should at any other time be allowed to cease, or to become scattering; but that in Lent there should be employed a more than usual intensity of effort, and the sense of concert in action should be deepened. The measure of the increase, the revival, depends in some degree upon every one of us. In this time of extraordinary tension, let devotion, which should always be frequent and fervent, have decided additions of frequency and fervency. In private and in public, at the altar in the closet, and at the Altar in the Temple, offer we our prayers, our sacrifices, plead we our LORD'S Death for ourselves and for all for whom He died. Assiduously, as we have ability, let us attend and share in the Week-day Services and Sunday Eucharists; since the gain through the use, as the loss through neglect, is not our own alone, but, we may say, if reverently then truthfully, is the gain or loss of our dear LORD JESUS CHRIST.

WE GIVE this month a much fuller series of "Notes" concerning the Church in Montana than usual. This, however, need cause no one serious alarm. In large part it comes from the prevalence of Lenten schemes of Services at this season of the year. We present, in an abridged form, those that have come into our possession. We wish we could find room for the Pastorals also. But chiefly we are indebted to the courtesy of the *Madisonian*, of this city, for kind permission to consult their files of Territorial papers. We have an item from Missoula, the latest news that has come to us from that important Mission. It is inserted because the MONTANA CHURCHMAN is always glad to publish information about the field; but it is with something of a feeling of humiliation that we have had to get some important home news, more than three months old, by way of New York.

THIS NUMBER completes the first year of publication of the MONTANA CHURCHMAN. It is hoped that the conduct of the paper has been such as to commend it to its friends.

Died.

BEARY.—Entered into rest, at Townsend, Montana, February 24, EDNA FRANCES, daughter of Lorenzo D. and Emma H. BEARY, aged two years and six months.

BRION.—In the Madison Valley, on Monday, March 3, ARSENE BRION.

Poetry.

THIRD SUNDAY IN LENT.

When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. St. Luke xi. 21, 22.

See Lucifer like lightning fall,
Dash'd from his throne of pride;
While answering Thy victorious call,
The Saints his spoils divide;
This world of Thine, by him usurp'd too long,
Now opening all her stores to heal Thy servants' wrong.

So when the first-born of Thy foes
Dead in the darkness lay,
When Thy redeem'd at midnight rose
And cast their bonds away,
The orphan'd realm threw wide her gates and told
Into free Israel's lap her jewels and her gold.

And when their wondrous march was o'er,
And they had won their homes,
Where Abraham fed his flock of yore,
Among their father's tombs;—
A land that drinks the rain of Heaven at will,
Whose waters kiss the feet of many a vine-clad hill;—

Oft as they watch'd, at thoughtful eve,
A gale from bowers of balm
Sweep o'er the billowy corn, and heave
The tresses of the palm,
Just as the lingering Sun has touched with gold,
Far o'er the cedar shade, some tower of giants old;

It was a fearful joy, I ween,
To trace the Heathen's toil,
The limpid wells, the orchards green;—
Left ready for the spoil,
The household stores untouch'd, the roses bright
Wreath'd o'er the cottage walls in garlands of delight.

And now another Canaan yields
To Thine all-conquering ark;—
Fly from the "old poetic" fields,
Ye Paynim shadows dark!
Immortal Greece, dear land of glorious lays,
Lo! here the "unknown GOD" of thy unconscious praise!

The olive wreath, the ivied wand,
"The sword in myrtles drest,"
Each legend of the shadowy strand
Now wakes a vision blest;
As little children lisp, and tell of Heaven
So thoughts beyond their thoughts to those high Bards were given.

And these are ours: Thy partial grace
The tempting treasure lends:
These relics of a guilty race
Are forfeit to Thy friends;
What seemed an idol hymn, now breathes of Thee
Tun'd by Faith's ear to some celestial melody.

There's not a strain to Memory dear,
Nor flower in classic grove,
There's not a sweet note warbled here,
But minds us of Thy Love.
O LORD, our LORD, and spoiler of our foes,
There is no light but Thine: with Thee all beauty glows.

Keble: The Christian Year.

Yea, Thou wilt answer for me, Righteous LORD:
Thine all the merits, mine the great reward:
Thine the sharp thorns, and mine the golden crown,
Mine the life won, and Thine the life laid down.

Selections.

"That it may please Thee to give us True Repentance."

(Continued.)

A SECOND SIGN of a true repentance is thoroughness. It does not begin and end in some one fault, and that the one which costs the least to cure; but it extends to the whole life, and, in intention, is applied to every sickness of the soul. Sin is spoken of, in Holy Scripture, as a body; "the body of sin;" and a body has many members. Through this entire body and among all these members the work must go on; while every attempt that we make involves the discovery of something more, until it seems as if we should never get to the end. It is one thing to repent out and out, and another to repent by compromise. Many persons choose some one thing, at which they will make a stand; they are not aiming at the mastery of the whole being, but they would make truce with a vexatious conscience and still self-reproaches: and so they compromise on one act of renunciation, while secretly minded to go in other respects as before. But there is no truth in a repentance which is not thorough; thorough, I mean, not absolutely, for who ever did this work as well as it might be done? Or who ever knew the full extent of his, or any spiritual disease? But thorough according to one's abilities and self-knowledge; thorough, in this respect, that a man really tries to learn what he ought to do, and intends to do it without partiality and without indulgence; and that wheresoever he perceives, or even suspects a sin, or inclination to sin, he makes haste and prolongs not the time to get the upper hand of it, and spares no pains in weeding out the field of his own evil heart, and trying to set order in the place of confusion.

And, thirdly, we may know a true from a counterfeit repentance, by its effect on the character. For the false thing puffs up, while the true thing humbles. When a man entertains himself by spiritual and religious acts and performances, when what he does is done under the impulse of a pleasing excitement, or to be seen of men, or because of the credit, or reputation, to be gained thereby, or because his natural self-love and self-will take that direction: there will be formed within him an offensive spiritual pride. Some persons have an innate tendency to worldliness and sensual pleasure; and some to literary pursuits; and some to the exercise of the inventive faculty or to that of the powers of observation. There are also those who naturally incline to a somewhat which we call religionism, finding in pious acts and exercises an excitement and an appetizing relish similar to those which others taste in the use of scientific, mechanical, literary, or luxurious objects. The natural feeling which makes unhealthy devotees in Mohammedanism or Brahminism, will make them in Christian lands, and that without the least real relation to the grace of the gospel: so that all is not true religion which is called by that name, but some of it is a terrible and ruinous delusion, more demoralizing and destructive than open profligacy and blatant crime. Let us apply to what presents itself as religion, this third test, and ask whether it be clothed upon with deep and real humility: for he who boasts, and brags, and speaks in loud censorious tones, is no true child of CHRIST. Thus it is also with true repentance. The man who plays at repenting, may find it a very entertaining amusement, and be gratified at his successful rendering of the character assumed; nor will there come, through this clever performance, any conception of his own real detestableness, nor sorrow, nor shame, but rather self-laudation and approval. But find a man who has indeed repented; and he will be a different kind of person. Humble, and of few words, and quite without words of praise, he seems to have gone through some deep experience which has left him quiet and thoughtful: to the voice of eulogy he is indifferent as to that of censure; having felt GOD'S hand, he cares little for the hand of man; he would rather go his own way unnoticed and unwatched than be seen of men and talked about by the world; he has no appetite for human praise because he abhors himself, not in words but really; and knowing right well that there is nothing in him which deserves to be lauded, he hears with pain the language of commendation. How absurdly, how distressingly, does it sound to a true penitent, when he is well spoken of! How thankfully does he take it when men speak ill of him! He says: "It it true, it is just, and did they but know all, they might say worse a hundred-fold, yet do me no injustice."

These are the three signs of a true repentance: First, it is painful and distasteful; secondly, it is thorough and complete; and thirdly it makes a man humble in his own eyes, diffident, and retiring in his manners and habits:—and thus it differs from that counterfeit which brings a sensible pleasure because it takes no real indulgence away, which concerns itself about minor particulars, which fills with spiritual pride and stuffs the mind with selfish thoughts.—*The Rev. Dr. Dix.*

—HOMES are like harps, of which one is full carved, and bright with gilding, but ill tuned, and jarring the air with its discord, while another is old and plain and worn, but from its chords float strains that are a feast of music.—*Advance.*

Church Notes.

NOTES ON THE KALENDAR.

March 2. The First Sunday in Lent. The Sundays in Lent form strictly no part of the forty days of Lent, as that number is complete without them. As Sunday is the weekly memorial of the Resurrection it cannot be entirely divested of its festival character, even in Lent. Yet the Sundays in Lent have their festival character shaded, subdued, by the sombre tone of the season in which they occur. [However, it should perhaps be said that an ingenious way of counting the days of Lent has been suggested, which embraces the Sundays also as fasting days. This is to begin with Ash-Wednesday and end with the Sixth Sunday in Lent. Then the Holy Week, beginning Monday before Easter and ending with Easter Even, is considered as a separate season coming between Lent and Easter. This computation has little beyond its ingenuity to commend it.]——The Collect for the First Sunday in Lent is instructive to us as well as a helpful prayer. In the keeping of Lent, we are but following the example of our Saviour CHRIST, who fasted forty days and forty nights: it is to the end that our fleshly impulses may be so subdued to impulses that come from the SPIRIT, that we may ever obey all godly motions, in righteousness and true holiness. His fasting was not for His own good but for our sake. The Epistle sets forth the self-denials and self-discipline of the early preachers of Christianity, as worthy of imitation, and as illustrative of the vigor in the endurance of hardship which is to characterize all good soldiers of JESUS CHRIST. The Gospel gives the account of that episode in our LORD's life to which allusion is made in the Collect, the forty-days fast in the wilderness, into which He was led by the SPIRIT, that he might endure the temptations of the devil,(as we are called upon to endure,) yet to continue without sin.

March 5, 7 and 8. The Ember Days of the Lenten Season. The Second Sunday in Lent, following the Ember Week in Lent, is one of the "Stated Times of Ordination." During the Ember Weeks, that is, "the weeks preceding the Stated Times of Ordination," one of the two Prayers "for those who are about to be admitted into Holy Orders" is directed to to be used. The other stated times are Trinity Sunday, and the Sundays after the Wednesday following the 14th day of September and the 13th of December.

March 9. The Second Sunday in Lent. As all dangers to which we are liable may be arranged in two classes, those that are bodily, and those that are mental, so may all temptations be classified analogously, as those that have their origin in disorganized bodily passions, and those that come about through mental obliquity. Against both forms of temptation, as of danger, are we helpless alone. So in the Collect for this Sunday we are taught to recognize our dependence, and to ask for help in danger that is physical, and no less in danger that is spiritual, that is, temptation. Evil thoughts, be it observed, have power to assault and hurt the soul even though the temptation is resisted and overcome. The Epistle warns us against the temptations that have their field in the abuse of bodily passions. The Gospel sets forth the power and good will of Him Who can control the author of that which may assault and hurt the soul, in the account of the cure of the daughter of the woman of Canaan. It also suggests the value of importunacy in prayer.

March 16. The Third Sunday in Lent. The Collect is a further prayer for defense against every enemy, bodily and spiritual, by the power of the right hand of the Divine Majesty; the Epistle continues the warning against temptations arising out of uncontrolled human passions; the Gospel gives the principles of the conflict between the LORD and the Enemy.

March 23. The Fourth Sunday in Lent. The Collect is a petition for pardon; the Epistle teaches that acceptance is GOD's promise, not the meed of any perfectness of legal observance that we can attain. (The original application is to those who wished all Christians to be Jews also in ceremonial observance.) The Gospel gives the account of the feeding of the five thousand with five barley loaves and two small fishes, a miracle that introduced and gave occasion for the Eucharistic discourse of CHRIST in the sixth chapter of St. John's Gospel.

March 25. The Annunciation of the Blessed Virgin Mary. A Feast belonging to the cycle of Feasts of our LORD, being the commemoration of His Conception by the HOLY GHOST. It is also a Feast in memory of St. Mary the Virgin. The Collect, while being the utterance of a very profitable petition is instructive; by the message of an angel we have known of the Incarnation of the SON of GOD, the source of so much good to mankind, even His resurrection to glory, but the Resurrection was the outcome of the Incarnation through the Cross and Passion. The Epistle is the prophecy of the event commemorated, the Gospel is the story of that event.

March 30. The Fifth Sunday in Lent, quite generally called Passion Sunday. The Passion of CHRIST is to be considered under two aspects; the first theological, in reference to its position as part of the scheme of Redemption established by Divine wisdom; the second historical, as a part of the human life of the GOD-MAN, JESUS CHRIST. The historical aspect is brought before us in the Holy Week, but the thoughts and emotions of that presentation will be so intense as to nearly exclude any theological considerations. These therefore come in with propriety earlier, and are, briefly, of this kind: The Passion of CHRIST, in the inscrutable counsels of GOD, effected an atonement, was the making of a sacrifice and satisfaction for human sin, an expiation of it. It was the reconciling of the world unto GOD by the Blood of the Cross. The *why* of this we cannot clearly see, nor the *how* of it can we clearly understand; but of the reality and effectiveness of that sacrifice we are not permitted to doubt, nor have we reason to question. And this is the tenor of the Epistle.

> Holy JESUS, grant us grace
> In that Sacrifice to place
> All our trust for life renewed,
> Pardoned sin, and promised good.

—THAT FASTING may be a means of higher spiritual communion ought never to be questioned by any student of Holy Scripture. Of course it is not intended to be other than a means of grace. It is for the subduing of the body, and for the purifying of the spirit, and thus not to be made a display or a penance to balance past excess, but as a seeking of that coming of the HOLY SPIRIT which is necessary to a better discharge of high and holy duties.

The world is very unspiritual. Society is leavened with self-indulgence. Nothing is more needed than a return to a frank and earnest seeking of the guiding presence and power of the HOLY GHOST, in order to meet the wretched notions which prevail of a mere external and æsthetic religion made up of agreeable duties only, and of a worship which is only another form of refined dissipation. The fatal weakness of the present day is lack of self-control. Its chief source of weakness is the want of definite ideas of responsibility. One little act of self-discipline, like the Ash-Wednesday fast, may show a man how feeble he is for anything like a true command of self. Modern life walks hedged about with artificial safeguards. One honest effort will show how far rectitude has depended on these, and not on principle. Men boast of self-control because never truly tempted. Even in so light and passing a thing as one day's abstinence this self-sufficiency may find itself wanting.—*Churchman.*

—IF I hit your conscience, it was that I meant to do. Not to your ears do I speak, but to your hearts. I would use the words that would be most rough and vulgar in all language, if I could get at your hearts better with them than any other, for I reckon that the chief matter with a minister is to touch the conscience.—*C. H. Spurgeon.*

Miscellany.

—It is when a woman tries to whistle that the great glory of her mouth is seen without being very much heard.

—In ——, Massachusetts, not long since, a church anniversary was held. The Sunday School children had a processional, as in the Episcopal Church, and a good old deacon was to lead them. The choir sang the first verse of "Hold the Fort," to which they were to march. The deacon stalked in, followed by the scholars, just as the choir commenced the second verse,

See the mighty host advancing,
Satan leading on!

—Here is a story told in "Echoes from the Welsh Hills," about an old Welsh Methodist minister baptizing an infant, which is so good that we cannot refrain from giving it right here in this place: "He took the babe in his arms very affectionately, and addressed in a paternal fashion a few words of advice to the young parents: 'See that you train up the child the way he should go; that you surround him with the best influences; and that you give him a good example. If you do so who knows but that he may become a Christmas Evans or John Elias! What is the name of the child?' 'Jane, sir,' replied the mother."—*Christian at Work.*

—At a school examination a clergyman was descanting on the necessity of growing up loyal and useful citizens. In order to give emphasis to his remarks, he pointed to a large flag hanging on one side of the school-room, and said: "Boys, what is that flag for?" An urchin who understood the condition of the room better than the speaker's rhetoric, exclaimed: "To hide the dirt, sir."

—An English traveller in Ireland, greedy for information, and always fingering the note-book in his breast pocket, got into the same railway carriage with a certain Roman Catholic archbishop. Ignorant of his rank, and only perceiving that he was a divine, he questioned him pretty closely about the state of the country, whisky-drinking, etc., etc. At last he said, "You are a parish priest yourself, of course?" His Grace drew himself up. "I *was* one, sir," he answered, with icy gravity. "Dear! dear!" was the sympathizing rejoinder; "that accursed drink, I suppose!"

—"What are these cups for?" asked a well-dressed man of a jeweler, pointing to some elegant silver cups on the show-case. "These are race cups, to be given as prizes to the best racer." "If that is so, suppose you and I race for one." And the stranger, with the cup in his hand, started, the jeweler after him. The stranger won the cup.

—Highlanders have the habit, when talking their English, such as it is, of interjecting the personal pronoun "he" when not required, as, "The king he has come," instead of "The king has come." Often, in consequence, a sentence or an expression is rendered sufficiently ludicrous as the sequel will show. A gentleman says he had the pleasure of listening to a clever man, the Rev. Mr. ——(let his locality be a secret), and recently he began his discourse thus: "My friends, you will find the subject of discourse this afternoon in the First Epistle General of the Apostle Peter, fifth chapter and eighth verse, in the words, 'The devil he goeth about like a roaring lion, seeking whom he may devour.' Now, my friends, with your leave, we will divide the subject of our text to-day into four heads. Firstly we shall endeavor to ascertain 'Who the devil he was.' Secondly, we shall enquire into his geographical position, namely, 'Where the devil he was,' and 'Where the devil he was going.' Thirdly—and this of a personal character—'Who the devil he was seeking.' And fourthly and lastly, we shall endeavor to solve a question which has never been solved yet, 'What the devil he was roaring about.'"

—An Alabama editor in puffing a grocery kept by a woman, says: "Her tomatoes are as red as her own cheeks; her indigo is as blue as her own eyes, and her pepper as hot as her own temper.

—"Can I help you, my friend?" said a man, addressing a stranger who sat on the curb-stone, somewhat disconsolate. "I don't —hic—know, but you may—hic—get down here and take my place till I get another drink."

—What relation is a loaf of bread to a steam-engine? Bread is a necessity. A steam-engine is an invention. Necessity is the mother of invention; therefore a loaf of bread is the mother to a steam-engine.

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Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II. Virginia City, Montana, April, 1884. No. 13.

Kalendar.

April, 1884.

6 Sixth Sunday in Lent. (Palm Sunday.)
7 Monday before Easter.
8 Tuesday before Easter.
9 Wednesday before Easter.
10 Thursday before Easter. (Maunday Thursday.)
11 GOOD FRIDAY.
12 Easter Even.
13 EASTER-DAY.
14 Monday in Easter week.
15 Tuesday in Easter week.
20 First Sunday after Easter.
25 St. Mark the Evangelist.
27 Second Sunday after Easter.

May, 1884.

1 St. Philip and St. James, Apostles.
4 Third Sunday after Easter.
11 Fourth Sunday after Easter.
18 Fifth Sunday after Easter. (Rogation Sunday.)
19, 20, 21. Rogation Days.
22 ASCENSION-DAY.
25 Sunday after Ascension-Day.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, Sunday,	April	6.
Deer Lodge, EASTER,	"	13.
Helena, Sunday,	"	20.
Townsend, Sunday,	"	27.
Livingston, Tuesday,	"	29.
Miles City, Sunday,	May	4.
Billings, Sunday,	"	11.
Marysville, Sunday,	"	18.
Fort Benton, Sunday,	"	25.
Fort Assinaboine, Sunday,	June	1.
Fort Benton, Sunday,	"	8.
Chestnut, Thursday,	"	12.
Fort Shaw and Sun River, Sunday	"	15.
Missoula, Sunday,	"	22.
Bitter Root Valley, Sunday,	"	29.
Missoula, Sunday,	July	6.
Philipsburg, Tuesday,	"	8.

THE BISHOP'S RECORD.

IT is a long time since I have written anything for the MONTANA CHURCHMAN. My last letter was dated Miles City, September 17. It is now the second day of April, and I write from Butte, on the western slope of the main range of the Rocky Mountains, more than five hundred miles from Miles City.

In the intervening months I have visited the East. I have told the story of Montana's needs and promises many times over, and everywhere I have found attentive listeners and sympathizing hearts. Old friends whose eyes have lovingly watched my footsteps during my three years work in Montana greeted me with a welcome that was in itself a grateful refreshment. Many new friends were made that gave me a hearty "GOD speed" in my missionary labors. The Church has many true, loving, generous, warm-hearted children in her fold, and their prayers and good deeds will be a constant incentive and example to us in the fulfilment of the responsibilities committed to our trust. I come back to my work encouraged and strengthened, thankful to GOD for His mercies, and grateful to all the many friends, known and unknown, who have been and are helpers in this work.

On my return I was able to be present at the last sad offices of affection over the remains of Bishop Clarkson, of Nebraska. He was a true, hard-working, faithful, successful, workman in the Church of GOD. He was permitted to see the results of his labors as perhaps no other Missionary Bishop has been permitted to do. The Diocese which he built up is his monument—a monument more enduring than stone, for it shall continue when stones shall have crumbled and temples have fallen in decay. The whole Church mourns, the Diocese of Nebraska is desolate, and some hearts are sad with a sadness heavier than words can tell.

Such is the course of human life, one generation goeth and another cometh, one man lays down his work, and another takes it up. Brethren of the clergy and laity, time hastens on. At the most, the end of our earthly labors lies not very far off. GOD has given us a great work to do among these mountains. Discouragement is unmanly, inaction is disaster, unfaithfulness is sin. Let us make this year's work tell for good. Beyond the hill-tops the sun is shining, and after the toil of earthly life there is rest for evermore.

L. R. B.

Butte, April 2, 1884.

NOTES.

—In the February number of the MONTANA CHURCHMAN was a "Note," concerning a new organ for the Mission at Livingston. The Rev. Mr. Storrs, to whom the gift was credited, writes to suggest a correction, which is gladly made. The giver of the organ was Mr. Desmond Fitzgerald of Brookline, Mass., a parishioner of the Rev. Mr. Storrs.

—THE Annual Meeting of St. Paul's Guild, Virginia City, was held on Wednesday evening, April 2. Officers were elected for the ensuing six months term and other important business was transacted. An entertainment for the replenishment of the funds of the Guild, to be given after Easter, is under arrangement.

The Church at Large.

AN INTERESTING DISCOVERY.

A BOOK was known to the early Fathers of the Church called "Teachings of the Apostles." It was quoted by Clement of Alexandria as a portion of Holy Scripture. Eusebius knew of it, and classified it with certain other important but not strictly sacred writings. St. Athanasius does the same, saying that, while it was not strictly canonical, it was one of the books appointed to be read by catechumens. That book was lost, and nothing known of it by moderns beyond the quotations alluded to above and the general character it sustained. Now it is claimed that this book, which belonged to an age which without it is poor in authentic Christian documents—the first half of the second century—has, after so long and so hopeless an oblivion, come to light again, and that it has been given to the world by the accomplished Metropolitan Bishop of Nicomedia. Its genuineness has been in-

quired into with great care by the best experts in that line of Christian antiquities and practically approved. It not only belongs to the oldest documents of the Church, but it is itself the oldest book of Church order that is known. It is a small book, about the length of the Epistle to the Galatians. The first half of it contains nothing that is not cited somewhere in the writings of the Fathers. The second half is measurably new. In its entirety it is probably the very beginning of the whole body of literature in the Oriental Church. It treats of Baptism, the Eucharist, the signs of a true prophet, the choosing of bishops and deacons, the discipline of the heart and life, and the observance of the LORD's Day.

NOTES AND CLIPPINGS.

Foreign.

—THE Bishop of British Columbia (Dr. Hills), after twenty-five years' work, has resigned his Bishopric.

—THE Rev. Mr. Norton, of Durham, England, is to succeed the Bishop of Huron as Rector of Christ Church Cathedral, Montreal.

—THE Irish See of Kilmore, Elphin, and Ardagh, is vacant. The Rev. Canon Peacocke is presented by the Synod of Ardagh for the appointment.

—THE Primate of Ireland has entered on his eighty-fourth year. The event was celebrated by the ringing of the bells in St. Patrick's Cathedral on February 14.

—THE Archbishop of Canterbury has nominated the Rev. Richard Young, Missionary at St Andrew's, Red River, to the new Bishopric which has been formed by the division of the Diocese of Athabasca.

—THE House of Lords, with many of the Commons went in procession to Divine Service at Westminster Abbey, on Ash-Wednesday. The Archbishop officiated in the Communion Office, and the Bishop of Ely preached the Sermon.

—ONE of the first acts of the present session of the Convocation of Canterbury was to order that all future consecrations of Bishops within that Province should be communicated officially to the various Primates, including the Presiding Bishop of the American Church.

—THE consecration of Canon Stubbs, of St. Paul's, as Bishop of Chester is announced to take place in Chester Cathedral, St. Mark's Day, April 25. The Archbishop of York is to be consecrator. Dr. Jacobson, the retiring Bishop, is now in very indifferent health.

—THE Archbishop of Canterbury has decided to take no steps whatever to fill the vacancy caused by the death of Bishop Colenso. Dr. Benson intimates that he leaves the South African Church to find its own way out of the difficulty. This can only be done by time and patience.

—THE REV. HENRY SCOTT HOLLAND, "Senior Student" of Christ Church, Oxford, has been appointed by the Queen to a Canonry of St. Paul's Cathedral, vacant by the elevation of Dr. Stubbs to the See of Chester. The *Churchman* says that Mr. Holland, as a preacher, stands by general consent next to Liddon.

—SOLOMON SHAPIRA, well known in connection with the attempt to sell in England a forged manuscript of the Books of the Pentateuch, has committed suicide by shooting himself in the head with a revolver at a hotel at Rotterdam, Holland. Letters were found proving that he was suffering from mental aberration.

—A CORRESPONDENT of the *Times* states that the Rev. George Ridding, D. D., Headmaster of Winchester School, will be consecrated Bishop of the new Diocese of Southwell, on Thursday, May 1. It is understood that the Archbishop of Canterbury will perform the rite of consecration, assisted by the Bishops of Lincoln and Lichfield.

—A RESOLUTION of the Upper House (of Bishops) of the Convocation of Canterbury says: "That this House in the 100th year from the consecration of the first Bishop of the American Church, recognizes with gratitude the signs of the Divine blessing given to it, in the marvellous growth of its episcopate, and in the rapid and vast spread of the Church since that consecration, and prays that the Churches of America and England may long continue to be joined together in the sacred bonds of Evangelical truth, Apostolical order, and Catholic love."

—THE popularity of the new Bishop of Sydney, Dr. Barry, has been amply proved by the ready response to an appeal made by the Dean of Westminster for a fund to purchase for him a library, which might take the place of the one lost at sea. The Bench of Bishops contributed $1,000, and in a few days nearly $2,000 was sent in individual subscriptions. In his letter to *The Times* announcing the result, the Dean says: "May I be permitted to add that before any mention of Bishop Barry's loss had appeared in print he had received an expression of sympathy from the Queen? Not the least valuable part of his new library at Sydney will consist of carefully selected volumes which he will owe to Her Majesty's thoughtfulness and gracious generosity."—*Living Church.*

—IN a recent speech Canon Farrar said that the Temperance Reform Movement in England "has reduced the revenue from excise liquors from thirty-four millions sterling, to twenty-eight and one-fourth millions; it has induced the War Office to throw every discouragement upon the use of stimulants in the Army; it has led the Navy and Merchant Service to revise all their rules about the use of grog and spirit rations in the iron-clads, and the great national lines of steamers; it had throughout the country created some 4,000,000 of total abstainers; it had completely altered the old tippling and boozing habits of a great part of English society; it had twice over induced the House of Commons to declare, by an increasing majority, that the right of controlling the liquor traffic ought to be in the hands of those most affected by it, viz., the inhabitants of the localities themselves." Surely all temperance reformers may take courage.—*Exchange.*

—SKATING TO CHURCH.—The *Church Guardian*, (Halifax) gives the following account of a clerical experience in the Diocese of Nova Scotia. The aids employed in getting over the ground were not more novel than are some of the circumstances connected with the friendly assistance received: "The Rev. James A. Richey, Rector of Seaforth, took his appointments last Sunday under exceptional circumstances, viz.: Walked two miles and skated five to reach Christ Church, East Chezzetcook, for Morning Service, which was then duly performed. Refreshments here by the kindness of Mr. and Mrs. Andrew Conard, who always most hospitably entertain the clergy. Then a mile's skating and three miles' walk to an appointment in an unfinished church at Head Chezzetcook, arriving a little late, owing to an unavoidable detention on the road to baptize a sick child. A moment's refreshment here, generously offered by Mr. and Mrs. Braden, staunch Presbyterians. Then rapidly conveyed six miles down the Bay by special kindness of Donald McLarren, Esq., a devout Roman Catholic. Short walk home to the Rectory. Evening Service and preaching in Parish Church.

Domestic.

—AT a fair recently held by the ladies of St. David's Guild, East Portland, Oregon, the sum of $276 was realized, over and above all expenses. It was applied to the liquidation of the debt for Church Improvement.

—ST. Luke's Hospital, Chicago, has just received for its building fund from the estate of the late Wm. B. Ogden, $25,000, making in all $108,000 received for the purpose. Dr. Wheeler also has given $25,000. This is something becoming.

—THE Bishop of Wisconsin has received pledges toward the payment of the debt on his cathedral church, to an amount that encourages him to plan for the consecration of the edifice on All Saint's Day, 1884.

The few thousand dollars still lacking, it is hoped, will be made up by the contributions of friends during the year. The cathedral congregation is pledged to raise $2,000 during the year, as it did last year.

—CALVARY CHURCH, Utica, N. Y., a very handsome and substantial edifice, was consecrated by Bishop Huntington, January 18. The Rev. Dr. Goodrich is the rector of the parish.

—THE Society for Promoting Christianity among the Jews has a Sunday School of twenty scholars among the Jews of St. Louis. This seems to us the most likely of all expedients to yield fruit in this very difficult field.—*Episcopal Register.*

—THE Bishop-elect of East Carolina, the Rev. Dr. Watson, will be consecrated in St. James' Church, Wilmington, on Thursday in Easter week, April 17. The consecrator will be the venerable Bishop of Mississippi, assisted by the Bishop of South Carolina and the Assistant of Virginia. The sermon will be preached by the Bishop of North Carolina.

—NEW dormitory and library buildings are to be begun immediately for the General Theological Seminary, New York. They will be of the same style as Sherred Hall, and will extend from that building to Ninth Avenue. The dormitories will contain sixteen suites, each consisting of a sitting-room and two bed-rooms. The library, which is fire-proof, will be 30x65 feet, and will also contain four fire-proof rooms for the preservation of pamphlets and documents of the General and Diocesan Conventions.—*Corr. Living Church.*

—IN the flooded districts there has been much damage done to churches as well as to other property. All Saints, Portsmouth, Ohio, has water seven feet deep in the church, and five feet deep in the chapel. Church and chapel cannot be used for months. Christ Church, Portsmouth, had two and a half feet of water on its floor, which disaster it is feared will paralyze the parish. There was nearly eight feet of water on the floor of St. Luke's Church, Marietta, Ohio, and everything was damaged or destroyed. It will be a long time before things are back as they were. Many others suffered in like manner. The Bishop of Indiana has issued a circular asking for help in repairing the damaged churches in his Diocese.

—SOME large legacies have been devised to various institutions of the Church, by the wills of the Misses Burr, of New York. Among the legatees are the Domestic and Foreign Committees of the Board of Missions, the American Church Missionary Society, St. Luke's Hospital, New York, and numerous others. The grand total is considerably over a million dollars. These wills have been confirmed by some of the New York courts, but have yet to pass the ordeal of a Court of Appeals, so that it may be some time before the Church comes into possession—if, indeed, an adverse decision is not finally rendered.

—THE Rev. Edward Selkirk, has retired from the rectorship of Trinity Church, Albany, N. Y., after holding it successfully for forty years. It was his first, last, and only charge, and he will spend the remainder of his life as rector *emeritus* of the parish.

—THE result of high license in Nebraska —$1,000—has been to reduce the number of drinking saloons in Omaha by one-half. Outside the cities, where the cost of a license is $500, the cross-road grog-shops have been taxed out of existence.

—ARRANGEMENTS are in progress for a General Missionary Conference to be held in Troy, N. Y., beginning on Tuesday evening, May 6, and continuing through Wednesday and Thursday.

—THE will of Mrs. Louisa S. Vought, of Freehold, N. J., has been admitted to probate by the surrogate of Monmouth County. The estate is valued at nearly $120,000. Mrs. Vought left $49,000 to relatives and friends, and the remainder to various benevolent objects. Among the prominent public bequests in the will is $21,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Of this sum $10,000 is to be used for foreign mission work, $10,000 for mission work among the colored people of the South, and $1,000 among the Indians. The sum of $4,000 goes to the American Church-Building Fund Commission. The sum of $4,000 is given to the general fund of the Episcopal Diocese of New Jersey, $5,000 to the same in trust for the relief of infirm and aged clergymen, $5,000 to the Bishop of the Diocese for the education and maintenance of orphan and destitute children, $1,000 to the Nashotah House, an Episcopal College in Wisconsin; $4,000 to St. Peter's Church, of Freehold; $5,000 to Christ's Hospital at Topeka, Kan., for the endowment of a bed in memory of Dr. Philip G. Vought, the deceased husband of the testator.

—A CROSS and a pair of vases of exquisite beauty were placed for the first time upon the altar of Christ Church, St. Louis, on the Second Sunday after the Epiphany. They are of brass, elaborately designed and beautifully wrought. The cross stands forty-two inches high, upon a conical base resting upon lions' feet. Above the the base is a knop seven inches in diameter, and for a space of five inches above and below the knop the upright bar is round and twisted into a series of spiral or screw-like rings. Above this is the cross proper, of Greek order with quarterfoil points. The base and the knop, and the ends of the cross are set with different kinds of stones—agate, crystal, cornelian, and jasper. The base and knop are further ornamented with beadwork, while the whole is elaborately engraved and enamelled in blue, green, and red, in ecclesiastic design. The vases, which are large and about eighteen inches in height, are also jeweled and enamelled, and in style corresponding with the cross. This superb altar set was executed to order by Messrs. Jones and Willis of London, and is a gift to the church from a man in Philadelphia, in memory of his mother.

—THE Ladies' Aid Association of Christ Church, Houston, Tex., (the Rev. J. J. Clemens, rector) have made their twelfth annual report, from which it appears that they had in the treasury at the close of 1882, for all purposes, $378.80. During the past year they "have relieved the necessities of one hundred and ten persons, irrespective of creed, donating in cash and provisions, physician's fees and medicine, $561.70, besides clothing over ninety persons with both new and second-hand clothing and shoes." For repairs on the rectory they have given $250, and have made several valuable household articles, one of which was presented to the rector's wife. Also, to St. Clement's Church, El Paso, were given "two hand-painted silk banners." A bazaar conducted by the association "netted $1,449.45 for the chapel fund." The amount received within the year, from all sources, was $2,-971. The total expenses were $1,601.75.

—AT the recent celebration of the thirtieth anniversary of the consecration of Bishop Kip in San Francisco, the Rev. Mr. Githens spoke of the incumbrance of $19,000 on the Church of the Advent, of which the Bishop has charge, and urged its payment, and said, moreover, that in order that his hearers might not think he was merely advising others what to do, he would be one of thirty to pay the indebtedness.

—SINCE it seemed so desirable that the clergy should have an accurate and official copy of the New Tables of Lessons, now obligatory in the Church, although the General Convention gave no instruction for its distribution, the Rev. C. L. Hutchins, Secretary of the House of Deputies, has issued and mailed to all the clergy a Supplementary Appendix to the Journal, containing these Tables.

—ST. MARY'S Parish, Burlington, New Jersey, reached its one hundred and eighty-first anniversary on Tuesday, March 25.

—A PUBLIC meeting in behalf of the Alaska Indians was held in Association Hall, Philadelphia, on Monday evening, March 3. Dr. Sheldon Jackson, well known for his book on Alaska, made an ad-

dress of great interest on that country and on the fearful moral degradation of the Indians, and showed that, while Russia provided churches and schools for the natives, when the territory was hers, our Government has done little or nothing for education in Alaska. The Russian Church has about 9,000 members in that country, cared for by native priests.

—On Saturday, Feb. 23, the funeral Services of De Long and his six comrades of the Jeannette were held in Holy Trinity Church, New York. The bodies were met at the door of the church by Assistant-Bishop Potter, and the Rev. Drs. Watkins and Flagg; while the band outside played the funeral dirge. After the opening sentences, the Anthem was sung by a choir of nearly fifty students from the General Seminary. There followed the reading of the Lessons and the singing of the hymn, "My God, my Father, while I stray," succeeded by an address by Bishop Potter. At the end of the address, suitable collects were said, and while the bodies were borne from the church, the hymn, "Not for the dead in Christ we weep," was sung by the choir. The remains were taken to Woodlawn, where the last religious Services were held over the grave.—*Corr. Living Church, (condensed).*

—The Poughkeepsie *Advertiser*, of Thursday, Nov. 17, 1786, gave the following account of what is believed to be the first ordination to the Episcopal Ministry ever solemnized in New York: "On Thursday, the 3d inst., Mr. John Lowe, a gentleman from Virginia, received Holy Orders from the hands of the Right Reverend Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, in St. George's Church at Hempstead on Long Island. As this was the first instance of an *ordinancy* of the Church which has ever taken place in this State, the solemnity of the occasion was almost beyond description—the excellent sermon delivered by the Bishop, the prayers and tears of himself, his Presbyters and the numerous assembly, for the success of this gentleman in his ministry, will be long had in remembrance by every spectator."

—The Rev. W. B. Buckingham, Rector of St. James' Parish, New London, has a Prayer Book used by Bishop Seabury as early as 1782, with the prayers for the President in the original manuscript, pasted over the prayer for the King. Archdeacon Hallam, a former rector, used to show an old parish record in which the entries of baptisms and the purchases and prices of cord wood were most innocently and incomprehensibly mingled. On the inside of the front cover was pasted the original list of subscribers, (and amounts) desiring the establishment of worship after the manner of the Church of England in those days.

—A convention of the Church of England in Maryland was held at Charlestown, Kent County, Nov. 9, 1780. There were three clergymen present, the Rev. Drs. Smith and Keene, and the Rev. Mr. Wilmer. On motion of the latter the following resolution was adopted: "Resolved, that the Church, formerly known in this province as the Church of England, be now called the Protestant Episcopal Church."

THE LATE BISHOP CLARKSON.

FROM THE "LIVING CHURCH."

In Bishop Clarkson we have a grand example of a well balanced mind and character, wherein was the wisdom of the serpent and the harmlessness of the dove. He was intensely practical, alive to the importance of little things, and equal to the emergencies of great. Nothing was too small or too important to be beyond the range of his sympathies. His cheerfulness was equal to his courage, and his ability to work was equal to his capacity for hope. Brave, patient, modest, fervent, he won all hearts, and seemed to accomplish all he undertook. Measured by results, he has lived a long life, he had finished a full course. St. James, Chicago, is the monument of his wise pastoral work in early manhood, and the new diocese of Nebraska, with its episcopal endowment, its schools and charitable organizations, and its magnificent Cathedral, is the crown of his later labors. His memory will be gratefully cherished by thousands who have been blessed by his pastoral care, by greater numbers who have rejoiced in his successful episcopate, and by all who have watched his career of unsparing toil and unselfish devotion for the cause of Christ and the Church.

"For all Thy Saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blessed."

Robert Harper Clarkson was born in Gettysburg, Pa, on November 16, 1826. He graduated at Pennsylvania College in that town in 1844, and four years later at St. James' College, Hagerstown, Md., where in the college chapel he was admitted to the Diaconate by Bishop Whittingham on June 18 of the same year. In 1849 he took charge of St. James' Church in Chicago, and was advanced to the Priesthood in the chapel of Jubilee College, Ill., by Bishop Philander Chase on January 5, 1851. He was rector of St. James's when elevated to the Episcopate, and was there consecrated on November 15, 1865, as the Missionary Bishop of Nebraska and Dakota. The degree of Doctor of Divinity was conferred upon him by Racine College in 1859, and that of LL. D. by the Universary of Nebraska in 1872. In 1870 he became the Bishop of Nebraska, retaining his jurisdiction in Dakota as Missionary Bishop, which however he resigned at the last General Convention.—*The Churchman.*

A MARCH SERMON IN A SONG.

You think the Spring will never come,
That Winter rules the year;
That all the singing birds are dumb,
And all the world is drear.

You think that flowers will not bloom,
Nor trees bud forth again;
You cannot see the far-off June,
The roses born of rain.

You have no faith in Summer's glow,
Because the snowflakes fall,
Forgetting that sun follows snow,
And love takes care of all.

O doubting heart, be still and wait,
Patience is not in vain;
Hope, love, and trust will conquer fate,
And peace come out of pain.

Dear heart, be hopeful, calm, content,
Bright days will dawn ere long,
And you will know that love has sent
This sermon in a song.—*Carrie B. Le Bow.*

—On a recent Sunday quite an affecting little scene occurred in St. John's Church, Washington. Old Blind Jou, for many years past a regular communicant of this Church, has had his accustomed seat near the Chancel removed since the alterations to one in the gallery. The change has been somewhat confusing to the poor old man, inasmuch as he is no longer able to find his way unaided to the communion table. He has, therefore, to be taken in charge by some member of the congregation who chances to be near at the time. One Sunday it so happened that no one remembered Jou, who stood all through the service waiting for some friendly hand to lead him where he had so often knelt. The last communicants had risen from their knees, the organ sounded for the Gloria, and then began the chanting of the recessional hymn. Suddenly, out in the silence came the quivering voice of the blind man, as with raised imploring hands he exclaimed: "Is there none to lead me? Will no one take me to the Holy Communion?" Immediately some one stepped forward, trying to quiet his agitation, at the same time guiding his footsteps down the gallery steps, where at the foot he was met by one of the vestrymen, who, upon a sign from the rector, took old Jou to the sacrament, for which, in his blind helplessness, he had impulsively ututtered his touching appeal.

The above story is going the rounds of the press. We wonder if it will have any salutary effect upon that large number of communicants in our churches who seem to think nothing of turning their backs upon the Holy Communion, and leaving the church to go to the post-office after their mail, or to return to their homes. Oh, would that all of God's children were so hungry for the Bread of Life, that like poor Jou they would cry out with earnest imploratations lest they should fail of the Heavenly Feast!—*Pacific Churchman.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, APRIL, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

CHRIST hath risen! Alleluia!

TO OUR READERS.

WITH this number a new volume of the MONTANA CHURCHMAN begins. I hope the Church people of Montana feel some interest in our paper and that they will feel more in the time to come. It ought to help a little in making a bond of union among all the members of our scattered family. I feel the deepest interest in its success. I wish it might be taken in larger numbers and read by more people. To further that end, I ask all the clergy to take a personal interest in its welfare. I wish they would write one or two letters each year about their work. I ask them also to act as agents in collecting subscriptions from old subscribers and in getting as many new ones as they can. Let this be done promptly at the beginning of the year, and the money sent on to the Editor. If we work together heartily in this matter, there will be no doubt of our success.

Wishing you all happiness in your life, and every blessing on your work,

I am faithfully,

Your friend and Bishop,

L. R. BREWER.

EASTER.

WHY is life worth living? Or rather how do we know that it is so? Because JESUS not only died but rose again. The fact of which the Easter-tide is the commemoration, with its train of necessary consequences, is it alone that gives real value to our short and uncertain human life, that makes it worth preserving and improving. Life is worth living honestly and bravely, because CHRIST hath "abolished death and hath brought life and immortality to light through the Gospel. Let us observe that it is not only that possibilities of immortal life are intimated, wherefore we may be encouraged to struggle through the hardships and disappointments of this world, with a vague surmise that sometime, somehow, it may be better with us. Better and brighter is the prospect, for He hath brought to light the immortal life, hath thrown bright light upon it, hath disclosed to us, not a bare possibility, but a blessed certainty of a glorious consummation and completion of the life that now is. And this light upon the future, hitherto so dark, comes through the Resurrection of JESUS from the dead. That is the hinge upon which swings all that gives real value to life. It needs then to be, as it is, well attested. Wonderfully miraculous in its nature, it is not easy to believe. Objection is sometimes made that it is impossible, because contrary to all human experience. But if the Resurrection had not been contrary to human experience, it would have lost most, if not all of its significance. Nothing is left to be desired for thoroughness of attestation to this great event. The very existence of the Christian Church today is a testimony the force of which cannot be refuted or ignored. And to invert the thought with which we began, a strong collateral witness to the Resurrection lies in the universal human consciousness that life is worth living; a consciousness that is not the effect of the Rising of CHRIST, though that gives to it an assurance. Now we know that death, so sure to come so shortly to cut off our earthly labors, does not end all, but is only the gate through which we may pass to a joyful resurrection.

OUR NEW VOLUME.

THE Editor has but little to add to the words of the Bishop, which formally begin the second year of the MONTANA CHURCHMAN. The year past has been one of hard work, as the first year of any such enterprise must be. The Editor is glad to have reason to think that the paper has been in some measure helpful to the Church in Montana, and he will do what in him lies for its improvement. But for the material success of the MONTANA CHURCHMAN, a considerable increase in local subscription lists is almost an absolute necessity.

THE NEW LECTIONARY.

BY THE BISHOP OF ALBANY.

ENTIRELY apart from this, and yet a part of it, is the final adoption of the new Lectionary. It is good to be rid of the uncertainty of two calendars of lessons; and the great carefulness and wise discriminations which mark the selection of these lessons, make the arrangement a valuable contribution to the devotional and doctrinal system of the Christian year. To have restored the Book of the Revelation to its proper place in the public reading of the Holy Scriptures; to alternate the holy Gospels with the Epistles at Morning and Evening Prayer; to make the apocryphal lessons useful "for example of life and instruction in manners," by some continuous reading of the chapters; and to have put together, with really an exquisite suggestiveness, the parallel passages from the Old and New Testaments in the holy day lessons; is to have done good service to one of the most valuable and important uses of the Book of Common Prayer. It is pain and grief to those of us who have been used to say the daily offices of the Church in public, that so few avail themselves, regularly or irregularly, of the great privilege. The world and idleness and society and occupation have such strong hold, that people will rather mould their religious life by these things, and so make life only faintly and feebly religious, than conform their earthly interests to their religion and so consecrate them. But I hope that those who do not *hear*, do *read* the Holy Scriptures after the Church's rule; and I am glad that so wise a scheme and in such good proportion is to guide them in their use. I commend it warmly, not for public use, for that is unnecessary; because in spite of almanacs and prayer book publishers, this is the *only* lectionary now authorized for use; but I commend it to the lay people of the diocese in their reading of the Scriptures at home. Above all, I do commend to them, with earnest entreaty, that they will read the Holy Scriptures quietly and carefully and constantly, just to get familiar with their words, and let the words sink deep into heart and conscience, till they speak with their own strange holy power, out of the silences that fall over our own noisy, crowded lives at night, in sickness, in times of sorrow, in the sudden falling of some event which drives us in upon ourselves to be quiet and alone.—*Convention Address.*

Married.

VOSS--SCHNAUTZ.—At Helena, Montana, March 5, 1884, by the Rev. F. T. Webb, Miss MARY SCHNAUTZ, of Germania, Pa., to Mr. GEORGE VOSS, of Helena.

BARONETTE—SCOTT.—In Bozeman, Montana, March 14, 1884, by the Rev. F. B. Lewis, Miss SCOTT to Mr. JACK BARONETTE.

Poetry.

EASTER DAY.

And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen. St. Luke xxiv. 24.

OH! day of days! shall hearts set free
No "minstrel rapture" find for thee?
Thou art the Sun of other days,
They shine by giving back thy rays:

Enthroned in thy sovereign sphere
Thou shedd'st thy light on all the year;
Sundays by thee more glorious break,
An Easter Day in every week:

And week days, following in their train,
The fulness of thy blessing gain,
Till all, both resting and employ,
Be one LORD'S day of holy joy.

Then wake, my soul, to high desires,
And earlier light thine altar fires:
The World some hours is on her way,
Nor thinks on thee, thou blessed day:

Or, if she think, it is in scorn:
The vernal light of Easter morn
To her dark gaze no brighter seems
Than Reason's or the Law's pale beams.

"Where is your LORD?" she scornful asks;
"Where is His hire? we know His tasks;
"Sons of a King ye boast to be;
"Let us your crowns and treasures see."

We in the words of Truth reply,
(An angel brought them from the sky,)
"Our crown, our treasure is not here,
"'Tis stored above the highest sphere:

"Methinks your wisdom guides amiss,
"To seek on earth a Christian's bliss:
"We watch not now the lifeless stone;
"Our only LORD is risen and gone."

Yet even the lifeless stone is dear
For thoughts of Him who late lay here;
And the base world, now CHRIST hath died,
Ennobled is and glorified.

No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;—
Th' imprisoning stone is roll'd away:

'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
"Come, see the place where JESUS lay:"

'Tis now a fane where Love can find
CHRIST everywhere embalm'd and shrin'd;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet.

Oh! joy to Mary first allow'd,
When rous'd from weeping o'er His shroud,
By His own calm, soul-soothing tone,
Breathing her name, as still His own!

Joy to the faithful Three renew'd,
As their glad errand they pursued!
Happy, who so CHRIST'S words convey,
That He may meet them on their way!

So is it still: to holy tears,
In lonely hours, CHRIST risen appears:
In social hours, who CHRIST would see
Must turn all tasks to Charity.

—*Keble: The Christian Year.*

CAN there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we misse:
There is but one, and that One ever.—*Herbert.*

Selections.

WORLDLINESS.

BY THE BISHOP OF MICHIGAN.

WE should always bear in mind that resources of men and money do not constitute the whole of our need. It is necessary that we should take into account those spiritual forces without which not only will resources of men and money be wanting, but without which, even if we had them in largest measure, they would be vain. And first, in order to get what we need of such resources, we may be perfectly sure that nothing but the life of GOD in the soul can make them available to the Church's use. Worldliness always impoverishes and unmans the Church. No matter how much of this world's riches the Church's children may possess, if they love them supremely they will not part with them. The lust of the flesh, the lust of the eye, the pride of life consume the soul's energies and engross its affections. The obtrusive cares and no less obtrusive pleasures of this world leave no time, no strength, no heart for the noble quest after the things which belong to man's higher life. As I go about the work that has been given to us to do, I am more and more impressed with the fact that the great danger which now besets us is worldliness. Sometimes it assumes the form of engrossment in business; sometimes it exhibits itself in the less lovely form of avarice; sometimes it is seen in a predilection for the pomps and vanities of social life. But in every case it is intensely and entirely selfish. The inevitable result is the impoverishment of the Church's treasury, the crippling of her resources, the paralyzing of her energies. For worldliness in all its forms is simply the withdrawing of the affections from the nobler things, from the unseen and internal things, and the fixing of them on the things of earth. And the result is not only impoverishment in the Church's treasury, but fruitlessness in her labors. "Ill fares the land" sang the poet, "to hastening ills the prey, where wealth accumulates and men decay." In another and deeper sense we shall deplore the decay of men in this favored land of ours, spite of all accumulated and accumulating wealth, unless we can by GOD'S grace arrest the rising tide of worldliness which now threatens so many of the foundations of society. If time permitted and the occasion required, it would be easy to show that this is the source of all the evils that beset us. The secularization of the home, the profanation of the family, the depravation of the tone of professional and social life, infidelity of all kinds, all sin, all degradation, all misery result from that state of the mind and heart which in philosophy is called materialism, which in conduct is called worldliness, but which in its essence is simply the selfish love of the things of sense, of the pursuits or pleasures or possessions of this lower life. Here then is the work which the Church is set to do, to win men away from worldliness to love for and an interest in higher and nobler things, even the things which belong to their eternal dignity, their eternal peace. And when this is done we may be perfectly sure that the LORD'S treasury will be full. Not otherwise.—*Convention Address.*

ADVICE TO A YOUNG MAN.

AND then, remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things you must work. If you look around you, my son, you will see that the men who are the most able to live the rest of their days without work are the men who worked the hardest. Don't be afraid of killing yourself with work, my son. It is beyond your power to do that. Men cannot work so hard as that on the sunny side of thirty. They die sometimes, but it is because they quit work at 6 P. M., and don't get home until 2 A. M. It's the interval that kills, my son. The work gives you an appetite for your meals; it lends solidity to your slumbers; it gives you a perfect appreciation of a holiday.

There are young men that do not work, my son; but the world is not proud of them. It does not know their names even; it simply speaks of them as old so-and-so's boys. Nobody likes them, nobody hates them: the great busy world doesn't even know that they are there. So find out what you want to be and do, my son, and take off your coat and make a dust in the world. The busier you are. the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Hawkeye.*

—A CLERGYMAN was relating, in the presence of Archbishop Whateley, a story of his escape from a burning vessel. He said his escape from the flames was a "great providence." "It was, indeed," replied the Archbishop; "but I can tell you of a greater one. I once sailed and the vessel I was in didn't catch on fire at all; think of that." And so it was. To escape from the flames was a providence. Not to be on fire at all was, also. I have always thought that the Archbishop had the better of his clerical friend.

—MAN without religion is the creature of circumstances, but religion is above all circumstances, and will lift him up above them.

Church Notes.

NOTES ON THE KALENDAR.

April 6. The Sunday next before Easter, often known as "Palm Sunday." This was the day of our LORD's public entry into Jerusalem, just before the Passion, when palm-branches were strewn in His way; and hence comes the name of "Palm Sunday." But the Services of the day, except in the Lessons of the New Tables (1883), have no reference to this event. The Sunday is liturgically treated as the beginning of the Holy Week, the week of commemoration of our LORD's Death and Passion in their actual circumstances. Passion Sunday brought to us the consideration of what the Passion was intended to effect, Palm Sunday and the Holy Week turn our attention to what the Passion was. The Epistles are such as to point the application of the facts which the Gospels record: two being taken from Isaiah, "the Evangelical Prophet," or the Prophet of the Gospel. That for Sunday recalls to us the great exaltation of JESUS, consequent on His great humiliation; that of Monday, from Isaiah, is a prediction of the bringing of salvation by the Divine arm, even through Blood, there being no other Saviour; that of Tuesday, from the same prophet, contains a prophecy of some of the circumstances attending the Passion, and attesting It by their fulfilment. The Epistles for Wednesday and Friday are consecutive readings of a highly sacrificial nature, from the most sacrificial of the Books of the New Testament, the Epistle to the Hebrews, wherein it is taught that the sacrifice of the Death of CHRIST is the completion, the realizing of the typical sacrifices of the Law. The Epistle for Thursday ("Maunday Thursday," the day of the commandment, "Do this in remembrance of Me,") presents facts and considerations about the institution and object of the Holy Eucharist. While that for Saturday (Easter Even) suggests, rather than explicitly states, the connection existing between the Death and Burial of CHRIST, Holy Baptism, and the death unto sin; more plainly expressed by St. Paul in the Epistle to the Romans: "So many of us as were baptized into JESUS CHRIST were baptized into His death. Therefore we are buried with Him by baptism into death; that like as CHRIST was raised from the dead by the glory of the FATHER, even so we also should walk in newness of life." Thus from its suggestions, Easter Even is considered a peculiarly fitting time for the administration of Holy Baptism. The Gospels for the Holy Week, with which should be included the Second Morning Lessons for Sunday, Good Friday, and Easter Even, give the several accounts of the Passion and Death of CHRIST: that of St. Matthew on Sunday, of St. Mark on Monday and Tuesday, of St. Luke on Wednesday and Thursday, of St. John on Good Friday, and the accounts of the Burial, recorded by St Matthew and St. Luke, on Easter Even.

April 13. EASTER-DAY. The greatest of all Feasts, the Day of the Resurrection of JESUS CHRIST from the dead. Every means that is in our power should be freely used on this day to enhance the reverence and beauty and magnificence of the Services, to the end that they may be as little unworthy as possible of the great Triumph we are trying to celebrate. And no Christian should fail, by any means, to be a partaker of the Holy Sacrifice of Praise and Thanksgiving on that Day, the event of which it is that may be said to give efficacy to that Holy Sacrament. A Rubric in the English Prayer Book, proposed to be reproduced in substance in our own, reads thus: "Every Parishioner shall communicate at the least three times in the year, of which Easter to be one." And surely no more fitting time could be supposed, when all should meet around GOD's Board, when the whole numerical strength of the Church should make itself manifest, than at the song of praise for the victory won, by one of us, for us.——The Easter Services are liturgically marked by special Anthems instead of *Venite*, Special Psalms instead of those for the day of the month, and a special Preface to *Tersanctus* in the Communion office. ——The Resurrection of CHRIST, whereby death has been overcome, and the gates of everlasting life have been opened, it is that makes it possible that our good desires may be brought to good effect, in realization; therefore in the Collect for Easter-Day we make that our petition. And the Epistle urges another side of the same thought; that the risen life demands higher and nobler aims and efforts, on account of the hope of fruition, than those with which the hopelessness of the life which is without CHRIST may be content. The Gospel is St. John's account of the finding the Tomb empty on that first Easter morning, by two of the diciples, of whom he was one.

April 14 and 15. Monday and Tuesday in Easter Week. These days continue the joyous notes of Easter Day. The Collect is the same. The Epistles are extracts from the Acts of the Apostles, in which St. Peter gives, first to the Jews, next to the Gentiles, his testimony, that of an eye-witness, to the Resurrection. The Gospels are from St. Luke's account of that great First Day of the week, and record two of the LORD's appearances.

April 20. The First Sunday after Easter, sometimes called Low Sunday, as being low in comparison with Easter Day. The Collect, which used to be a second Collect for Easter, is an appropriate petition. The Epistle tells us that GOD hath given to us eternal life in His SON, a gift which we receive and of which we are assured by the Resurrection. The Gospel relates another appearance of the risen JESUS to the Apostles and the institution of the Christian Ministry. The Proper Preface for Easter-Day at the Holy Communion is also to be used on Low Sunday, and the days that intervene.

April 25. St. Mark the Evangelist. The Collect is a prayer for steadfastness in the Faith of the holy Gospel; the Epistle gives a brief catalogue of the gifts unto men by the gift of the HOLY SPIRIT sent by CHRIST, among which are Evangelists; while both Epistle and Gospel inculcate that steadfastness in true doctrine for which we ask in the Collect.

April 27. The Second Sunday after Easter. CHRIST is our example of holy living, as St. Peter tells us in the Epistle; He is our Shepherd, as Himself declares in the Gospel; wherefore we ask in the Collect for grace to imitate His example, to follow His steps, as sheep follow their shepherd, to the goal of a holy life, the fold whence none can stray.

—ONE of the practical difficulties in many churches is that the arrangements for kneeling are inadequate for those who desire to to take that posture. The devotional attitude of the ordinary American is too ludicrous to be described, and the attitude assumed by many Churchmen is such as they would laugh at if they saw it in others than themselves. Why not kneel properly? Why put the body into a position which is neither kneeling nor sitting, and which simply burlesques its devotional functions? There is nothing that looks better than to see people kneeling as if they were not ashamed of the act. One ought to remember good manners in this act of piety toward GOD as truly as in acts of personal intercourse with his fellows in social life.—*The Churchman.*

—EASTER never grows old. The story of the Resurrection is as sweet now as it was 1800 years ago. The joyous hymn, "JESUS Lives," awakens deeper feelings in our hearts than as when young men and maidens we sang it in the parish choir. It may be that we cannot sing as we used to, but "He is risen" is heart music wafted upon the breezes of eternity. JESUS has come back from the grave to tell us that death hath yielded to His mighty power. He hath the keys of death and Hades. Easter does not become an old story, because it assures us that while we are approaching the grave, we are at the same time coming nearer the resurrection.

"JESUS lives; by this we know
Thou, O Grave, canst not enthral us."

The Church in Montana.

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The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Glendive.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Chas. S. Fackenthall, Fort Benton.
The Rev. Sydney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
Minister, the Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
Minister, the Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
Minister, the Rev. A. D. Drummond.

Choteau County.

Fort Assinnaboine————Mission.
Fort Benton—St. Paul's Mission. Church.
Minister, the Rev. C. S. Fackenthall.
Fort Shaw and Sun River————Mission.
Minister, the Rev. C. S. Fackenthall.

Custer County.

Miles City—St. Paul's Mission. Chapel.
Minister, the Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
Minister, the Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
Minister, the Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
Minister, the Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
Minister, the Rev. Alfred Brown.

Jefferson County.

Jefferson and Boulder———— Mission.
Worked by the Helena clergy.
Townsend———— Mission.
Worked by the Helena clergy.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
Minister, the Rev. F. T. Webb.
Ass't Minister, the Rev. S. D. Hooker.
Marysville———— Mission.
Worked by the Helena clergy.

Madison County.

Madison Valley—Trinity Mission.
Minister, the Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
Minister, the Rev. E. G. Prout.

Meagher County.

Bedford———— Mission.
Worked by the Helena clergy.

Missoula County.

Bitter Root Valley———— Mission.
Minister, the Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
Minister, the Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
Minister, the Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
Minister, the Rev. Alfred Brown.

Miscellany.

—CLASSIFYING MUSIC.—I can give you a simple rule, says George Kyle, by which the most ignorant may know whether any given piece of music should or should not be admired. If you know at once what it is all about; if it seems to be saying 1, 2, 3, hop, hop, hop, or 1-2-3, bang, bang, bang, you may conclude at once that you are listening to something of a very low order, which it is your duty to despise. But when you hear something that sounds as if an assorted lot of notes had been put into a barrel, and were being persistently stirred up, like a kind of harmonious gruel, you may know it is a fugue, and may safely assume an expression of profound interest. If the notes appear to have been dropped by accident, and are being fished up at irregular intervals in a sort of placid or drowned condition, it is likely to be a nocturne, and nocturnes, you know, are too utterly lovely for anything. If the notes seem to come in car loads, each load of a different kind from the last and if the train seems to be an unreasonably long time passing any given point, it will turn out most likely to be a symphony, and symphonies are just the grandest things that ever were. If the notes appear to be dumped out in masses, and shoveled vigorously into heaps, and then blown wildly into the air by explosions of dynamite, that's a rhapsody, and rhapsodies are among the latest things in music.

—THREE Western country people—an old man and two daughters—happening to be in the city, entered a store in idle curiosity. The first object to attract their attention was the elevator silently moving up and down with its cargoes of passengers. "What's that, pau? that thing going up and down, with sofys in it?" asked one of the daughters. The old man gave the elevator a long, calm, deliberate stare, and exclaimed with awe-struck voice: "It's a telephone! The first I ever see!"

—IN a recent book of his, Mr. John Morley insisted on printing "GOD" as "god" throughout. A London reviewer sharply criticized the work, and in his review was equally careful in the frequent mention of Mr. Morley as "mr. john morley."

—A WRITER in a juvenile magazine lately gathered a number of dictionary words as defined by certain small people, of which the following are probably genuine: "Dust—Mud, with the juice squeezed out. Fan—a thing to brush warm off with. Ice—Water that stayed out in the cold and went to sleep. Monkey—A very small boy with a tail. Pig—A hog's little boy. Salt—What makes your potatoes taste bad when you don't put any on. Wakefulness—Eyes all the time coming unbuttoned."

The Montana Churchman.

A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II. Virginia City, Montana, May, 1884. No. 14.

Kalendar.

May, 1884.

18 Fifth Sunday after Easter. (Rogation Sunday.)
19, 20, 21. Rogation Days.
22 ASCENSION-DAY.
25 Sunday after Ascension-Day.

June, 1884.

1 WHITSUN-DAY.
2 Monday in Whitsun Week.
3 Tuesday in Whitsun Week.
4, 6, 7. Ember Days.
8 TRINITY-SUNDAY.
11 St. Barnabas the Apostle.
15 First Sunday after Trinity.
22 Second Sunday after Trinity.
24 St. John the Baptist's Day.
29 St. Peter the Apostle. (Third Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Miles City, Sunday,.....	May	4.
Billings, Sunday,.....	"	11.
Marysville, Sunday,.....	"	18.
Fort Benton, Sunday,.....	"	25.
Fort Assinaboine, WHITSUN.,	June	1.
Fort Benton, TRINITY, ...	"	8.
Chestnut, Thursday,.....	"	12.
Fort Shaw and Sun River, Sunday.....	"	15.
Missoula, Sunday,.....	"	22.
Bitter Root Valley, Sunday,..	"	29.
Missoula, Sunday,.....	July	6.
Philipsburg, Tuesday,.....	"	8.
Melrose, Thursday, ...	"	10.
Glendale, Sunday, ...	"	13.
Argenta, Tuesday, ...	"	15.
Bannack, Wednesday, ...	"	16.
Dillon, Sunday, ...	"	20.
Bozeman, Sunday, ...	"	27.
" Sunday, ...	Aug.	3.
Hamilton, Monday, ...	"	4.
Gallatin, Tuesday, ...	"	5.
Radersburg, Wednesday, ...	"	6.
Wickes, Friday, ...	"	8.
Jefferson and Boulder, Sunday, ...	"	10.
Butte, CONVOCATION, Sunday, ...	"	24.

THE BISHOP'S RECORD.

I REACHED Butte on Saturday afternoon, March 29, *via* the Union Pacific. I visited this Mission in June of last year. In the intervening nine months I found a marked change for the better had taken place. I spent two Sundays there, and the evidences of improvement were most encouraging. The congregations were larger, the worship was heartier, and there were more indications of life and interest among the people. On the second Sunday I confirmed a class of eight. Mr. Blackiston was having daily Service during Lent. And though the attendance was by no means large, yet sufficient interest was manifested to encourage the holding of daily Service. The church had been improved during the year by the addition of a Font, and chairs for the Chancel, and the remodelling of the heating apparatus. The debt of five thousand dollars had been reduced by the payment of eleven hundred, and plans were in preparation by which it was hoped the whole would be soon extinguished. I came away with a better feeling about the work in Butte than I have dared to cherish, since I came to the Territory.

On Wednesday of Holy Week I went to Deer Lodge, and remained till Easter-Monday. For a year this Mission has had Service only one Sunday in each month, given by Mr. Blackiston, of Butte. Therefore they had been able to have no Lenten Services. The people were very glad to have Service on the remaining days of Holy Week, and on Easter-Day. The little church was nicely decorated with plants and flowers at the Easter Service, the congregations filled all the space, the music was good, the worship was hearty. Four persons were confirmed, and the Feast of the LORD was celebrated. The Sunday School, which was larger in numbers than I have seen it before, was remembered with colored eggs, provided by the teachers, and with Easter cards, sent by an earnest churchwoman, the wife of an army officer stationed at Fort Assinaboine. Our Services on that day had nothing in them grand or imposing, as in so many churches of our land. But I think the sense of rest and refreshment was as deep and grateful among the worshippers, as in temples beautified by costly decorations and thronged with thousands of people. I wish we could have a resident clergyman at Deer Lodge. Mr. Blackiston's time is all needed at Butte; and one Sunday a month is not enough for Deer Lodge. There are two difficulties in the way. The first is the matter of raising a sufficient support, and the second is to find a man who will take the work. There are two places which may come as adjuncts of Deer Lodge, if the man *can* be found—Anaconda and Philipsburg. Among the three, one half, perhaps two thirds of the necessary support can be provided. I must supply the rest. It is hoped that before many months the way will be open to accomplish that end. Till then we must go on as at present.

Monday afternoon, I went to Anaconda. Twenty-five miles of the distance was by rail, and the remaining ten miles by stage. A blinding snow storm was in progress, the stage was an open one, and I was not clad in my usual dress for stage riding. But it was not cold, and I did not suffer. The graders are at work on the Railroad, and soon the cars will be running into the place. The Smelter, which has made the town, is not yet finished, but many men are at work upon it. When finished, it will be the largest in Montana, and will give employment to some hundreds of men. From all that I could learn, the town is likely to have a population of a thousand or more. I held no Service there, but visited a few old friends in the evening, and at six o'clock the next morning took the stage again for the railway station. The train was on time, and I reached Garrison between ten and eleven o'clock. Here was a weary waiting of five hours. The trains on the Utah and Northern and the Northern Pacific do not connect very closely, and I have seen more attractive waiting places than Garrison. About four in the afternoon a freight train came along. I got aboard, and at ten o'clock P. M. reached my home once more, after an absence from it of seven and a half months.

Home ought to be a grateful thought to every one. And to one who is an almost constant wanderer, who must make his home wherever his work calls him, it is

especially grateful that there is one spot which is home above all others. It may not be his own house, but his own loved ones dwell within its walls. He may not see it very often, but there is all the deeper appreciation of its sacredness. And so, though a Missionary Bishop generally meets with a hearty and gracious welcome wherever he goes, yet when he comes back to enter the portals he calls his own, there is a sense of rest and refreshment that is sweet beyond expression.

Helena is growing, and the Church is growing with the city. I find that good work has been done while I have been away. The congregation has increased its strength, and the Sunday School its numbers. The young men have been working in a Guild for some months, and have supported a Reading Room and Employment Office, whose influence has told for good. The young girls have also been banded together in a Guild, and by their efforts the Chancel has been adorned, and a beautiful wardrobe been placed in the Vestry room. The ladies of the congregation have been working constantly and faithfully, and have reduced the debt on the Rectory from nearly thirteen hundred dollars to less than four hundred. A Sunday School Library has been given by a lady who came among us a stranger, but who willingly shared our fortunes and relieved our necessities. The Parish School, started last year in the basement of the church, has been well taught and successfully administered. And now a Kindergarten department is to be added to it under another teacher. For this purpose the rest of the basement had to be excavated, fitted up, and furnished, entailing an expense of eight hundred dollars. The congregation cannot be asked for this money at present, for they are doing all they can. But there was a demand for the school, and this was an inexpensive way of securing it. And I can only trust that in some way the necessary means will be provided. It is another step toward larger things and measures which I hope will some day be realized. The Hospital is only talked about as yet. But talk will yet eventuate in action. And last Sunday morning I saw the little Chancel of St. Peter's Church filled to overflowing with candidates for Confirmation. I was astonished. Thirty-seven persons knelt to ask GOD'S Blessing in the laying on of hands, —by far the largest class ever confirmed in Montana. May that Blessing ever follow and be with them while they live!

So the work moves on. The workmen are encouraged, and men and angels rejoice. The Gospel of the SON of GOD does its work, and His blessed Kingdom is enlarged.

L. R. B.

Helena, April 24, 1884.

DILLON CORRESPONDENCE.

No season of the year, no Festival of the Church, is so dear to the Christian's heart as Easter. The great stone of winter has been rolled away from the bosom of the earth, and from their dark graves the spring flowers—"Loveliest thoughts of GOD that grow,"—send up their tender shoots, filling the air with their fragrance. And the Church, bedecked in Her raiment of white and gold, fills the high Heavens and the earth with shouts of joy for the Saviour who has conquered death and hell.

Our little village of Dillon, which not many years ago was the home alone of the wild beast, and the not much tamer redman, was not behind in this general Easter rejoicing. The beautiful little chapel of St. James was tastefully decorated with evergreens and natural flowers, the walls bearing suitable inscriptions telling that "CHRIST the LORD is risen indeed." At an early hour the Church was filled to overflowing. The usual chants and hymns were sung under the direction of Mrs. Dr. Pickman, an eloquent and impressive Sermon was delivered by the pastor, the Rev. A. D. Drummond, fifteen communicants partook of the LORD'S Supper, and eleven infants and one adult were baptized into the Church. The evening was devoted to the children's Easter Festival, prizes and Easter gifts were distributed, every little one carrying off some reminder of the event celebrated.

Too much could not be said of the energy and devotion with which the Rev. Mr. Drummond has carried on the Master's work since his coming to this place. None except those acquainted with mission life, know of the obstacles to be overcome, the discouragements and disappointments to be borne in a field of this character. The peace, harmony, and enthusiasm which prevailed on Easter-Day manifest that the esteem and love of this congregation have been won.

AMASIS.

Dillon, April 14, 1884.

CORRESPONDENCE FROM FORT BENTON.

Editor Montana Churchman:

THOUGH you do not often hear from Fort Benton let this assure you that we, as Church people, are interested in our Diocesan paper and are always ready and prompt to report whatever news of interest there may be in connection with our mission.

This is undoubtedly a hard field and the past winter has been an exceedingly hard one. Severe weather hindering many from attending the Services regularly, the absence of many members from the mission, inactivity of mercantile affairs, all contributed to the discouragement of the few faithful ones.

Since Ash Wednesday, however, the prospects of the mission began to brighten. More interest is taken in the Services and affairs of the Church in Fort Benton than ever before. The Sunday congregations have doubled in size while the week-day Services are well attended.

Easter Sunday was a bright and happy one for the mission. The Services of the day were begun by a celebration of the Holy Communion at 7 30 A. M., Litany at 10 A. M., Morning Prayer, Sermon, and Holy Communion at 11 A. M. An Easter Service for the Children was said at 2 30 P. M., after which the little ones were made happy by the receipt of beautifully colored and decorated Easter eggs and candy. Evening Prayer and Sermon at 7 30 closed the joyful Easter Day. The decorations, though not elaborate, were very pretty. The Altar was vested in white, trimmed with greens and flowers. The lectern was ornamented with a handsome pendant of white satin, beautifully painted. The choir, consisting of Mrs. E. G. Maclay, Miss M. Miller, Messrs. Fisk, Keeler, and Schroder, with Miss Kitty Fonge as organist, rendered the Easter music very acceptably.

It is rumored that the Easter choir will continue to take charge of the music and thereby relieve the Missionary of the arduous task of combining with his clerical duties those of organist and choir.

The Ladies' Guild continues its good work. The members are getting up a "crazy quilt." Yes, the craze has at last reached Fort Benton. They need five blocks, each twelve inches square, to complete the quilt. I mention this, hoping some of the readers of the MONTANA CHURCHMAN will contribute one or more of the blocks needed.

Mrs. Canfield, of Rock Point, Burlington, Vermont, has very kindly given to our mission a surplice, stole, and satin book-markers. Such thoughtful kindness greatly encourages the few faithful ones, who are working amidst so many discouragements, causing them to feel that they are not without the sympathy and prayers of their fellow-workers in CHRIST and His Church.

S.

FORT MISSOULA.

Editor Montana Churchman;

EASTER Day was celebrated at this Post by an appropriate Service at 7 30 P. M. The hall, which is used on such occasions, was well filled with an attentive congregation, a large proportion of which was composed of enlisted men. The Rev. Mr. Stewart preached an excellent sermon from the text, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." The table, which serves for reading desk, was prettily dressed with flowers, consisting of geraniums in pots and bouquets. The plate of buttercups

represented the only wild flowers that have yet appeared. The beautiful Easter hymns were sung with spirit by several of the officers and ladies of the Post, who had practised them carefully for this service. They were: Processional, "JESUS CHRIST is Risen to-day," "The strife is o'er, the battle done," and "He is Risen, He is Risen." The music for the chants and hymns was selected from Tucker's Hymnal.

An offering was taken for Jewish Missions, amounting to $5.45.

This Easter-Day was a full one for the Missionary in charge of this field. He had an early Baptismal Service in the town of Missoula, and another one later in the day at this place; besides his Sunday School and morning and evening Services.

During the past winter the Rev. Mr. Stewart has held regular monthly Services at this post, aud he has had the satisfaction and encouragement of seeing a steady increase in his congregation at each service. Truly, it would seem strange if such zeal as is shown by one who has almost reached his three-score years, should go unrewarded. A drive of eight miles after night, through snow and wind, can be appreciated by those who know what a Montana winter is. Nothing but the genuine Missionary spirit, such as was exhibited by the Apostles of old, will suffice for the performance of the LORD'S Work in this new and uncultivated field. We trust the time is not far distant when the Church will have a full force of laborers in this portion of the vineyard—men with youth, energy, and plenty of the self-sacrificing spirit to give in the service of their LORD and Master.

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Fort Missoula, April 23, 1884.

NOTES.

—THE *Herald* says that St. Peter's Church, Helena, was largely attended at the morning Service on Easter Day. The Rector, the Rev. F. T. Webb, was assisted by the Rev. S. D. Hooker, Assistant Minister, and the Rev. H. E. Clowes, of Glendive. A noteworthy feature was the presence of the membership of the Commandery of Knights Templar in full uniform. Upon the altar was a memorial brass cross, upon each side was a vase of calla lilies. The font was filled with cut flowers, the lamps decorated with smilax, and in front of the desks were many flowering plants consisting of geraniums of various colors, and other beautiful blooms. The choir was constituted of Mrs. F. T. Webb, organist, who skillfully presided at the instrument; Misses Shiland and Osterhaust, sopranos; Mrs. Foote and Mrs. Gates, altos; Messrs. Foote and Chandler, tenors; Messrs. Peters and Parker, bassos. The subject of the sermon was "The Power of His Resurrection." The text. was from Philippians iii, 10—"That I may know Him and the power of His Resurrection." The offerings at the morning Service amounted to $847.46, and those at the Sunday School Service in the evening to $63.11. Total $910.57.

—AT St. John's Church, Butte, the Lent Services have been well attended throughout. Bishop Brewer spent two Sundays in the parish, and on the Sunday before Easter he confirmed a class of eight persons. On Easter Day, the Services were unusually good. No standing room was left unoccupied at the morning Service and many had to go away, because they could not get into the Church. The Knights Templar attended in uniform. The floral decorations were very good. The evening congregation filled every seat. The offerings for the day were $753. The debt that rested on St. John's Church has been reduced to $500, and that amount is loaned by two gentlemen without note or interest: so that now the note and mortgage, given for $5,000, can be taken up and destroyed. A rectory is to be built at once, and all are happy. The Sunday School had a party on Wednesday evening, April 16, at Caplice Hall. The Lenten offering of the Sunday School, for Domestic Missions, was $20.60.

—BISHOP BREWER spent Easter-Day at Deer Lodge, holding Services in St. James' Church. Congregations were large, the singing was excellent, the offerings good. A class of four were confirmed. The Sunday School makes an offering of $9.80 for Domestic Missions. The feeling in Deer Lodge is favorable for the future growth of the parish.

—A CRAZY quilt has been made by the ladies of the Aid Society of St. Peter's Parish, Helena, upon the lining of which all were permitted to write their names who paid ten cents for the privilege. The quilt netted them $400 for the benefit of the Church.

—THE Rev. Alfred Brown has received a large Bible and three sets of Prayer Books and Hymnals for chancel use, the gift of St. Luke's Church Sunday School, Buffalo, N. Y., to St. Luke's Church, Billings. Also a Prayer Book and Hymnal for St. Andrew's Church, Livingston, the gift of Mr. George Boswell and family, Avondale, Cincinnati. The books are all nicely bound, and the gifts will be greatly appreciated.—*Post.*

—ST. PAUL'S GUILD, Virginia City, is prospering. The Report of the Treasurer, for the year ending April 1, 1884, showed receipts from all sources, dues, gifts, Church Basket, entertainment, of the sum of $217.25; expenditures, $159.50. Balance on hand $57.75. In the expenditures was included a debt of about $80, incurred in the remodelling of the church in 1882. The Guild assumes certain current expenses of the Mission, as the salary of the organist, the care of the Church Building, Sunday School Festivals, and the like. Recently, it seemed best that a concerted effort should be made to inrcease the available funds of the Guild; so on Thursday, April 24, an Entertainment was given, consisting of a calico ball with ice cream and coffee and sandwich accompaniments. The success was very gratifying, the net proceeds being $96.50; a result well deserved by the ladies having the affair in charge, to whose hard work and untiring industry and unflagging interest alone is due the credit of the success attained.

—AT Helena, on Easter Day there were presented an Altar Cross and Vases, of brass, given by the Girl's Auxiliary of the parish. They are memorials. Ten children were baptized. The Children's Easter Festival in the evening was pleasant and well attended. The singing was hearty and effective, and Easter tokens were distributed. A Flower Service is to be held on Whitsun Day.

—ST. JAMES' Mission, Dillon, has lately received a beautiful set of Altar Linen, the gift of the Altar Society of the Church of the Transfiguration, New York. This most welcome gift is due to the kind offices of a lady of Sing Sing, N. Y., to whom St. James' Church already owed a deep debt of gratitude.

—THE annual meeting of St. Luke's Guild, Billings, for the election of officers, was held on Tuesday, April 29. This society in the past year has collected more than $600 for the furnishing of the Chapel, for which good work they deserve a great deal of credit. The officers for the ensuing year are: President, Mrs. Alfred Brown; Vice President, Mrs. Geo. Breckenridge; Secretary, Mrs. Fred. Sweetman; Treasurer, Mrs. J. B. Hathaway.

—THE annual parish Meeting of St. Peter's Church, Helena, was held on the Monday in Easter week for the election of Wardens and Vestrymen. The following were elected: Wardens, Sam'l J. Jones, W. D. Smith; Vestrymen, Wm. A. Chessman, Wm. Steele, J. J. Leiser, S. C. Ashby, C. P. Higgins, E. H. Price.

—A NEW ENGLAND Supper was given by St. Luke's Guild, of Billings, on Friday evening, April 25. It passed off successfully, about $45 being realized.

—WORK and play are the universal ordinance of GOD for the living races, in which they symbolize the fortune and interpret the errand of man. No creature lives that must not work and may not play.—*H. Bushnell.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The Presiding Bishop has received a letter from the Bishop of Carlisle, inviting all the Bishops of the American Church, who may be going to Scotland for the centenary of Bishop Seabury's consecration, to be present at the Church Congress which will meet in Carlisle on September 30.

—Bishop Williams, of Connecticut, has been appointed to prepare an address to the Scottish Church in view of the centennial of the Consecration of Bishop Seabury. The appointment was so thoroughly appropriate that probably no other man was thought of. No other bishop could in any case more fitly represent the American Church, and the Bishop of Connecticut will most becomingly do so as the successor to Bishop Seabury. Bishop Williams will present the address in person, thus leaving nothing undone to make the occasion in every way representative and memorable.

—Bishop Young, of Florida, has recently visited Cuba, confirming one hundred and sixteen persons at Matanzas and Havana. The Bishop reports these Confirmations as due mainly to the labor of the Rev. Mr. Baez, who has been ordained for this work.

—At the meeting of the Mexican Commission of the House of Bishops, held in New York, April 24, the Bishop of the Valley of Mexico, the Rt. Rev. Henry C. Riley, D. D., presented his resignation, which was accepted. This cuts the knot that hampered Church action with regard to the work in Mexico. There are interests in that country, and important work, which should not be abandoned, and it is to be hoped that the appeal of the Bishops of the Commission will meet an early and generous response.—*Churchman.*

—A special meeting of the Indian Hope Association, of Philadelphia, was held on Thursday, March 28, Mrs. William Welsh president. About forty-five ladies were in attendance. The Missionary Bishop of Southern Dakota was present, and gave an account of the recent fire which destroyed the buildings at the Santee Agency. They will be erected at once. About $3,300 will be needed above the insurance, which is $9,000. The association voted to raise one-third of this amount, as a special fund over and above the regular monthly contributions. A small sum was subscribed at the meeting, and two pledges were made of $100 each. It was stated that the funds sent to the Rev. Luke Walker of the Lower Brule Mission had been sufficient, with what he already had, to pay off the debt on his Church. It is hoped that the new buildings at the Santee Agency will be completed by September, and it is the Bishop's desire that the scholarships in St. Mary's School be continued and appropriated to this object.

—A memorial statue of Bishop Pinkney is to be erected in Oak Hill Cemetery, West Washington, by Mr. W. W. Corcoran. It is to be of marble, thirteen feet high including the pedestal. The Bishop is to be represented in his robes, in the act of speaking, standing by a lecturn. Gothic in style, emblematic in character, the pedestal will contain crozier, mitre, scroll, motto, name, title, and the usual dates, together with an elaborate inscription. Also an inscription to the memory of his wife will occupy a space on the rear of the pedestal. The statue is to be wrought by Mr. Alexander Doyle, of the firm of Moffat and Co., New York.

—Tuesday morning, April 22, the House of Bishops assembled in Grace Church, New York, pursuant to call. The Holy Communion was celebrated at 10 30 A. M. A quorum was not secured until Thursday, when the object of the meeting was accomplished. The Rev. Samuel D. Ferguson, Rector of St. Mark's Church, Harper, Liberia, was elected Missionary Bishop of Cape Palmas and parts adjacent, and the Rev. William J. Boone, Chaplain of St. John's College, Shanghai, as Missionary Bishop of Shanghai, having jurisdiction in China. Mr. Ferguson is a colored clergyman long connected with the Cape Palmas mission; Mr Boone is already a missionary in China, where his father formerly held the same office to which he has now been chosen. The House of Bishops may be congratulated on electing to these offices those who are already familiar with the work, and whose acceptance of their respective positions may be counted on. The election of the Rev. Mr. Ferguson is especially significant. He will be the first colored Bishop of this Church, and his consecration will probably mark a new era in the history of African missions. Being a native of Liberia and thoroughly acclimated, it is reasonable to hope that his life may be spared long enough for him to adopt and carry out some definite policy in the mission, without being obliged to spend a large part of his time in fighting the African fever. A colored Bishop also has the advantage of a legal status in Liberia, superior to that of a white man.

—On Thursday, April 17, the Rev. Alfred Augustin Watson, D. D., was consecrated in St. James' Church, Wilmington, N. C., to the high office of a Bishop in the Church of God, to have jurisdiction in the diocese of East Carolina. The Resolution to divide the diocese of North Carolina was adopted by the convention in May, 1883, by a large majority. In October, it was ratified by the General Convention. The Primary Convention of the new diocese was held in Newbern, in December, 1883, when it organized under the name of East Carolina. It is composed of the counties of Hartford, Bertie, Martin, Pitt, Greene, Wayne, Sampson, Cumberland, Robeson, together with all that part of the State lying between these counties and the Atlantic coast. Dr. Watson, Rector of St. James' Church, Wilmington, was elected Bishop on the first ballot, to which office he has just been consecrated. The Service was deeply interesting. The consecrator was the venerable Bishop of Mississippi, who was reared in St. James' parish, and served in North Carolina until he was made Bishop. The Bishop of South Carolina and the Assistant Bishop of Virginia acted as presentors, the sermon was by the Bishop of North Carolina. The Bishops of Maine and Springfield were also present. The diocese of East Carolina is to be congratulated upon its choice of a Bishop, for he brings to the discharge of the duties of his high office a severely disciplined mind, powers of a very high order, a self-sacrificing devotion to the work of the Master, an energy that never relaxes, and executive ability seldom surpassed. He will be a true leader of the hosts of God, whose trumpet will never give forth an uncertain sound.—*Corr. Living Church* (*Condensed*).

—In a letter to Mr. Herbert Welsh, Corresponding Secretary of the Indian Rights Association, the Secretary of the Interior states, with regard to the work of Indian Education, that in the first place, money is needed to put the Indian children to school. The children can easily be secured, but the Department of the Interior has no money to pay the expenses of their education. The appropriation bill, which has just passed the House of Representatives, does not appropriate sufficient money to sustain the schools now in existence; and the number of Indian children now in attendence at schools will have to be decreased, unless the appropriation is increased in the Senate. In order to have the full benefit of the schools now established at least $200,000 more should be appropriated, and, to add to the facilities for Indian Education, an additionnal appropriation of the same amount is needed. The friends of Indian Education will see that unless they act speedily, and lay clearly before both houses of Congress the pressing urgency of this increase of appropriation, the cause of Indian Education will receive a severe blow.—*Churchman.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, MAY, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription,.....$1.00 a year.

The Rev. E. G. PROUT, Editor.

ADVERTISING RATES.

1 inch, per year,	$ 5.00
2 " " "	9.00
3 " " "	12.00
4 " " "	15.00
½ Column,	16.00

THE MONTANA *CHURCHMAN.*

In some respects, the editor thinks this the best number of the MONTANA CHURCHMAN yet issued, and that because there is more of *Montana* in it than in most of those that have preceded it, while there is less Editorial.

There is certainly not much use in urging any more that those immediately interested in Montana Church work should take some pains to have theirshare in it represented in the Montana Church paper; but it is not amiss to say, "Oh, that it might be always thus," and to venture the opinion that there is no good reason why it should not be so, in some measure at least. It may be worth while to refer briefly to two objections that stand in the way. First is the objection to "rushing into print," which is acknowledged to be one that seems to each of us to be of much weight. The question is, whether the constitutional interdependence, mutuality of Christian communities, members of the household of Faith, is not a consideration that should overcome, as a matter of duty, the natural hesitation to do what seems to savor of egotism. (The clergy do not, they cannot, allow this feeling to keep them out of the pulpit.) Secondly, "There is nothing to tell." "Happy is the nation that has no history," is a maxim that is but partly true, and in its best sense does not apply to parishes. Where there is life and growth, there is something to record, though there be no striking events. If there is nothing to say of what is doing, at least there is of what is being. It cannot be that there is no life or growth in the silent Missions.

The Church at Large.

Foreign.

—THE VEN. SAMUEL SHONE, Archdeacon of Kilmore, has been elected as the successor of Dr. Darley in the Bishopric of Kilmore, Elphin, and Ardagh. The diocese presided over by the new Bishop comprises Kilmore, with portions of the counties of Cavan, Leitrim, Meath, and Fermanagh; Elphin, with portions of the counties of Roscommon, Sligo, Galway, and Mayo; and Ardagh, with portions of the counties of Westmeath, Cavan, Leitrim, Sligo, and Roscommon. The income of the see is $5,000.

—CHURCHMEN everywhere will learn with sorrow of the death of the Rev. John Henry Blunt, D. D., the celebrated annotator, which took place in England recently. His labors for the diffusion of sound doctrine and what may be called historic Churchmanship were manifold and successful. He was born in 1823, and in 1873 was presented by Mr. Gladstone with the Crown living of Beverston. In earlier years Dr. Blunt was a constant contributor to Church reviews and magazines, and the author of lectures on the Creed, entitled "the Atonement and the At-one-maker," published in 1855, and also of many pamphlets. Since 1864 he has published numerous theological works: chief among which is the "Annotated Book of Common Prayer," now the standard book on that subject.

—THE Bishop of St. Albans held a confirmation at Dagenham, at which the ages of fifteen of the candidates from that parish amounted to 960 years; one was seventy-seven, another seventy-five, a third seventy-four, and another seventy-two, while there were several between the ages of sixty and seventy.

—THE Bishop of Aberdeen and Orkney was recently sent to Russia by the Bishop of London, to visit the English churches there. His reception by the Greek clergy was all that could be wished for by those who have at heart the re-union of Christendom. The Bishop's Chaplain, the celebrated Rev. Malcolm McColl, wrote an account of the journey to a London paper, from which the following extracts are made: "At St. Petersburg the Bishop, accompanied by Mr. Buxton, the assistant Chaplain at St. Petersburg, and myself, attended a celebration of the Holy Eucharist, according to the grand liturgy of St. Chrysostom, in the cathedral of St. Isaac; the Bishop being vested in full episcopal robes. We were taken inside the ikonostasis and placed on the right of the celebrant, who was assisted by the Archdeacon and three other clergy. After the preliminary office and the preparation of the elements, the celebrant first, and then each of the other clergy went up to the Bishop of Aberdeen to kiss his hand and receive his blessing before the Liturgy proper commenced, thus treating him with the same deference with which they would have treated one of their own bishops."

—THE Right Rev. Robert Bickersteth, D. D., Bishop of Ripon, died on Thursday, April 15, aged 68 years.

A HYMN FOR ASCENSION-DAY.

LIFT up your heads on high, ye heavenly gates!
Through the wide courts the startling summons rung;
Lift up your heads on high, ye heavenly gates!
Responsive burst from every seraph's tongue.

Lift up your heads on high, ye heavenly gates!
Louder and louder still the echo rings;
And white-winged heralds bear the sound afar
Through the vast palace of the King of kings.

Lo! see the angelic warders swiftly speed
To open wide those everlasting gates,
And while their golden hinges softly move,
In dazzling light the King of Glory waits.

Who is the King of Glory, at Whose word
The powers of Heaven its portals open throw?
He is the LORD of Hosts—before His Name
The pure archangels worship, bending low.

He is the LORD of Hosts—the risen GOD—
The Blessed Saviour, and the Prince of Peace—
The Sun of Righteousness, in Whose bright rays
Sorrow abides not, and the night shall cease.

Lift up your heads, ye everlasting gates!
Through heaven and earth sublime this anthem rings;
To-day He hath ascended up on high;
JESUS, the Conqueror and the King of kings!

—Eloise H. Thatcher.

—THE last sermon Bishop Clarkson preached was on the text, St. Matt. vi, 31, 32: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? * * * But seek ye first the kingdom of GOD and His righteousness." The two thoughts that he urged in this sermon were, first, that in an age of wonderfully augmented physical and mental forces, an age of enlarged material vision and earthly prospects, the spiritual life of man is in great danger of being dwarfed and overborne. And second, "You and I, as fellow men, can do but little to shape life in the affairs of the great, hurrying, active world around us. But there is a world where we are supreme; there is a door which we alone can open or shut; there is a life whose shaping is in our own hands. That world, that door, that life are our own. * * * Remember this, I beseech you, that the first and great concern for each of us is, to be right within; to have the heart, the motives, the life, brave and true, honest and righteous."

Married.

LEYSON—PACE.—In Dillon, Montana, on Wednesday, April 30, 1884, by the Rev. A. D. Drummond, Miss CARRIE NELLIE PACE to Mr. BASSET C. LEYSON, both of Dillon.

Poetry.

FOURTH SUNDAY AFTER EASTER.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. St. John xvi. 7.

My Saviour, can it ever be
That I should gain by losing Thee?
The watchful mother tarries nigh,
Though sleep has closed her infant's eye;
For should he wake, and find her gone,
She knows she could not bear his moan.
But I am weaker than a child,
And Thou art more than mother dear;
Without Thee Heaven were but a wild:
How can I live without Thee here!

"'Tis good for you, that I should go,
"You lingering yet awhile below:"—
'Tis thine own gracious promise, LORD!
Thy saints have prov'd the faithful word,
When Heaven's bright boundless avenue
Far opened on their eager view,
And homeward to Thy Father's throne,
Still lessening, brightening on their sight,
Thy shadowy car went soaring on;
They track'd Thee up th' abyss of light.

Thou bid'st rejoice: they dare not mourn,
But to their home in gladness turn,
Their home and GOD'S, that favour'd place,
Where still He shines on Abraham's race,
In prayers and blessings there to wait
Like suppliants at their Monarch's gate,
Who bent with bounty rare to aid
The splendours of His crowning day,
Keeps back awhile His largess, made
More welcome by that brief delay:

In doubt they wait, but not unblest;
They doubt not of their Master's rest,
Nor of the gracious will of Heaven—
Who gave His Son, sure all has given—
But in ecstatic awe they muse
What course the genial stream may choose,
And far and wide their fancies rove,
And to the heights of wonder strain,
What secret miracle of love
Should make their Saviour's going gain.

The days of hope and prayer are past,
The day of comfort dawns at last,
The everlasting gates again
Roll back, and, lo! a royal train—
From the far depth of light once more
The floods of glory earth-ward pour:
They part like shower-drops in mid air,
But ne'er so soft fell noon-tide shower,
Nor ev'ning rainbow gleam'd so fair
To weary swains in parched bower.

Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came,
And darted to its place of rest
On some meek brow of JESUS blest.
Nor fades it yet, that living gleam,
And still those lambent lightnings stream;
Where'er the LORD is, there are they;
In every heart that gives them room,
They light His altar every day,
Zeal to inflame, and vice consume.

Soft as the plumes of JESUS' Dove
They nurse the soul to heavenly love:
The struggling spark of good within,
Just smother'd in the strife of sin,
They quicken to a timely glow,
The pure flame spreading high and low.
Said I, that prayer and hope were o'er?
Nay, blessed SPIRIT! but by Thee
The Church's prayer finds wings to soar,
The Church's hope finds eyes to see.

Then, fainting soul, arise and sing;
Mount, but be sober on the wing;
Mount up, for Heaven is won by prayer,
Be sober, for thou art not there;
Till Death the weary spirit free,
Thy GOD hath said, 'Tis good for thee
To walk by faith and not by sight:
Take it on trust a little while;
Soon shalt thou read the mystery right
In the full sunshine of His smile.

Or if thou yet more knowledge crave,
Ask thine own heart, that willing slave
To all that works thee woe or harm:
Shouldst thou not need some mighty charm
To win thee to thy Saviour's side,
Though He had deign'd with thee to bide?
The SPIRIT must stir the darkling deep,
The Dove must settle on the Cross,
Else we should all sin on or sleep
With CHRIST in sight, turning our gain to loss.

—*Keble: The Christian Year.*

Selections.

Attendance of Children on Public Worship.

A Pastoral Letter of the Bishop of California (1874.)

MY BRETHREN OF THE LAITY: In discharging the solemn duties committed to me, that I should "keep back nothing that is profitable to you," I feel constrained to appeal to you on one of the most important topics connected with the training of the rising generation. It is the strange anomaly which is witnessed in no other part of the country—the absence of children from the public worship of our churches. Repeatedly, strangers, in looking over our congregations, have asked the question: "Where are the children?" and the inquiry is not without reason.

The almost invariable answer is, "That they attend the Sunday School." This may be, but it furnishes no reason for their withdrawal from the regular services of the Church; and yet in how many cases does the Sunday School seem to take the place of the Church! I have repeatedly seen schools dismissed at the hour of public service when almost the entire body of scholars left the Church, as if their share in the services of the Sunday had now been performed. In many cases young persons from twelve to fifteen years of age are seldom seen at the stated worship of the day.

And, yet, what can compensate for this loss? Children grow up without any love for the Church or interest in its services. The changes of the Christian Year bring no solemn lessons to them. They have cultivated no feeling of necessity for public worship; and with maturer years they are able, without much compunction of conscience, to give it up entirely, and either devote GOD'S Holy Day to worldly amusements or suffer it to pass by in listless indifference. And all this is from the want of the early formed habit of attending the Common Prayer of the Church and becoming familiar with its range of holy lessons.

We look back a single generation and how different was the training of the young in any Christian family! On each Sunday we beheld parents and children gathered in their pew together, joining with one voice in the allotted prayers and praises. Thus, the young imbibed the spirit of the Church and grew up to love it. Its services were associated in their minds with the example of those dearest to them, and when father and mother had been removed to another world, everything within the Church was associated with their memory. The solemn service of the sanctuary brought back a remembrance of the hours they had sat side by side within its walls. The familiar words of the prayers had a more touching significancy as they thought of those who once repeated them, when their voices mingled together, but who are now uniting in the mighty swell of that ceaseless worship which rises before the throne of GOD.

This was a day when Christian parents felt it to be their imperative duty to train their children in the "nurture and admonition of the LORD." Now, this solemn responsibility is too often delegated to the teachers of the Sunday School, about whom they know nothing, and whose fitness for this task may often be a serious question. Then, too, each month they were gathered at the chancel, while their pastor examined them in the Catechism, and they grew up "rooted and grounded in the faith." Have modern ways improved on this, or will this rising generation prove one day "better than their fathers?" How seldom can we use to Christian parents the words of the apostle and speak to them of "the Church that is in thine house!"

I often doubt indeed whether with all the vast machinery of modern days for the training of the young, they are not losers by the abandonment of these old customs. Can the Sunday School, with its festivals and banners, its libraries and illustrated papers, take the place of the good old influence of the fireside with its ceaseless parental training, or the catechizing which brought them into immediate contact with their spiritual guide?

The Sunday School may be made a most useful auxiliary in training the children of the Church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the Church is a divine institution. The Sunday School is not. When, therefore the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the Church and not the School.

Christian parents! I submit this to you as a topic suggestive of solemn thought. Are

your children found by your side in the House of GOD? Can you say, as you present them there each Sunday, "Behold, I and the children Thou hast given me." If not, where are they during these consecrated hours? For what are they training? A few years more and they must go forth into the world. Will it not be without the settled principles and habits which guard them in the warfare of life? A little while longer and you must leave them, and without your guiding they must go forward "sounding on their dim and perilous way." Your influence then will be confined to the chain of memory which runs back to the past. Will their recollection then recur to hallowed hours when you sat together in GOD's temple, so that they feel that they cannot abandon the habit which you have inculcated or coldly turn away from the worship of their father's GOD.

My brethren of the clergy! I throw out these hints for your consideration. Our LORD lays it down as proof of our love for him—"Feed my lambs!" The children are the hope of the Church; but with the fearful influences now abroad—coldness at home and skepticism without—what will the next generation become? We believe the day is not far distant when the Church in sorrow and penitence, will awake to an acknowledgement of the truth that the "old paths" are the best—that the divinely constituted institutions of the Church and the Home can alone truly train the young for Christian life—and if for them are substituted the novelties and excitements of this age of experiments, all will prove but a delusion and a snare.

—IT is said that a party of miners in Colorado recently discovered that the mud with which they had plastered their hut contained gold at the rate of two thousand dollars to the ton, while out of their deep mine they got comparatively very little, after digging and laboring for several weeks. It is always so, if men would only realize it. The best of life, the most truly valuable for us and precious, is that which is nearest at hand. Our very homes are fairly lined with it. Opportunities for usefulness, means of peace and contentment and true happiness, are within us; and though we travel over continents and seek the world over, we will come no nearer to them, we will find them no more readily, than right here where we are. Be true, be pure, be noble, manly, Christlike in your family life, in your business, in your social relations, anywhere, everywhere, and right there you will find the Pearl of great price. It is not lo, here, or lo, there; it cometh not by laborious observation; it is in your hearts.—*Ex.*

—CORN is cleaned with wind, and the soul with chastening.—*Herbert.*

Church Notes.

NOTES ON THE KALENDAR.

May 1. St. Philip and St. James the Apostles. The Collect is a petition based on that remarkable saying of our LORD, "I am the way, the truth, and the life: no man cometh into the Father but by me;" which is the burden of the Gospel for the day. The Epistle, from the Epistle of St. James, has been chosen for its instructiveness as well as its mention of one of the Apostles in whose honor the day is observed, and specially inculcates that stedfastness for which the Collect teaches us to ask. The Gospel is selected for its connection with St. Philip; it is an enlargement and illustration of the text above alluded to.

May 4. Third Sunday after Easter. Perhaps there is no greafer stumbling-block to "those that are without" than inconsistency sometimes to be seen between faith and practice on the part of those who are called Christians. In the Collect for to-day we ask for grace to be consistent, and the Epistle urges the duty, not only for the sake of the doer, but of the observer—that with well-doing may be put silence the ignorance that cavils at Christian faith.——The Gospels for the Third, Fourth, and Fifth Sundays after Easter all have a forward reference to the Pentecostal outpouring of the HOLY GHOTS, to be celebrated on Whitsun-Day, and are all taken from the same chapter (St. Jno. xvi). They form part of a discourse of our LORD had with the Apostles just before the passion, full of promises of future good, to them at that time unintelligible, to be understood when the Gift came. They are connected with, developments of the promise of the HOLY GHOST.

May 11. The Fourth Sunday after Easter. The Collect teaches us to ask that by the operation of Divine grace our affections may be turned to love GOD's commandments and desire His blessings; since He is alone the Giver of perfect Gifts (Epistle). So shall the manifold changes of the world not affect us, through the help of Him "with Whom is no variableness neither shadow of turning."

May 18. The Fifth Sunday after Easter, (or Rogation Sunday, so called because of the "Rogation Days" which immediately follow.) The Collect is a petition for GOD's help that we may think right thoughts which shall be impulses to right actions; being as it were a suggestion of the precept of the Epistle,—Be ye doers and not hearers only—since right thoughts that do not issue in right actions are little more than valueless.

May 19, 20, 21. The Rogation Days, so-called because Litanies or Rogations used to be said on them, to invoke GOD's blessing upon the fruits of the earth. No special Services are appointed for them, but they are included in the list of "days of fasting" in the Prayer Book.

May 22. THE ASCENSION DAY. One of the three Great Feasts of our LORD, the others being Christmas and Easter. It is the day of His Triumph—one of us men, for us men—when leading captivity captive, He ascended up on high to give gifts unto men. The Collect is the turning to a prayer of the counsel, "Seek those things that are above, where CHRIST sitteth at the right hand of GOD." The Epistle and Gospel narrate the event commemorated. Special Psalms are appointed, (at Morning Prayer 8, 15, 21; at Evening Prayer 24, 47, 103:) and a Special Preface to *Tersanctus* in the Communion Office.

May 25. The Sunday after Ascension Day. Expectation Sunday, coming in the ten days intervening between the Ascension and the Pentecost, when the first disciples were in expectation of the Promise of the FATHER, for which they were told to wait. The Collect is a prayer that the Gift for which they waited may be ours, with power; the Epistle teaches us how to watch, with sobriety and prayerfulness; the Gospel turns our thoughts to the Great Gift, and His helpfulness.

June 1. WHITSUN DAY. The Feast of the HOLY GHOST, the Comforter, Who was sent to teach the hearts of the faithful, to be a Guide to truth. That He might come it was even expedient that CHRIST should leave His own, so needful to man is the work of the SPIRIT. Therefore in the Collect we pray that through His power we may have that gift of so great excellence, "a right judgment in all things." The Epistle relates the circumstances of the first Whitsun Day: the Gospel is our LORD's most explicit statement of the Person and work of the Comforter, the HOLY GHOST. Concerning Him, the Catholic Faith, based on the written Gospel, teaches us to believe that He is "the LORD, the Giver of life, Who proceedeth from the FATHER and the SON, Who with the FATHER and the SON together is worshipped and glorified, Who spake by the Prophets." Special Psalms are appointed for Whitsun Day, (at morning 48, 68; at evening 104, 145:) and a Proper Preface in the Communion Office.

June 2 and 3. Monday and Tuesday in Whitsun Week—continuation of the Feast of the HOLY GHOST. The Collect is the same as that for Whitsun Day. The Epistles, from the Acts, tell of two remarkable later manifestations of the gift of the HOLY GHOST, the first at the opening of the doors of the Church to the Gentiles, the second at the Confirmation of the Samaritan converts. The Gospel for the Monday harmonizes with the Epistle, setting forth the

condition of salvation as being belief in CHRIST, without reference to circumcision, (or Judaizing). That for Tuesday gives in our LORD's words one aspect of the Church, the appointed sphere of salvation, as His Fold; which is constituted and administered by the HOLY SPIRIT.

June 8. Trinity Sunday. A Feast intended to bind together the teachings of all the great Christian Feasts in the commemoration of the truth that "the FATHER is GOD, the SON is GOD, and the HOLY GHOST is GOD; and yet there are not three Gods, but ONE GOD." The Collect is for steadfastness in this faith; the Epistle pictures the Heavenly worship of the thrice-Holy GOD; the Gospel gives our LORD's inculcation of Holy Baptism, which is the Creed, in action, of the FATHER, and the SON, and the HOLY GHOST. There is a Proper Preface also, suitable to the thoughts that belong to the Day.

June 11. St. Barnabas the Apostle, (the Son of Consolation,) the companion of St. Paul in his earlier missionary journeys. The Collect is a prayer for the grace of GOD, which fitted him for his work; the Epistle tells of his first association with St. Paul, by which he is brought prominently to our notice; the Gospel is the commandment of CHRIST concerning Christian love, of which St. Barnabas gives a striking example—Acts iv, 36—as his name also attests.

SOME CONUNDRUMS.

WHY is it that good Church people find it so easy to give five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to meet the vestry or committees, occasionally, to transact important work for the LORD?

Why does ten dollars seem so large when asked for Church purposes and so small when it is to be expended on personal indulgence?

Why is time so scarce when the church-bell calls to worship, but so plenty when the world calls to pleasure?

Why are Sundays and other Church days colder, and hotter, and wetter, than other days?

Why do people who seldom, or never, respond to special calls for money, find most fault because the calls are made?

Why is Sunday sickness the sickest sickness?

Why are excuses that will keep people from Church not thought sufficient for "regrets" when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?

—IT is better to sit with folded hands gazing on the Cross, than to work in a spirit of ill-will and a feeling that the work is unappreciated.

Miscellany.

—QUARTETTE choirs often distinguish themselves; mine did last Sunday. There is a hymn of rather intricate construction and metre, No 397, two lines of which run

For us must fight the Right and True
The man of GOD's own choosing.

My choir—it is mine because I pay pew rent—did not like the grammatical construction of these lines, and so, evidently arranged among their four selves to sing it correctly. And thus they sang,

For we must fight the Right and True
The man of GOD's own choosing.

This is a fact, and it is quite on a par with the performance of a clerk in England, in the days when every church had its clerk. "Blessed," said the psalmist, "is the LORD GOD of Israel.... And blessed be the name of His majesty for ever." The clerk in question, thinking that "his majesty" could only refer to the lamented William IV., altered the possessive pronoun to suit the altered times, and read as follows: "Blessed be the name of her majesty forever, and all the earth shall be filled with her majesty." —*Living Church.*

—MANY laughable lapses have occurred in the pulpit. Naturally most of these have resulted not from ignorance, but from that tendency to slips which no one can at all times avoid. The wonderful number of "clerical errors" which are current arises, probably, from the fact that the opportunities of hearing them are far more frequent than in the case of political or other speakers. A few Sundays ago, in a church which had been recently repaired, a venerable clergyman prayed "that this building may stand eternally for several generations to come." Another reverend gentleman wound up a glowing peroration with, "Oh! my brethren, the bridge was gulfed—ah—that is, the gulf was bridged!"—the prosaic, hurried tones of the explanation competely robbing the climax of the intended effect. Again, a clergyman solemnly enunciated the following pregnant truth: "If these men had been born Hottentots, they'd have been Hottentots still."—*Chamber's Journal.*

—A WARDEN once asked his pastor: "Did you ever think what you would do if you had the Duke of Westminster's income?" To which the impecunious pastor replied: "Well, no; but I have sometimes wondered what the Duke would do if he had mine."

—"I REGARD the use of beer as the true temperance principle. When I work all day and am exhausted, nothing helps me like a glass of beer. It assists nature, you understand." "It makes a regular fool of me," the friend replied. Response: "That's what I say. It assists nature."—*Exchange.*

The Montana Churchman.

A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.

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Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 3. Virginia City, Montana, June, 1884. Whole No. 15.

Kalendar.

June, 1884.

15 First Sunday after Trinity.
22 Second Sunday after Trinity.
24 St. John the Baptist's Day.
29 St. Peter the Apostle. (Third Sunday after Trinity.

July, 1884.

6 Fourth Sunday after Trinity.
13 Fifth Sunday after Trinity.
20 Sixth Sunday after Trinity.
25 St. James the Apostle.
27 Seventh Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Fort Shaw and Sun River, Sunday, ...	June	15.
Missoula, Sunday,.....	"	22.
Bitter Root Valley, Sunday,..	"	29.
Missoula, Sunday,.....	July	6.
Philipsburg, Tuesday,.....	"	8.
Melrose, Thursday, ...	"	10.
Glendale, Sunday, ...	"	13.
Argenta, Tuesday, ...	"	15.
Bannack, Wednesday, ...	"	16.
Dillon, Sunday, ...	"	20.
Bozeman, Sunday, ...	"	27.
" Sunday, ...	Aug.	3.
Hamilton, Monday, ...	"	4.
Gallatin, Tuesday, ...	"	5.
Radersburg, Wednesday, ...	"	6.
Wickes, Friday, ...	"	8.
Jefferson and Boulder, Sunday, ...	"	10.
Butte, CONVOCATION, Sunday, ...	"	24.
Silver Star, Thursday, ...	"	28.
Sheridan, Friday, ...	"	29.
Virginia City, Sunday, ...	"	31.

THE BISHOP'S RECORD.

AFTER a stay of ten days at home, on Saturday morning, April 26, I took the train and went to Townsend. Mr. Hooker had driven out two days before with his missionary team. Townsend is but little more than a year old and has six or eight hundred inhabitants. It had its origin in the incoming of the Northern Pacific Railway. As yet it has not much strength. But it is situated in a beautiful and fertile valley, and in time will be a good town. The Methodists have built a small Church here which is completed so far as to be used for worship. The Baptists also have one in process of erection. Mr. Hooker has been holding Services one Sunday in each month for a year or more. Our Services are held in the Methodist Church, on the Sunday when it would not be otherwise occupied. We have several communicants in this valley, but not much material strength. Sometime in the future we shall hope to build in Townsend. At present the people have quite enough to do in completing and paying for the Churches already begun.

Our Services on Sunday, April 27, were well attended. In the morning Mr. Hooker baptized two adults, who drove in ten miles from the country for this object. Three persons were confirmed at the morning Service and twelve received the Holy Communion. Mr. Hooker's ministrations are well received in Townsend, and if the work can be continued, the mission will soon assume larger proportions.

Monday morning I went on to Bozeman and spent the night with Mr. Lewis' family in the new Rectory which was built last year. It makes a very nice and comfortable home, and is a long step in advance in the life of the mission. There is a debt upon it of $1,150. But this will soon be paid off, and then a move will be made towards the erection of a new Church. From the beginning of our Services in Bozeman we have worshipped in a chapel made out of a hall. The Church people have been wise in their action and patient in their plans. In the end they will have their reward in a better Church than they would have, had a different course been taken.

Tuesday afternoon, I took the train for Miles City. The train was late, the distance is nearly three hundred miles, and I did not arrive at my destination till six o'clock the next morning. Miles City is the oldest town in the Yellowstone Valley. Yet it is not very old. Eight years ago this valley was the home of hostile Indians. The army came in and subdued them. Fort Keogh was built and garrisoned, and the town of Miles City sprang up a mile and a half distant from the Post.

In the fall of 1881 I visited Miles and Keogh and saw that they ought to have the ministration of a resident clergyman. In August of the following year, the Rev. William Horsfall came from Kansas and began his work. Since then he has held regular services at Miles and at the Post. A neat and commodious Chapel has been built at Miles costing something more than $2,000, on which a debt of a little over two hundred dollars still remains. But I trust this season will see it paid off. We have not much means there, but the people are earnest and faithful, and work earnestly to promote the common cause. Mrs. Horsfall gives her time self-sacrificingly to the teaching of the parish school, held in the Chapel. The Catechism is taught and the daily Service is used, all of which is a great help to the missionary in his work. I spent the third Sunday after Easter there, ministering morning and evening at Miles and in the afternoon at Keogh. Three were confirmed at Miles.

Tuesday evening I took the train and went to Glendive. Glendive is about eighty miles distant from Miles City. It is a town of ten or twelve hundred people. We have about a dozen communicants there, but not much material strength. The Church people there own an organ, have lots promised for a Church, have over two hundred dollars in the bank, and two or three hundred more pledged for church building. I cannot send them a clergyman, and so I arranged to have Mr. Horsfall come down from Miles one Sunday in a month and give them Services. In the course of a year, we may be able to build a small Chapel at Glendive. I could not give them a Sunday at this time. A week-day evening Service would be of little use, and so on the evening of the day of my arrival I took the train and turned back westward to Billings.

Billings is not quite two years old and has twelve or fifteen hundred inhabitants. The Rev. Mr. Brown came last January

from Topeka, Kansas, as missionary to Billings and Livingston. His places of Service are 115 miles apart. So far he has had special hindrances in his work. But he has won the heart of his people in both places, and is proving himself a true missionary. In Billings we have thirty-five communicants. We have no Church as yet, but hold our Services in an unused room of the Railway Depot. We have a half block of land given for a church, and the ladies have raised during the past year about six hundred dollars towards the furnishing. I also found there a beautiful Bible, Prayer Book, and Hymnal, for the chancel, given by the Sunday School of St. John's Church, Waterbury, Connecticut. We shall not build this year. Times are too dull. But I hope next year will see a neat Church erected in Billings. I spent a Sunday there. The congregations were good, and the worship hearty.

Monday morning, May 12, Mr. Brown accompanied me to Livingston. The Rev. Mr. Lewis met us there. In the evening, Service was held in a hall used as a public school room. The congregation filled the room and three were confirmed. We have about twenty-five communicants in Livingston. Lots have been given by the townsite Company for a Church, and this year or next we hope to build. I promised to give five hundred dollars toward a Church. Who will help me to redeem my pledge? I am also pledged for a like amount at Billings, and at Glendive for half the sum. I should like to make the sum the same in the three places. But I must have help if I do it. Demands come faster than supplies. I trust I shall be enabled to do what the work seems to require.

Monday, I came on to Helena. Remaining here till Saturday morning, Mr. Hooker harnessed up his missionary team and drove me to Marysville. Marysville is a mining camp twenty miles from Helena, where Mr. Hooker has been holding Service twice a month for a year. It is situated high up in the mountains in a narrow gulch. There must be six or eight hundred people living there and among them quite a number of English people. Services were held on Sunday morning and evening in a log building which has been used for a saloon. The life in mining camps is not favorable to Church going, yet the congregations were good. In the morning the Holy Communion was administered to thirteen persons, and in the evening four persons were confirmed. Mr. Hooker is doing good work here, as in all his field. He is the kind of a missionary that Montana needs.

Monday morning we drove home and found Bishop Paddock and his son, who had spent Sunday in Helena on their way to their home in Washington Territory. It was cheering to see the face of a brother Missionary Bishop. In the evening he took the train to go on to his western home.

So the work moves on. It involves constant coming and going, toil and anxiety, care and wise planning. But withal it has a good deal of comfort and satisfaction in it. It is the Master's work. And His work always brings with it His reward.

L. R. B.

Helena, May 20, 1884.

CORRESPONDENCE FROM BOZEMAN.

Editor Montana Churchman:

Bozeman is clothed in her loveliest robes; and would this year be acknowledged beautiful even by those accustomed to the lovely villages of Massachusetts or New York. As pleasant a spring as was ever known here, with only enough rain to make things grow, and no cold weather after the storms, has made the trees and grass and flowers look unusually thrifty and abundant. Besides the birds are growing more and more plenty each year; I suppose because there are getting to be so many good sized trees in the town, and I think that in time, we shall have as much cool shade and music and verdure as they have in the East, instead of the barrenness, dryness, and heat which is assumed to be characteristic of Montana prairies and Montana towns in the summer time. We thought it quite a good joke that some correspondent of an Eastern paper, seeing the town only from the station or a passing train, wrote,—that "Bozeman was prettily situated in a grove." From present appearances even this funny exaggeration may come to be almost true before many years.

Our little mission stays on here, making very slow advances. We have Services every Sunday now, with fair congregations, but we have not been able to secure good music with any satisfactory regularity. Lately our choir and congregations have been frequently like the hungry man's pork and beans. First there was a lack of pork, and then a shortage on beans, and the poor man continued in a vain effort to make the two come out even. In like manner we have a good congregation and no choir, then a good choir and small congregation. There is always a demand for a "little more pork;" or some more of "them 'ere beans."

Our Sunday School children took great delight, on Whitsun-Day, in a Flower Festival, which had been planned. Each child brought a bouquet of wild flowers, with as many cultivated ones as could be obtained scattered in. A pyramid of tins was arranged for them on the chancel steps. The children marched up and deposited their offerings, each in its place, on the pyramid; and the result exceeded even the expectation of those who had proposed it. The floral pyramid was left until evening service, and was much admired. The font and reading desk were also tastefully trimmed with flowers and vines.

The quality and variety of wild flowers in these mountains is much greater than in the States far east, and it is hoped we can, again and again, have offerings of them to beautify the Sanctuary. The effect of the flowers at the evening Service on Whitsun-Day was increased by six "student lamps" arranged in a line so as to make a perfect flood of white light. We have had such a display of lights before, and it was very pleasing. Some wish to keep it for every evening Service. But probably familiarity would have its too common effect.

Although it is very dull here just now, and our citizens complain bitterly of the hard times, St. James' Ladies' Aid Society ventured on an ice-cream festival on Wednesday, May 25, at the Skating Rink; and on a very rainy evening, netted $54.00. The debt on the rectory, which the ladies are trying to pay off little by little, is not less than $1,100.00. They hope that by one means and another, they will be able to raise the whole sum by next Easter. Something substantial they expect from the Bozeman Amateur Club, which will give an Entertainment soon, the proceeds to go towards reducing the debt. They are to present the popular play "Among The Breakers." The characters are taken by those who have had experience, and whose dispositions are well suited to the parts they represent. We think there is little doubt of a gratifying success.

We try to let you know when anything worthy of interest happens in this part of the field. Our serenity however is rarely disturbed by events.

NOTES.

—THE June number of the *Spirit of Missions* has the following acknowledgments from Montana:

DOMESTIC MISSIONS.	
St. James,' Bozeman,.....	$36.65
" " " S. S.,.....	17.75
St. James', Dillon, S. S.,.....	17.00
St. Peter's, Helena, S. S.,.....	15.00
FOREIGN MISSIONS.	
St. Peter's, Helena, S. S.,.....	10.00
JEWISH MISSIONS.	
St. James', Dillon,.....	2.75
St. Peter's, Helena,.....	2.80

—SUNDAY morning, May 11, the Episcopal Chapel at Billings was crowded and the litany service was said and Commmunion administered by Bishop Brewer. Rev. Alfred Brown took the organ and the singing was beautifully rendered. The Bishop preached an able sermon, which was attentively listened to by a large congregation. In the evening, owing to the rain, the con-

gregation was not so large. The Bishop preached again. The Bishop expressed himself well pleased with the progress which the congregation had made under the pastor, and spoke very encouragingly. On Monday he left, accompanied by Rev. Alfred Brown, for Livingston, where he was met by the Rev. F. B. Lewis of Bozeman, and on Tuesday evening the Bishop preached to a very large congregation.—*Post.*

—It is expected that the long talked of "St. Peter's Hospital," Helena, will be a live institution in a few weeks. The Committee has secured, at a moderate rental, a house with sixteen rooms on a large plot of ground near the depot. As soon as furniture and a head nurse can be procured, the Hospital will be opened for patients. Dr. J. J. Leiser will be the physician in charge.

—At Dillon, an entertainment entitled "Mother Goose" was given May 15 and 16, to raise money towards paying off the debt remaining on the church. The receipts were $151.75; expenses, $59.00; net, $92.75.

—The ladies of St. Luke's Guild, Billings, have just received for the use of their sewing society a new $65 sewing machine. As it is a perfectly noiseless machine, it will not interfere in the slightest with the conversation, which is generally reported to be the leading object of a sewing society. —*Post, June 5.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The most important incident of the late Council of the diocese of Mississippi was a communication from the venerable Bishop Green, transferring all administrative functions to Assistant Bishop Thompson. A few minutes before final adjournment, Bishop Green entered the chancel and took the chair, as many felt, for the last time—the whole Council standing. An address of reminiscence was made by the Hon. J. D. Shields, the only survivor of the Convention which elected Bishop Green.

—The memory of Bishop George Washington Doane, D. D., LL. D., who laid down all earthly work on April 27, 1859, was honored as usual by the tolling of the bells of St. Mary's Church, Burlington, N. J., for an hour at noon on the Second Sunday after Easter.

—Mr. Cyrus H. McCormick, who died in Chicago recently, was a practical Christian, of a species one would like to see multiplied. Raised to fortune by his celebrated Reaping Machine, he devoted, all through his long life, a noble percentage of his income to the support of religious and philanthropic objects. He founded that admirable paper, *The Interior*, and also the Presbyterian Theological Seminary: endowed Professorships in several colleges, and gave away large amounts in unostentatious charity. He will be sadly missed, not only in Presbyterian circles, but by all who work for the amelioration of the lives and conditions of the poor and the unhappy.—*Living Church.*

—A correspondent of *The Churchman* makes a computation of the total amount given per communicant in the various dioceses for missionary and all other Church work. The table is as follows:

Illinois	$41 00
Utah	39 00
Central Pennsylvania and Nevada	31 00
Pennsylvania, Pittsburg, North California, and Washington	30 00
Northern New Jersey, Oregon	29 00
Long Island	28 00
Massachusetts, New York, and Montana	27 00
Southern Ohio	26 00
Minnesota	25 00
Rhode Island, Colorado	24 00
New Hampshire, New Jersey, Central New York	23 00
Albany, West Virginia, Florida, Missouri	22 00
Connecticut, Indiana, Kentucky	21 90
Western New York, Ohio, Wisconsin	20 00
Louisiana, Texas, Western Michigan	19 00
Maine, Michigan	18 00
Delaware, Nebraska	17 00
Georgia, Easton, South Carolina, Iowa, Quincy, New Mexico	16 00
Virginia, Springfield	15 00
Fond du Lac, Mississippi	14 00
Western Texas, Maryland	13 00
Dakota	12 00
Kansas	11 00
North Carolina	10 00
Northern Texas, Arkansas	8 00
Alabama	7 00
Niobrara	1 50

—At the recent convention of the diocese of Massachusetts, the Rev. Joseph H. Clinch, S. T. D., who had been Secretary for thirty-six years, declined a re-election. The convention adopted a fitting Minute of their acknowledgement and appreciation of his long and faithful services.

—Christ's Hospital at Topeka, Kan., was opened with religious services, on May 13. The foundation of the work was due to the suffering of Mrs. Vail, who wished to present as a thank-offering the funds which enabled this enterprise to take shape. It is the first Protestant Hospital in Kansas. A chief part of Bishop Vail's own income for two or three years went toward this same object. Twelve acres of valuable land were secured at a cost of between five and six thousand dollars. A majority of the trustees will always be churchmen. Two beds have been endowed, the railroad furnished one room, and the Grand Army of the Republic will provide for the women's and children's ward.

—Bishop Tuttle sends us a copy of an annual statement concerning affairs and work at St. Mark's cathedral in the centre of Mormondom. The present number of communicants is 257. Pupils in Sunday School 350. Pupils in Day School 571. Total offerings and collections for the year, $6,072.47. In St. Paul's Chapel, besides, there are 49 communicants, and the offerings for the year were $1700.30.

—The series of centennial anniversaries of events connected with the separate existence of the Protestant Episcopal Church in this country began with May 11, coinciding this year with the Fourth Sunday after Easter. On Tuesday, May 11, 1784, there was held in New Brunswick, N. J., a voluntary meeting of certain members of the "Corporation for the Relief of Widows and Children of Deceased Clergyman," for the purpose of consulting how to renew this society, which had existed under the charters of New York, New Jersey, and Pennsylvania. Out of this meeting grew the consultation held in the same place on the same day, at which a committee was appointed "to correspond with each other, and with any other Persons, for the Purpose of forming a Continental Representation of the Episcopal Church, and for the better management of the concerns of the said Church." The person most active in bringing about both these meetings, and the result obtained thereat, seems to have been the Rev. Abraham Beach, rector of Christ Church, New Brunswick. The immediate results of the conference seemed at the time to be very trifling, but they were not so; for from that first informal gathering grew the subsequent meetings and consultations that culminated five years later in the union of the Churches in the several States into "The Protestant Episcopal Church in the United States of America." It was "the day of small things," but God has wonderfully shown that the day of small things is not to be despised. The "little one" of that day has "become a thousand, and a small one a strong nation."—*Churchman.*

—At Del Rio, in Western Texas, the church building, which had been completed but four weeks, was wrecked by a cyclone, April 30. Bishop Elliott was on his way to consecrate it and had nearly reached the town. Two of the ladies who had been engaged in preparing for the Consecration had a very narrow escape, as they were finishing their work when the cyclone struck the

building, and rushing out through the back door, they were but a few feet distant when it fell. A very disheartening spectacle was presented to the missionary and his people, as well as the Bishop, the next morning. The town contains two thousand inhabitants, and this was the only church of any kind in it.

—GRACE Church, Ahnapee, in the diocese of Fond du Lac, was totally destroyed by fire on the morning of April 30.

—THE Indian Appropriation Bill, as amended in the Senate, appropriates $1,166,000 for Indian Education. This is $400,000 more than was appropriated last year, and a large increase in the amount appropriated by the original bill. By the Senate amendments the amounts appropriated for the Indians are increased to $6,300,000, nearly a million of dollars more than last year, and eight hundred thousand dollars more than was appropriated by the House of Representatives. It is to be devoutly trusted that these amendments will be accepted by the House, for they are none too large. If the bill, as amended, becomes a law, the threatened blow to Indian Education, of which we spoke a few weeks since, will be averted. To this result the untiring faithfulness and energy of the Indian Rights Association have largely contributed.—*Churchman.*

—THE Convention of the Diocese of Pennsylvania, which met on Ascension Day, was the one hundredth annual Convention of the original diocese, now divided into three. Dr. Bird Wilson, formerly professor in the General Theological Seminary, in his memoir of the first Bishop of Pennsylvania, states that Dr. White having consulted with the clergy in Philadelphia, met the vestry of his own parishes, November 13, A. D., 1783, and suggested "the appointment of committees from the vestries of the parishes in the city to confer with the clergy thereof on the subject of forming a representative body of the Episcopal parishes in Pennsylvania, and ultimately of the whole country." The clergy and such committees met together on March 29, 1784. According to the "Journal of Pennsylvania" (p. 3), they "were of opinion that a subject of such importance ought to be taken up, if possible, with the general concurrence of the Episcopalians in the United States." And so Dr. Wilson's narrative goes on to add that "a fuller meeting of the clergy and laity from different parts of the State was held on the 24th of May, 1784, and some days following, at which a resolution was reported by a special committee" to the effect that "It is expedient to appoint a Standing Committee of the Episcopal Church in the State, consisting of clergy and laity." This committee was to correspond with representatives of the Church in other States, and, governed by certain detailed instructions, to assist in forming a general constitution of ecclesiastical government. Thus began the Convention of Pennsylvania, and such, moreover, were some of the initial steps toward the creation of the present *regime* of our national branch of the one Church Catholic. On May 24, the Convention duly celebrated this interesting Centennial.

—THE diocese of Illinois will henceforward be known by the more appropriate name of Chicago. The change was authorized by the last General Convention at the request of the diocesan Convention, and having been formally ratified by this latter, goes into effect at once.

—ON Ascension Day, a note-worthy service was held at the Cathedral at Omaha, Neb., during the session of the Diocesan Council. By invitation of the late revered Bishop Clarkson, the Knights Templar of Nebraska attended in full dress uniform, under command of Sir Thomas Sewell, Grand-commander, numbering nearly two hundred swords, from four Commanderies. Twenty-three vested clergy occupied the chancel. The special sermon was preached by the Rev. Clinton Locke, D. D., of Chicago, the life-long friend of Bishop Clarkson, and past grand prelate of the grand encampment of the United States. The text was 2 Tim. ii, 3; "A good soldier of JESUS CHRIST;" the subject, "The Ideal Knight." The occasion and scene are described as being grand and inspiring in the extreme. When the Knights retired from the Cathedral, they passed around the grave of Bishop Clarkson, with uncovered head, as a mark of veneration and respect.

—A PLAN of Missionary Enrollment, for the erection of a fund of a million dollars before the next General Convention, issues from Philadelphia. Its merit lies in its simplicity. The signers promise to give exactly five dollars each, not more nor less, before October, 1886. Surely there are the requisite two hundred thousand Churchmen and women who cannot resist the privilege of taking so small a part in so grand an undertaking. Who cannot give five dollars in two years. The success which this plan will be likely to meet with will make the Church Building Fund Commission wish that they had thought of it.

—THE one hundred and first Annual Convention of the diocese of Maryland met in Baltimore, May 28. The object of most immediate interest was the election of a Bishop to succeed the late Bishop Pinkney. No result was reached however, as after the fourteenth unsuccessful ballot the Convention adjourned to meet October 28.

—IT is reported that the Rev. Dr. E. N. Potter has accepted the presidency of Hobart College, Geneva, N. Y.

Foreign.

—THE REV. W. BOYD CARPENTER, Canon of Windsor and Chaplain in Ordinary to the Queen, has been appointed to the vacant Bishopric of Ripon. The new prelate is a good Churchman and an energetic and popular worker.

—Two new Sees will be shortly erected in England; or, to speak more accurately, one new one will be erected, and two united ones divided. The new one is Wakefield, in Yorkshire, which will relieve the overburdened diocese of Ripon; the other is Bristol which will be separated from Gloucester. The sums necessary for endowment have been raised.

—IT now seems that there was no truth in the report that Dr. Hills, Bishop of Columbia, had resigned his See.

—THE REV. DR. LEIGHTON COLEMAN, who has been in England for the last two years, has been appointed Organizing Secretary of the Church Temperance Society for the diocese of Oxford. Dr. Coleman is now as popular in the Old Country as in the New.

—DR. FERGUSON will be the third colored Bishop in our Communion, and the first in the American Church. The others are Dr. Crowther, of Niger; and Dr. Holly, of Haiti. The former has had quite a checkered career. Taken from a slave ship by a British cruiser when a child, he was educated by the colonial authorities at Sierra Leone, where he afterward officiated as teacher in the mission schools there. Subsequently he went to England, was trained for the priesthood at Christ College, Islington, and in due time ordained for service in West Africa, that grave of Europeans. He was consecrated Bishop for Sierra Leone, in 1864, and afterwards translated to his present position.

—IT is now definitely announced that the Hon. and Rev. Canon Anson has been appointed by the Archbishop of Canterbury to the new bishopric of Assiniboia. The Bishop-elect was born in 1839, and is, therefore, 45; for an Englishman just in his prime. He is at present in England, where he has already secured six clergymen for his future diocese. He is a graduate of Oxford and unmarried.

—THE twenty-second anniversary meeting of the Church of England Temperance Society was held in the library of Lambeth Palace on the afternoon of April 29. Those who could look back to the very beginning of the society, and who now contrasted with the beginning the marvellous operations which had followed, felt that the occasion was one which ought not to be passed over without some recognition of their gratitude to Almighty GOD. The general secretary read extracts from the annual report of the council, from which it appeared

that in thirty out of thirty-two dioceses the total number of members of the society was 553,152, an increase of 120,478 in one year. The income for carrying on the regular work of the society was £5,127, an increase of £521.

—ST. MARK'S DAY, April 25, witnessed the elevation of two worthy priests to the Episcopate. Dr. Stubbs was consecrated Bishop of Chester in York Minster, and Dr. Shone, Bishop of Kilmore, in Christ Church Cathedral, Dublin. On the festival of SS. Philip and James, May 1, two more priests were made bishops, this time in St. Paul's Cathedral: Dr. Ridding, for the new see of Southwell, and Dr. Linton for that of Riverina, in Australia, also new.

—IN England, recently, Edward Payson Weston, the pedestrian, voluntarily undertook the task of walking 5,000 miles in stages of 50 miles a day, Sundays excepted. The object of this walk was to demonstrate that the strain of long-continued endurance could be successfully maintained without recourse to any alcoholic stimulant whatever. Mr. Weston began his tour at midnight on Nov. 21, keeping it up until Saturday, March 15, steadfastly working in all weathers and in the face of great discouragements. Every evening of that time he delivered a temperance address in some town. At the successful completion of his task, an enthusiastic meeting was informally held to greet and congratulate him, at which cheering addresses were made. Mr. Weston's physical condition was pronounced by physicians to be better at the close than at the beginning of his walk, no fatigue or strain of any sort being apparent.

The Treasury of the Domestic Committee.

MR. WM. BAYARD CUTTING, treasurer of the Domestic Committee, writes: "It has seemed to me that the condition of the Treasury of the Domestic Committee of the Board of Missions is a matter of such serious import to the Church that I may be pardoned for intruding upon your space to lay before your readers the following comparative figures:

"The Domestic Treasury now needs to meet its appropriations for the current year ending on September 1, 1884, $95,994.06. At the corresponding period in 1883 it needed $50 501.49, a difference of $45,492.57, or nearly 100 per cent. more than was needed last year at this time.

"When it is remembered that we ran short last year of collecting the $50,501.49 by over $14,000—that is, that we collected about $36,000, it will be seen that we need to collect this year nearly three dollars to every one given last year. When it is remembered, too, that the necessity for an increase of appropriation is being almost irresistibly forced upon the Domestic Committee by the absolute needs of the work, the gravity of the situation can be appreciated. I do not think that any words can add to the lesson of the figures, and I cannot but believe that if our generous Churchmen could be brought to realize the urgent necessity for additional donations, and the great danger that the work must be abandoned for want of funds—for its curtailment is practicable impossible— they would respond with liberality, and save the Domestic Committee from the great anxiety from which it is now suffering."

THE BISHOP-ELECT OF NEBRASKA.

THE Annual Council of the Diocese of Nebraska, which met at Omaha, May 21, on the twenty-second ballot, elected the Rev. George Worthington, S. T. D., Rector of St. John's Church, Detroit, to be Bishop of Nebraska, in place of the late Bishop Clarkson. The *Living Church* says:

"THE diocese of Nebraska is certainly to be congratulated on its choice of a successor to Bishop Clarkson. Learned, amiable, energetic, Dr. Worthington would seem eminently fitted to build on the foundations so securely laid by the great prelate who has gone to his rest. A very prominent Churchman of Detroit says of him in a letter:

'Dr. Worthington succeeded the late Bishop Armitage about 16 years ago as rector of St. John's Church. Bishop Armitage was perhaps one of the most popular clergymen our city ever had, in and out of his own parish, and had built up a parish the largest in Detroit. He left it in a most prosperous condition. We had not a little fear that no other clergyman could keep up its prestige. Dr. Worthington came among us a young man, and succeeded in doing so that the parish has more than 1,000 communicants. He has had two city missions and has built two mission churches, one of which has recently become self-supporting. He has never married, is about 42 years of age, is an unusually good reader of the service and is a good preacher. As a pastor he is faithful, untiring, and especially attentive to the poor and afflicted. He is studious and methodical, accomplishing much work, is gentlemanly always, and quite at home in the homes of all classes of society, is liked by young and old, and greatly beloved by his people; they would dislike to part with him. When it became necessary for the diocese to elect a new Bishop some six years ago, Dr. Worthington came very near being elected. He is in vigorous health and capable of doing much work.'"

—LACORDAIRE said; "The sweetest thing on earth is to be forgotten by all save those who love us."

The Montana Churchman.

VIRGINIA CITY, MONTANA, JUNE, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE DEATH OF BISHOP SMITH.

ON May 31, the Bishop of Kentucky, senior and Presiding Bishop of the American Church, BENJAMIN BOSWORTH SMITH, D. D., LL. D., passed quietly to his rest, aged a few days less than ninety years. Not only was he the senior Bishop of the Church in the United States, but he is said to have been the senior of every other Bishop throughout the world. In many ways his has been a remarkable life, deserving of a more than passing mention.

Bishop Smith was born in Bristol, R. I., June 13, 1794. He was ordained Deacon April 25, 1817, by Bishop Griswold, was advanced to the Priesthood June 24, 1818, and was consecrated to the office of a Bishop in the Church of GOD, October 31, 1832. Thus he served in the Christian Ministry for more than sixty-seven years, and held the bishopric for fifty-one and a half years. A commemorative service was held in New York on the semi-centenial anniversary of his consecration, October 31, 1882. He became Presiding Bishop on the death of Bishop Hopkins, in 1868. He has in this capacity, made arrangements for the consecrations of a larger number of Bishops than any of his predecessors. It is worthy of note that the duration of his episcopate, together with that of his consecrator, Bishop White, covers the whole period of the Church's organic existence in America.

Married.

ALLEN—WILLMOT.—In Helena, Montana, on Thursday, May 15, 1884, by the Rev. F. T. Webb, Miss EDITH M. WILLMOT to Mr. JOHN W. ALLEN, both of Helena.

BECK—SEDMAN.—At Junction, Madison Co., Montana, on Tuesday, May 20, 1884, by the Rev. E. G. Prout, Mrs. MARY A. SEDMAN, of Junction, to Mr. DAVID R. BECK, of Butte.

COOK—THOMAS.—In St. John's Church, Butte, Montana, Thursday, June 5, 1884, by the Rev. S. C. Blackiston, Miss MAY B. THOMAS to Mr. BYRON H. COOK, both of Glendale.

Poetry.

CHARITY THE LIFE OF FAITH.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren.—1 St. John iii. 13, 14.

The clouds that wrap the setting sun
When autumn's softest gleams are ending,
Where all bright hues together run,
In sweet confusion blending:—
Why, as we watch their floating wreath,
Seem they the breath of life to breathe?
To fancy's eye their motions prove
They mantle round the sun for love.

When up some woodland dale we catch
The many-twinkling smile of ocean,
Or with pleased ear bewilder'd watch
His chime of restless motion;
Still as the surging waves retire
They seem to gasp with strong desire;
Such signs of love old ocean gives,
We cannot choose but think he lives.

Would'st thou the life of souls discern?
Nor human wisdom nor divine
Helps thee by aught beside to learn:
Love is life's only sign.
The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of Christ our Lord,
As man embraced, as God adored.

But he, whose heart will bound to mark
The full bright burst of summer morn,
Loves too each little dewy spark
By leaf or floweret worn:
Cheap forms, and common hues, 'tis true,
Through the bright shower-drops meet his view;
The colouring may be of this earth;
The lustre comes of heavenly birth.

Even so, who loves the Lord aright,
No soul of man can worthless find;
All will be precious in his sight,
Since Christ on all hath shined:
But chiefly on Christian souls; for they,
Though worn and soil'd with sinful clay,
Are yet, to eyes that see them true,
All glistening with baptismal dew.

Then marvel not if such as bask
In purest light of innocence,
Hope against hope, in love's dear task,
Spite of all dark offence.
If they who hate the trespass most,
Yet, when all other love is lost,
Love the poor sinner, marvel not;
Christ's mark outwears the rankest blot.

No distance breaks the tie of blood;
Brothers are brothers evermore;
Nor wrong, nor wrath of deadliest mood,
That magic may o'erpower;
Oft, ere the common source be known,
The kindred drops will claim their own,
And throbbing pulses silently
Move heart toward heart by sympathy.

So is it with true Christian hearts;
Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood:
Oh! might we all our lineage prove,
Give and forgive, do good and love,
By soft endearments in kind strife
Lightening the load of daily life!

There is much need; for not as yet
Are we in shelter of repose,
The holy house is still beset
With leaguer of stern foes;
Wild thoughts within, bad men without,
All evil spirits round about,
Are banded in unblest device,
To spoil love's earthly paradise.

Then draw we nearer day by day,
Each to his brethren, all to God:
Let the world take us as she may,
We must not change our road;
Not wondering, though in grief, to find
The martyr's foe still keep her mind;
But fix'd to hold love's banner fast,
And by submission win at last.

—*Keble: The Christian Year.*

Selections.

PAYING AND GIVING.

BY THE BISHOP OF ALBANY.

It has been often said—it cannot be said too often—that the greatest work of the Convention, because it is the greatest work of the Church and the greatest work of God, is what it does about missions. Can we not somehow be aroused to understand this, and to undertake it. I was struck the other day by the title of an advertised tract (which I have never seen,) "Paying and giving," which I think contains a lesson that we ought to learn. I have no idea what the tract contains. But this is what the title taught me.

The world, I suppose, would say that it meant: we buy certain things and pay for them, the necessities and luxuries of life, a house, clothes, books, food, servants, fuel, and the like; and any thing else for other people is a *present*, any thing for charity or religion is a gift. But that is so coarse and careless a distinction as to be wrong. Many of these so-called gifts are payments, because they are debts, things owed. And the support of religion—in that it is something that we owe, that is a debt, a duty, something that is due—is to be classed under the head of payments, *not* of gifts. We ought to make wiser and truer distinctions than the world makes. For in the household of faith, as in our homes, it is true that the things we must have come first, in duty of provision and payment; and then come gifts. In our earthly homes, as we are able, and if we really love wife, child, friend, relative, in any degree, we make provision for their needs (if they depend on us), a provision which increases with our ability; a better house, new furniture, silk dresses instead of stuff. And then, when we have provided, comes the luxury of giving, not necessaries, but the delicacies, the graceful things, the things of beauty, and of taste and sentiment. We have no right to give these, till we can pay for the other and more necessary things. We make haste to give them, by the craving, earnest instinct of our love, as soon and as far as we can. And as means expand, over and above these, come the great gifts to charities, to the public good, to education, to the arts. Now the same law holds good all round in the Church, and I earnestly ask you to make the application of it. Don't put down to your charity account the support of your own parish, your own diocese, your own general national Church work, any more than you count taxes for lights and pavements, for school and State demands, for revenue of the general government, as voluntary gifts. You might as well call the payment of your bills for food and light and coal, charities. They are payments. Your parish expenses, your diocesan missions and funds, your share of the expenses of the work of missions undertaken by the Church at large, are all payments of dues, of debts. Every man according to his ability is bound to pay his quota towards them, as he is bound to provide "for his own, and especially for those of his own house." And each one of these, in different degrees of closeness, has its claim on every Churchman who pays his debts. *Then* comes the luxury of giving. You cannot exercise your taste, your feeling, your preferences about these, because they are duties; but when you have done them, then you are free, in the first place, for the play of the pleasure of giving, and in the next place, for the choice, according to your personal preference, of the objects to which you shall give. And anybody has a right to do (what is essential to any great and generous giving), namely, to choose, from the various objects that present themselves, that which appeals most to his affectionate interest, with the clear conscience that, having paid his debts toward God, he may do what he will with the rest, which, in a sense, is his own. Try to learn this, so as not to feel that you have the right to exercise choice as to whether you shall, or shall not, support the church in parish, diocese, the nation, with freedom to refuse any one of all these claims, or to recognise one to the exclusion of the rest. And try to learn it, also, that you may know how God combines the great law of the *duty*, with the greater law of the *pleasure* of giving.—*Convention Address.*

—The *Church Times* says that it is only the busy people who have ever time to help others, and on whose shoulders the hard work of the world, outside their own fair share of it, habitually is thrown. The idle people never have time for any thing, and it will be found that all the really effective lay help given in parish work comes from persons who are fully occupied during several hours of the day, and who devote time which they might fairly spend in well-earned rest.

—Each day comes to us as a new leaf in the book of life, and we can write what we will on its pure, white pages.

Church Notes.

NOTES ON THE KALENDAR.

From Trinity Sunday to Advent, the Gospels are not chosen as proper to this or that Sunday, (for that could only be observed on the greater festivals,) but such passages are selected out of the Evangelists as are proper for our meditation at all times, and may singularly conduce to the making us good Christians: such as are the holy doctrine, deeds and miracles of the blessed Jesus, Who always went about doing good, and Whom the Church always proposes to our imitation. The Epistles tend to the same end, being frequent exhortations to an uninterrupted practice of all Christian virtues: they are all of them taken out of St. Paul's Epistles, and observe the very order both of Epistles and chapters in which they stand in the New Testament, except those for the first five Sundays, that for the eighteenth, and the last for the twenty-fifth.—*Wheatly.*

June 15. The First Sunday after Trinity. The Collect is a petition that God will strengthen the weakness of our mortal nature by the help of His grace, so that by keeping His commandments we may please Him both in will and deed. The Epistle, from the first Epistle of St. John, which is a treatise on Christian love, is an exhortation to the practice of this virtue. Love is the fulfilling of the law: thereby therefore is the keeping of the commandments (for which we pray in the Collect) to be made a reality and not only an aspiration. The Gospel is that section known as the parable of the Rich Man (or Dives) and Lazarus; the special teaching of which seems to be that it is through their own unwillingness that men do not obey the Gospel, and not because there is not sufficient testimony.

June 22. The Second Sunday after Trinity. The Collect is a prayer for steadfastness through the protection of Him Whose help and governance are never wanting to His own. The Epistle is an urging of the practice of Christian love, as the distinguishing mark of the Christian. The principle of nature is "Love thy neighbor and hate thine enemy." The principle of nature triumphed over by grace is "Love your enemies," and hereby shall true Christian disciples be known. Hence the stress laid upon this virtue by the Christian Teachers, especially St. John. The Gospel is the Parable of the Great Supper, which sets forth the inadequacy of any excuses arising out of the exigencies of the worldly life for declining the Divine invitation.

June 29. St Peter the Apostle. (The Third Sunday after Trinity.) An instance of concurrence of holy days. St. Peter's day takes precedence. The Collect refers to the charge of our Lord to St. Peter, after the Resurrection, "Feed My sheep; feed My lambs." The same charge in effect is given to all Bishops and Pastors of Christ's flock, therefore we are taught to pray for diligence on their part, and obedience on the part of those who hear their instruction. The Epistle, from the Acts, relates the miraculous deliverance of the apostle from the "hand of Herod and from all the expectation of the people of the Jews." The Gospel tells us of his bold and clear confession of Christ, which with the blessing which our Lord connected with it rendered him so prominent among the twelve.

June 6. The Fourth Sunday after Trinity. The Collect is a prayer that He, Who is the source of all true strength and holiness, will so direct and guide us through this world that the eternal joys of the heavenly country may be ours. The Epistle accords with the thought of the Collect, in its reference to the contrast between the "sufferings of this present time" and the "glory that shall be revealed *in us*;" in its suggestion of that for which we wait and long, "the adoption, to wit, the redemption of our body." The Gospel is taken from one of the earlier teachings of our Lord, and is a warning against uncharitable judgment of our fellows.

July 13. The Fifth Sunday after Trinity. The Collect is that by the peace of the world the prosperity of the Church, the kingdom of God upon earth, may be increased. The Epistle is an urging of the thing which in human affairs makes most for peace, namely, control of the tongue, together with rectitude of conduct. The Gospel is the story of the First Miraculous Draught of Fishes, among the earlier of our Lord's miracles, a work instructive, not only as evidence of the Divine power of the worker, but also as setting forth one aspect of the future office of the men who were then so greatly assisted in their secular calling. His help had brought them success herein where they had before been failing: the same help should give them success in the more arduous task in which they were thenceforth to be employed, as "fishers of men," as winners of souls for Christ.

COUNSEL TO THE LAITY.

BY THE MISSIONARY BISHOP OF UTAH AND IDAHO.

Brethren of the laity, I pray you to stay up the hands of your pastor. Work with us in deepening and extending the kingdom of Christ upon earth and among souls. Do you ask me how? I answer, by being praying men and women yourselves. By faithful, dutiful, regular attendance upon public worship and Holy Sacrament. By constant family prayer at home. If you are parents, by painstaking care to bring your children to sit with you and worship with you in Church. By kind words and early neighborly calls to strangers, who thus may be led to the Church. By looking personally after one or more poor people whom you may know. By giving regularly and cheerfully for the support of the clergy and the care of the needy. By looking into the parish finances in a business way, and attending to them in a business way, not throwing this inappropriate burden upon the clergymen, and not taking it for granted carelessly, that such matters will manage, and straighten, and balance themselves. By speaking for the Lord words in season to doubtful minds and struggling souls, which often strike home with more force than the clergyman's, because men are wont to gauge his talk as professionally hortatory. By being humble in your own souls before God, while unceasingly grateful to your Saviour, and cheerful in your faith, and proud of your Church, its Divine charter, its historic lineage, its Catholic treasures, and willing and ready ever to acknowledge and respond to its just claims upon your time and money, your example and influence, your loyalty and love.—*Convocation Address.*

Children in the Church Service.

The advice given by the *Musical Herald*, while it may not be the best for Churches which can afford to pay for their music, is well fitted to meet the needs of those who desire the best effect for the least money. The following extract speaks for itself:

"It is often remarked by musicians that singing in some of the German Churches is grand in the extreme, but that it could never be realized in America, until the children were all taught to sing as in Germany. This is no longer a hindrance, as the increasing attention given to music in our public schools is contributing to this result. But the Church owes it to the children and to herself to foster their vocal talent, and to develop it for use. Let them be gathered weekly under the charge of some suitable person—the chorister, for instance—for instruction in the Church music. This may be made a most interesting and profitable exercise; and if seconded and encouraged by the parents, the House of God would soon be resonant with the children's praise. The addition of their fresh young voices will greatly improve the *character* of the music, while it will act as a stimulus to those of riper years. It will have the further effect to make the service *attractive* to the children, and thus contribute to the Church's endeavor to win them to Christ. Many have yet to learn of the thrilling effect produced by the singing of a large and well trained-choir of children."

—Never anything can be amiss.
When simpleness and duty tender it.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Glendive.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Chas. S. Fackenthall, Fort Benton.
The Rev. Sydney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
Minister, the Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
Minister, the Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
Minister, the Rev. A. D. Drummond.

Choteau County.

Fort Assinnaboine————Mission.
Fort Benton—St. Paul's Mission. Church.
Minister, the Rev. C. S. Fackenthall.
Fort Shaw and Sun River————Mission.
Minister, the Rev. C. S. Fackenthall.

Custer County.

Miles City—St. Paul's Mission. Chapel.
Minister, the Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
Minister, the Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
Minister, the Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
Minister, the Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
Minister, the Rev. Alfred Brown.

Jefferson County.

Jefferson and Boulder———— Mission.
Worked by the Helena clergy.
Townsend———— Mission.
Worked by the Helena clergy.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
Minister, the Rev. F. T. Webb.
Ass't Minister, the Rev. S. D. Hooker.
Marysville———— Mission.
Worked by the Helena clergy.

Madison County.

Madison Valley—Trinity Mission.
Minister, the Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
Minister, the Rev. E. G. Prout.

Meagher County.

Bedford———— Mission.
Worked by the Helena clergy.

Missoula County.

Bitter Root Valley———— Mission.
Minister, the Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
Minister, the Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
Minister, the Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
Minister, the Rev. Alfred Brown.

Miscellany.

—A CORRESPONDENT ot the *Times* furnishes two little anecdotes of Bishop Jacobson, of Chester, which will be read with interest: A new appointment had been made to a well known Chester Church, and at a dinner party shortly afterwards, the "new man" was the subject of conversation. The Bishop said not a word until directly appealed to by a lady present. "What do you think of the new Vicar, my Lord?" "I think," replied his Lordship, "he is a middle-aged man."—Another story of a similar kind took its rise when the cathedral nave was reopened. A certain dean, whose party leanings were a little undecided just then, was one of the special preachers. After service two dignitaries were engaged in a friendly criticism of the sermon in the chapter house. Said the first, "It struck me as being rather Low." "How curious, now," said the other, "I thought it rather High;" and appealing to the Bishop, who was present, "What did you think, my Lord?" "Why," replied his Lordship, with a roguish sparkle in his eye, "I considered it rather long."

—A CLERICAL friend vouches for the following: A Parson was recently hearing a Sunday School class recite the Decalogue; and in the course of the exercise he asked a little boy, "Suppose everybody in the world was to keep these commandments, don't you think it would be a much better world?" The little fellow answered, "Yes, sir, I reckon it would; but what would the *Cincinnati Enquirer* do for news?"

—A SWEETHEART'S solicitude: "I'm so alarmed, Lizzie," exclaimed a St. Louis girl, who was engaged to be married to a young army officer, "He hasn't written me in three days." "There is no occasion to get excited," was the reassuring reply; "he is out of the reach of Indians; there is no epidemic prevailing where he is stationed, and when he last wrote you he was in perfect health." "Oh, yes, I know all that, Lizzie," said the timid, agitated creature, "but then there's the army worm."—*Brooklyn Eagle.*

—A GERMAN physician defines the main difference in the effects of whiskey and beer to be: "Visky makes you kill somepody else; mit peer you only kills yourself."

—"WHAT is a limited monarchy, Johnny?" "Well my idea of a limited monarchy is where the ruler don't have much to rule." "Give an example." "An example! Lemme see! Well, if you were rulin' yourself for instance."

—THE western editor who asked whether confessing one's self a donkey is auricular confession, was silenced by the suggestion that no one should know better than he.

The Montana Churchman.

A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 4. Virginia City, Montana, July, 1884. Whole No. 16.

Kalendar.

July, 1884.

20 Sixth Sunday after Trinity.
25 St. James the Apostle.
27 Seventh Sunday after Trinity.

August, 1884.

3 Eighth Sunday after Trinity.
10 Ninth Sunday after Trinity.
17 Tenth Sunday after Trinity.
24 St. Bartholomew. (Eleventh Sunday after Trinity.)
31 Twelfth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Dillon, Sunday,	July	20
Bozeman, Sunday,	"	27
" Sunday,	Aug.	3
Hamilton, Monday,	"	4
Gallatin, Tuesday,	"	5
Radersburg, Wednesday,	"	6
Wickes, Friday,	"	8
Jefferson and Boulder, Sunday,	"	10
Butte, CONVOCATION, Sunday,	"	24
Silver Star, Thursday,	"	28
Sheridan, Friday,	"	29
Virginia City, Sunday,	"	31
Sterling, Tuesday,	Sept.	2
Red Bluff, Wednesday,	"	3
Pony, Thursday,	"	4
Harrison, Friday,	"	5
Madison Valley, Sunday,	"	7
Virginia City, Sunday,	"	14
" " Sunday,	"	21
Blackfoot, Thursday,	"	25
Helmsville, Sunday,	"	28

THE BISHOP'S RECORD.

AT seven o'clock, Thursday morning, May 22, I left Helena for Fort Benton. The distance is about one hundred and fifty miles. The conveyance was a "Jerky." The time was thirty-four hours. I had for a travelling companion the Rev. Mr. Webb, the rector of St. Peter's Church, Helena. He needed a change, wished to see the country, and desired to see his friend, the Rev. Mr. Fackenthall, who took charge of the work in Benton in November last. Therefore he determined to brave the hardships of a stage ride of three hundred miles. Though Mr. Webb is comparatively new to Montana, yet he knows what western work is, and knows how to do it well. But he is not an "old stager." He came to town after railroads had taken the place of stages. And so it came to pass that stage riding made him sick. Yet he bore his sickness like a veteran. No words of complaint passed his lips. But I think he was glad when we reached Benton. And so was I. Very little sleep had visited our eyelids, we were travel-worn and dusty, and thankful to be at the end of our journey.

Benton is dull at present in a business way. Yet I saw quite a change since my last visit in April of last year. A fine Court House and a very nice School House are in process of erection, and a good many dwellings have been built during the year. Prosperity is likely to visit them in the near future, but I hope it will not come in the shape of a "boom." They are looking for a Railroad, which seems sure to find them in the course of a year or two.

On Sunday, May 25, the services were interesting and very well attended. On the following Wednesday, Mr. Webb started on his return to Helena, and on Friday, I went to Fort Assinaboine, where I spent Whitsun-Day. We have seventeen communicants at this military Post. No services of the Church had been held there since my visit of last year. I was most heartily welcomed by all, and the services were well attended and earnestly appreciated. There were seventeen to receive the Holy Communion at the morning service. An offering was made of fifty-three dollars, which was divided between Diocesan Missions and the Episcopate Fund. I never visit the Military Posts of Montana without wishing I could go oftener and stay longer. But work presses, the time is short, and I am obliged to move on to other duties.

Thursday, I returned to Benton, where I remained till the following Monday morning. I found the Sunday School at Benton larger and in a better condition than ever before. The ladies have been faithfully at work during the year and have raised two hundred and thirty dollars. There was a debt of six hundred dollars on the Church building, which was paid off while I was there. The ladies generously turned in their money towards the payment, though they had intended it for another purpose. Now they are free from debt. The Church is unfurnished. But the way is clear to go on to supply this lack. And I trust no very long time will elapse before it is supplied. I am thankful that one more debt is cancelled. And I have good hope that this season will see the debt on every one of our churches in Montana wiped out. We shall sing Te Deum Laudamus with grateful hearts then.

Monday morning, June 9, I took the stage and came to Fort Shaw. I have visited Shaw oftener than any other Military Post, and spent so much time there since I have been in Montana, that it seems to me like one of my homes. I am accorded a hearty welcome, and the services which are held there are warmly appreciated. We have twelve communicants at Shaw, and two or three ladies keep up a Sunday School.

I remained at Shaw until Thursday, and then went down to Sun River, where I spent two days visiting the people of the Valley and the town. Sun River has doubled its population since my visit of last year and the prospects of the future are good. We have now twelve communicants at this mission. If we could only have a Clergyman stationed here to work through the neighboring country, it would be a vast advantage to the Church. But that is not practicable at present. Until that time comes we must be contented with a monthly service here and at Shaw by the clergyman at Benton. Sunday morning at nine o'clock I had the Communion service at Fort Shaw. One person was confirmed, and the offerings of the Sunday School during Lent were received, amounting to $5.40, and appropriated to Missions in Montana. It was a solemn and delightful service and appreciated by all who were present.

At eleven o'clock, service was held in the School House at Sun River and the Holy Communion celebrated. The house was well filled by an attentive congregation,

and it was evident that if we can only have the work done there which is demanded we shall soon have an important mission in this place. In the evening, I held services again at Shaw. The offerings, amounting to $26.75 were appropriated for the Episcopate Fund. This Fund, which was begun last August by an offering of $12.00 in Helena, now amounts to $186.93. It is not much, but it is growing, and by and by will assume proportions which will make it important to the Church.

Monday night I took the stage for Helena and by a ride of fifteen hours reached my home after an absence of four weeks, lacking two days.

I found that they had not been idle in this Parish during my absence. For more than a year they have been talking of a Church Hospital. Now they have rented an appropriate building and propose to start out in this work within two weeks. It is a large venture of faith, but not an unneeded one. We can buy the building for $5,000. Yet we must pay rent for it at the rate of $75 per month. I wish the way were clear to buy the property and save the rent. Who will help us to do it? During my late visit in the east some offers were made towards help in furnishing a Hospital. Now we shall be glad to have this help. We are going to do all we can ourselves, but help from outside friends will be most welcome. The work calls, and we are trying to answer. The Master with His command tells us to go "heal the sick and relieve the oppressed," and we in our weakness shall try to obey this command. But helpers and givers we shall sadly need.

The lights and shadows play upon the mountains. The glorious sunlight fills the valley. The whole universe reflects the glory of God. His children must do His work and labor to advance His Kingdom. This is our opportunity; we cannot stay our hand.

L. R. B.

Helena, June 19, 1884.

FROM MADISON COUNTY.

Editor Montana Churchman:

Once at a camp-meeting, the preacher, being annoyed by certain goings on in his congregation, is said to have delivered himself somewhat as follows: "If that young woman on the last seat but one on the right hand side, in the Dolly Varden dress, with the scarlet feather in her hat, and the young man with her do not stop disturbing these exercises by their love-making, I shall proceed to point them out to the congregation." This story was called to mind by your Beaverhead correspondent's pointed allusion to the "brother from Madison" in the February issue of the Montana Churchman. Lest the implied threat should be carried into effect, I will write at once.

The Madison County Mission is the oldest of our missions in Montana, ante-dating that at Helena by about two weeks, and all the rest by some years. Yet it is by no means the most flourishing, for several good reasons. The central point of the work is Virginia City, the county-seat, and once the capital of the Territory. In connection with this centre are the following points; Madison Valley, Sheridan, Silver Star—at which services have been held at some period with more or less regularity—Sterling, Red Bluff, Pony, Harrison—where services have been but occasional. At present they are regularly maintained at two only of these places, Virginia City and Madison Valley.

At Virginia City there is a church building and a rectory. The organization is that of a Mission, known as St. Paul's. It was organized by Bishop Tuttle, in July 1867, who was the first Rector. (In certain historical notes, left by him, mention is made of a parochial organization begun in November of that year, which however seems never to have been renewed, and has long since been allowed to lapse.) Bishop Tuttle was succeeded in 1868 by the Rev. E. N. Goddard, he in 1871 by the Rev. H. H. Prout, and he in turn by the writer in 1874. From November, 1882, to June, 1883, inclusive, the Rev. A. D. Drummond was assistant in the mission, which for that time was made to take in several stations in Beaverhead County.

It is very hard to write accurately about Church work and prospects in St. Paul's, Virginia City. It is at the same time encouraging and discouraging. I think that the discouraging element may be generally ascribed to that which is outward and material, which after all is but the shell; important indeed, but yet not of the highest consideration. In the inward and spiritual, where lies true strength in parochial as well as personal Christian life, there is much to animate courage and incite to perseverance. That which chiefly disheartens is the slow but gradual decadence of the town, which has been going on for many years, owing to the changes that have taken place in the condition of the mining interests. This works against the material prosperity of our Church work in two ways; by causing the removal from amongst us of those whose of help and interest the loss is severely felt; and by diminishing the business ardor of those who are left. A signal illustration of the way in which the Church in Virginia has been thus affected came under my especial notice a short time ago, when preparing a statistical review of a ten years incumbency of the mission. It is this, that during that period there have been several more persons confirmed, all of whom became communicants, than the whole number now on the communicant list (28). Meanwhile there have been several additions by removal. And this drain still continues and will continue, unless in some way the decay of Virginia City shall be arrested. Yet the future, in this outward aspect, is far from being hopeless. This is a mining town, chiefly dependent upon its mining interests; and there is no question that in time to come, perhaps very soon, perhaps not, there will be a very sensible revival of mining energy and prosperity. And this means a revival of business life and growth for dear old Virginia. We are now feeling that "hope deferred maketh the heart sick:" we are trusting however that "when the desire cometh," it shall be "a tree of life."

From another point of view, looking at the inner parochial life of St. Paul's Mission, there is much that is very cheering. Few we are in number, and weak in material wealth, but unless I am more mistaken than I want to believe myself likely to be, in faith, courage, interest, and something like enthusiasm we approach strength. Year by year, the church building, originally not altogether well adapted for its holy purposes' receives improvements, distinctly and decidedly increasing its fitness for worship and making for the "beauty of holiness." While the expenditures of the parish are not to be compared in this respect with those of parishes working under more favorable conditions, yet no inconsiderable amount of trouble and money is thus used. At first there was no chancel, only a railed platform, now we have a chancel; a vestry-room has been added (by subtraction from the floor space of the church, to be sure, but not the less a great gain); sightly and suitable benches have taken the place of the skeleton and uncertain ones originally used; the choir has been moved from the the west end of the church until now it is in its proper place as assistant in the conduct of God's worship, in the chancel; additional lighting facilities have been provided; and now we are to have a new organ. All this is, to be sure, outward and in a sense superficial; yet I take it that the attention of any congregation to the care and improvement of the edifice which stands among men for God's Temple, and is the visible token of the Church's presence and growth, is one evidence at least and an important one of the character of that congregation's religious life and energy. Perhaps the most important agency now at work in this direction in St. Paul's is an association of ladies, under the name of "St. Paul's Guild"; instituted at my suggestion, a little more than a year ago, and having proven very successful. St. Paul's has always had to rejoice in the possession of a small band of devoted Christian women, whose courage nothing could daunt, whose zeal nothing could dampen, whose energy nothing could deaden; the Guild organization has

operated to give point and concentration to their courage and zeal and energy and devotion. They undertake the care of the church building and the Sunday School, to provide ways and means for necessary expenses and for those that are extraordinary; and they do it too. It is the Guild that is to buy the new organ. During the fifteen months of its existence, nearly three hundred dollars have passed through the hands of its Treasurer.

A review of ten years' work, recently concluded, gives the following statistical results: Baptisms, infants 50, adults 10; Confirmed 32; Communicants, number in 1874, 12, added since 41, lost 25, present number 28.

I must stop writing about St. Paul's, not because there is not much more that might be and ought to be said, but because I do not want to take up too much of the space of your "valuable *little* paper." This letter is already so long that I shall have to defer what I have to say of other church work in Madison County until a more convenient season.

E. G. P.

Virgina City, July 10, 1884.

NOTES FROM ST. PETER'S, HELENA.

THE Parish School closed for the Summer on June 10, with thirty pupils. The principal, Miss Mary Samson, is maintaining a Summer session, for eight weeks, at which about the same number of pupils are in attendance. The successful methods of Miss Samson have won for the school a good reputation in the city, and there is the promise of a decided increase in the number of pupils at the reopening in September.

The Kindergarten, under the care of Miss Sara Eddy, a devoted and experienced instructor, is kept open during the Summer, with twenty names on the roll. The little ones, in the few weeks they have been in training, have made noticeable progress. Several of them are under four years of age, and the spirit and interest with which they enter into the games, and the evidence they show that their faculties of observation are already being quickened, surprise visitors, who have not before seen the results of the Kindergarten training.

A Mission Sunday School, under the care of Mr. F. S. Lindsay, has been opened in Kessler's School House, about two miles from town. The rector gives an occasional Sunday afternoon service, with the assistance of Mr. Lindsay, as lay-reader. A dozen or more children, besides a few adults, attend the school. A night school also for Chinese is being carried on in the parish school room, under the superintendence of Mrs. Brewer. Very few as yet come, but it is hoped that out of the large number of Chinamen in the city the school will rapidly grow.

Our hospital is now ready for patients. A large building of sixteen rooms has been secured and provisions made for six patients. Generous donations of furniture have been made by members of the parish, and the rooms, being both new and neatly equipped, look quite inviting. About three hundred dollars have been contributed in money, and the expenses of running for the first year pledged by the Trustees to the extent of $1500. Nine physicians have consented to go upon the medical staff, using its facilities to a greater or less extent, for their own practice, and promising to attend in turn cases of worthy charity. It is hoped that a Church sister will soon be secured; but there seems to be a greater demand upon the sisterhoods of the East for help of this kind than the supply can meet. The institution will be incorporated and a Constitution and By-Laws adopted at the next meeting of the Trustees. W.

MISSIONARY WORK NEAR HELENA.

My dear Montana Churchman:

I SUPPOSE it is time that you were hearing from my missionary field again, though there is not much that is new or extraordinary to report. The work still goes on quietly. And among the many discouragements and difficulties which always beset such work, there are signs of increasing interest and earnestness on the part of some which show the work of the HOLY SPIRIT in their hearts and make us think that our prayers are accepted and our work blessed. At most of the stations where regular services are held, the congregations are more regular and the people begin to take a greater interest in the services.

In many parts of the country missionaries have to contend against a strong prejudice which prevails against the Church and the Prayer Book among the ignorant, but in Montana one finds very little of that, especially among old-timers. And this is in a great measure due to the genial influence of good Bishop Tuttle. Almost every old-timer in these mountains knew Bishop Tuttle, and they all regard him as a warm personal friend. And this friendship has in most cases disarmed their prejudice. After all, brotherly love and true Christian kindliness and courtesy exhibited by word and deed in the every day walk of a Christian life is worth more than volumes of argument and logic. If we would all be Christians in our daily dealings and intercourse with our fellow men, there could be little doubt about the growth of the Church.

At Marysville services are held morning and evening, on the first and third Sundays of each month. In the morning the congregations are usually small, numbering from five to twenty-five. The evening congregations vary from thirty to seventy-five. Considerable interest has been manifested in the services here. A number of children have been baptized, and four persons confirmed. And a very handsome Easter offering was presented to the Missionary. The Sunday School conducted by Mrs Sweet is in a flourishing condition. It numbers some twenty children, who, thanks to the untiring devotion of Mrs. Sweet, are doing good work and are making good progress in the Church Catechism. This is the only place where we have a Church Sunday School. At the other missions there are union Sunday Schools. These may be good in their way, but I cannot see that they accomplish much. They do not teach the children anything definite and tangible. The children do not learn the commandments—their duty towards GOD and towards their neighbor—and have no definite knowledge of what they ought to believe about GOD and His SON JESUS CHRIST; and they are utterly ignorant of the Church as a divine institution in the world for the saving of mankind. Children need something definite to take hold of. Glittering generalities are of no use to them.

In some places I have succeeded in getting the children to learn a portion of the Catechism to recite to me each time that I visit them, but not much can be done in this way unless the parents take some interest and help the children; for my work is scattered over such a large field and my visits so infrequent that the children forget.

Services have been held regularly at Townsend, Jefferson and Boulder, and occasionally at Wickes and at Unionville. No service has been held at Bedford since early in the winter. No doubt good comes from these services, but unless supplemented by personal work with the individual, visiting from house to house, and watching for opportunities to reach the individual soul, little can be looked for in the way of results. And here as everywhere one must depend largely upon intercessory prayer. The results that come from this are what encourage us most of all in the work. It is really GOD'S HOLY SPIRIT that does the work, that accomplishes the results. Would to GOD, that the people would pray for us and for the work more faithfully. And then how speedily should we see GOD'S Kingdom come among us with power.

"Brethren, pray for us."

S. D. H.

Helena, July 8, 1884.

NOTES.

—AT a meeting of the Committee of St. Peter's Hospital, Helena, Montana, the following were elected Trustees: the Right Rev. L. R. Brewer, S. T. D., the Rev. F. T. Webb, Messrs. W. A. Chessman, A. J. Davidson, S. C. Ashby, Daniel Marshall,

J. H. Ming, E. Sharpe, and L. V. Styles; Secretary, S. J. Jones; Treasurer, W. D. Smith; Superintendent, Dr. J. J. Leiser. The Trustees will take out articles of incorporation, and at once proceed to occupy the Cole building, near the depot, for a hospital.—*Herald.*——From the Prospectus of the Hospital we get the following additional information: The Executive Committee consists of the Rev. F. T. Webb, Messrs. D. Marshall, L. V. Styles; Board of Lady Managers, Mrs. L. R. Brewer, Mrs. S. J. Jones, Mrs. J. H. Ming, Mrs. E. McFarland, Mrs. A. M. Holter, Mrs. L. V. Styles; Chaplains, the Rev. F. T. Webb, the Rev. S. D. Hooker.

—The July number of the *Spirit of Missions* has the following acknowledgments from Montana:

DOMESTIC MISSIONS.

St. John's, Butte, S. S.,	$20.60
St. James', Deer Lodge, S. S.,	9.75
St. Paul's, Miles City	2.80

—St. Paul's Guild, Virginia City, is trying the experiment this summer of giv a series of ice-cream "servings", at intervals of about two weeks; less elaborate and troublesome than set Festivals, yet helpful to the treasury. Three have been already held, June 18, July 1, and July 16, with average net results of over $14: enough to be encouraging to the promoters of the scheme.

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—Canon W. Boyd Carpenter is to be consecrated Bishop of Ripon, England, on St James' Day (July 25) by the Archbishop of York.

—Dr. Ridding, the first Bishop of Southwell, was enthroned by the Archdeacon of Nottingham, May 28, in the old collegiate church, now the cathedral of the little midland town.

—A new Missionary Bishopric, called Mombassa, has been provided for, comprising an enormous stretch of country in eastern equatorial Africa, and has been accepted by the Rev. James Hannington, of St. George's, Hurtspierpoint, Sussex.

—The Provincial Synod of the Northwest is announced to meet next August in the city of Winnipeg, and it is expected will be specially interesting and important. The Bishop-elect of Southern Athabasca, the Rev. Mr. Young, will be consecrated, which will be the first event of its kind since the settlement of the Northwest. The Bishops of Algoma and Minnesota are also expected, as well as the Rev. Canon Anson, and the gathering will probably be one of unprecedented importance and brilliancy. It is also probable that some definite action will be taken toward the consolidation of the whole Canadian Church.—*Churchman.*

—The Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Rev. *Imad-ood-deen*, of Umritsur. This gentleman twenty years ago was an eminent Mohammedan fakir, famous for his austerities and revered as a saint. Reading the New Testament with a view of confuting it, he was converted to the Christian faith. For the last fifteen years he has been a clergyman of the Church of England, and a missionary of the Church Missionary Society, in India. He is the author of Commentaries on the Gospels, and of many books and tracts in defence of Christianity. He was Bishop Milman's examining chaplain for Hindoo Candidates for Orders.

Domestic.

—The Rev. Dr. Worthington has declined the Bishopric of the Diocese of Nebraska, news causing general regret, both within and without the diocese.

—On Tuesday, June 10, at the thirteenth annual Convention of the diocese of Central Pennsylvania, the Rev. Nelson Somerville Rulison, D. D., Rector of St. Paul's Church, Cleveland, Ohio, was elected Assistant Bishop of the diocese.

—At the annual meeting of the Associate Alumni of the General Theological Seminary, in New York, on Thursday, May 28, the Rev. George W. Dean, S. T. D., Chancellor of the diocese of Albany, was nominated for election by the trustees as Alumni Professor of the Evidences of Revealed Religion.

—Pursuant to adjournment, the Council of the diocese of Nebraska met at Omaha, June 25. The Rev. Dr. Worthington having declined the Bishopric, on ballot the Rev. Eliphalet Nott Potter, D. D., President of Hobart College, Geneva, N. Y., was elected Bishop of Nebraska. A committee, appointed for the purpose, presented a suitable minute relative to the the death of Bishop Clarkson, which was adopted by a rising vote. It is stated that Dr. Potter has accepted the position to which he has been elected, subject of course to confirmation by the Bishops and Standing Committees of the several dioceses.

—Grace Church, New York, is building a spire of marble, to replace the old one of wood. A sad accident occurred on Tuesday, June 24. As the workmen were raising the derrick, which was used for lifting the blocks of stone, the mast slipped and the derrick toppled over, falling upon two of the workmen, one of whom died the next day. Several blocks of stone fell through the roof of the building, demolishing several pews, and so injuring the plastering of the main portion of the building that it is unsafe and will have to be taken down. The damage amounts to about $5,000.

The Montana Churchman.

Virginia City, Montana, July, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

OFFICIAL.

The Fourth Annual Convocation of the Missionary District of Montana will meet, D. V., in St. John's Church, Butte, on the Fourth Sunday in August, 1884, the twenty-fourth day of the month, being the Feast of St. Bartholomew and the Eleventh Sunday after Trinity.

E. G. PROUT, Secretary.

IMPORTANT NOTICE.

The clerical and lay delegates who will be in attendance at the Convocation, to be held in Butte, August 24 and following days, will be entertained by the members of St. John's Mission. The clergy who intend to be present are requested to inform the Rev. S. C. Blackiston, Butte, of their purpose; also of the number of lay delegates likely to come with them.

CONFIRMATION—I.

It is proposed to treat briefly and concisely of the subject of Confirmation, or the Laying on of hands. The thoughts connected therewith seem to divide themselves naturally under four heads: (*a*) The place of Confirmation as acting upon the candidate, as a means of grace; (*b*) Its place as being an action of his own, as an expression of intention; (*c*) The right preparation for its reception; (*d*) For what it is itself a preparation.

(*a*) The aspect of Confirmation which shows it as a means of grace, as an operation upon the soul by some influence outside of it, is the most important one it bears, but perhaps not the most considered. It is too much thought of as "joining the Church," as the beginning (in the Episcopal Church) of the Christian life in its outward manifestation, which it is not. That place, by the Lord's ordinance, belongs to Holy Baptism. Or else Confirmation is looked at too exclusively as the act of the individual taking a step in advance of previous ones in the way of obedience, beneficial to the soul by reflex action only. In this view it would be hard to assign any

adequate reason for its being, and it is to be seen that the prevalence of this idea (in the non-Episcopal religious bodies) has led, and that by necessary inference, to the neglect, disuse, and finally the actual if not formal denial of Confirmation. If its only value lies in the will of the human actor, it is thereby shown to be nearly if not quite superfluous. It does not seem to be the way of the Gospel to offer needed spiritual help by the way of reflex action only, while the unmistakable teaching is that grace is to be sought for in the use of indicated means; that Baptism and the LORD's Supper, to instance no more, are helpful to the receiver as well as honorable to GOD. The human will is an important factor in putting them into operation, so far he is concerned towards whom they are to be exercised; but once put into operation there are direct and positive effects to be looked for. Holy Baptism is not only the expression of the will, saying "Make me Thy child, O GOD;" it is at the same time, though we may not be able accurately to define how, GOD's power co-operating with human desire, making one His child. The LORD's Supper is not only or chiefly an incentive to penitence and faith and love, by presenting to mind and heart a vivid picture of the Death and Passion of the Saviour CHRIST, it is a channel or instrument of real gifts of GOD to the soul, gifts essential to the spiritual life, none the less real that they are mysterious in their mode. So in Confirmation, we are to conceive that there is a real effect for good upon us, wrought from without, more than, higher than the benefits to conscience and will of the assumption or renewal of our pledge or obligation to Repentance and Faith and Obedience; though that be made with circumstances of such solemnity, that the value of its reflex action is by no means to be under-rated.

The warrant for the use of this Holy Rite and description of the benefits to be expected from its right use are to be sought in the Bible and the Prayer Book, which as the mouthpiece of the Church is for us the authorized interpreter of the Bible, upon which it is grounded. In Holy Scripture, three distinct and unmistakable references are made to Confirmation, two in the Acts of the Apostles (viii, 14-17; xix, 1-6), and one in the Epistle to the Hebrews (vi, 1). In the first case, the Apostles at Jerusalem sent two of their number to Samaria, to do that which the narrative certainly implies to have been a matter of course at Jerusalem, namely, to supplement Baptism with a further Rite, that the baptized might receive certain gifts of the HOLY GHOST, additional to those of the initiatory Sacrament. So at Ephesus, St. Paul, finding certain disciples, put to them the question "Have ye received the HOLY GHOST since ye believed?" The interpretative practice of the Church is a warrant to us if it does not constrain us to take this to mean, in the terminology of to-day, "Have ye been confirmed, since ye were baptized?" And in the Epistle to the Hebrews St. Paul puts the Laying on of hands among the "principles of the doctrine of CHRIST," makes it—Confirmation—one in a series of things, of which all the rest are confessedly of essential importance, all of which are in some sense means of grace, without a hint that there is anything differencing this from those. We are not now discussing the right of Confirmation to a place in the Christian economy; that is assumed. It is the nature of the benefit thereof, that is under consideration. And the instances cited from the Acts, which in this consideration are the important ones, go to show that that which we now call Confirmation was used by the Apostles, not as a confession of Faith on the part of the recipients, but as a means to the bestowal of gifts upon them. Nay more, the nature of the gift is indicated, in a way not at all unintelligible, although perhaps not to be easily defined: the gift of the indwelling, the presence with the receiver of the HOLY GHOST; whereby, from a Force working within, are to grow up in the heart and become effective in the life, wisdom and understanding and counsel and ghostly strength and knowledge and true godliness and the holy fear of the LORD. The position of Confirmation in relation to the Sacraments then seems to be something of this kind: in Baptism the gift is of Regeneration, "death unto sin and a new birth unto righteousness," by the operation of the SPIRIT; in the Holy Communion the gift is of the "strengthening and refreshing of our souls, by the Body and Blood of CHRIST," by the operation of the SPIRIT; in Confirmation the gift is of the SPIRIT Himself, the sealing with Himself, to bring us to a share in the benefit of the Day of Redemption. Two cautions need to be observed here. (1) That while, by Divine appointment, the means and the grace are so connected that where the means is exhibited we know that the grace is present to the faithful penitent, which is manifestly true: we are not to think that they are so connected that the grace is necessarily wanting, if the means be not used, which is manifestly false. (2) That on the other hand, it is not open to us, in prudence, to refuse to use the means indicated because it is possible that grace desired may come some other way.

Confirmation seems to lack but one of the characteristics of the Sacraments of the Gospel. Baptism and the Eucharist were distinctly enjoined by CHRIST Himself in terms that have been preserved to us: Confirmation was not so distinctly enjoined by Him in terms that have been preserved to us. When it is considered that the acts of the apostles were the immediate sequents, if not the consequence, of a forty days instruction by CHRIST in the things which pertained to the administration of the Church, there is no reason to doubt that the Laying on of hands was instituted at His recommendation, let us say. By a technicality therefore only is it not a Sacrament. For it seems to possess all other characteristics: it is "an outward and visible sign (the laying on of hands) of an inward and spiritual grace given unto us (a special gift of the HOLY GHOST); a means whereby we receive the same (that inestimable gift), and a pledge to assure us thereof (that it is, not that is to be, ours)."

Confirmation, like Baptism, confers character, sets or inscribes a mark or a seal, is therefore not to be repeated.

This consideration will show how useful Confirmation may be in the effort to lead a godly life. For it is not a sign of spiritual attainments secured, but a means to their attainment; not a badge given as a reward of merit, but the way of obtaining help that we all greatly need.

Married.

PAXON—MOSS.—In Butte, Montana, on Wednesday, June 11, 1884, by the Rev. S. C. Blackiston, Miss KITTY MOSS, recently of Iowa, to Mr. ROBERT H. PAXON, of Butte.

HOLMES-HOLDEN.—In Livingston, Montana, on Wednesday, June 18, 1884, by the Rev. A. Brown, Mrs. ELIZA HOLDEN to Mr. JOHN L. HOLMES.

Poetry.

GOD'S WILL.

BY FRANCES E. GORDON.

"That good and acceptable and perfect will of GOD."

GOD sent my cross to me—
A heavy cross, with edges sharp and rough,
That tore my hands, till, in its sore despair,
My heart cried out: "I am not strong enough
Through the long years this bitter cross to bear—
Is *this* GOD's will for me?"

Then, opened by His power,
Mine eyes saw through the vista of the coming years
How that dread cross would guide me on my way,
How its dark shelter keep me safe from fears,
Uphold my steps, and prove my staff and stay
In many an evil hour.

I saw and understood
How when my cross had dimmed earth's fleeting light,
The heavenly glory shone but fairer still
Around my way, and made my path so bright,
That I had strength to say: "This is GOD's will,
And it is very *good*."

After long days I see
How sacred and how dear this cross can grow;
And how, by merely bowing to that will
Which I found "good," GOD's blessed peace can flow
Across my life, making my Father's will
Acceptable to me.

While in the dark I stay
I simply *trust* His love will send to me
The one sure cross to lead me home aright;
But yet a little while, and I shall *see*
GOD's will for me shine through Heaven's crystal light—
A *perfect* will alway.

—*The Churchman.*

PRAYER OF THE BRITTANY FISHERMAN.

"Keep me, my GOD, *my boat is so small, and Thy ocean is so wide."*

KEEP me, my GOD;
My boat is small, and tosses to and fro
O'er Thy wide ocean where the great ships go;
Keep me from all the perils of the deep,
Speak to the waves, and hush the winds to sleep;
Surely, my little boat shall find no land,
Except Thou hold the helm within Thy hand!

Keep me, my GOD;
Poor, timid fisher on Life's angry sea,
Toward the haven where I fain would be,
I stretch my longing hands across the tide;
But, oh, my boat is small,—Thy sea *so* wide!
The waves of sorrow and of pain rise fast;
Keep me, my GOD, or I shall sink at last!

—L. M. BLINN.

—*Standard of the Cross.*

Selections.

TWO PUBLIC PERILS.

BY THE BISHOP OF CENTRAL NEW YORK.

Apart from the great matters of personal religion which the Prayer Book, the Scripture lessons and the voice of the ministry will press upon you, let me call your attention particularly to two public perils which threaten immediately, and on every side, the society in which we live.

One of them is sensuality, in the three principal forms of luxurious living, intemperance in drinking, and impurity. No one of these three gross sins is confined to one class of people; for although wealth may be said in some sense to be necessary to luxury, yet among the middle and poorer ranks hardly less than among the rich, in country and city alike, we see an eager passion for excitements and indulgencies which are in no true sense moral or intellectual but animal. We see the spreading poison of inflamed and pampered fleshly appetites. We see it at the tables and in the evening parties of well-dressed persons who are ambitious of a certain sort of gentility, but eat and drink as if eating and drinking were the chief relish of life, rather than conversation, or books, or the arts of beauty, or any useful service to GOD or the neighbor. We see it in the vile illustrations of shop windows and the dainty foulness of a literature soaked in corruption. We see thousands of men and women of every grade of education whose aims and efforts, if the truth were plainly told, bear mainly upon the pleasures which are of the body, and not of the mind or spirit. It is a degrading confession. It ought to put every one of us upon sober thinking. With all our boasts of progress and knowledge, we are yet living at so low a rate. Our public schools, free suffrage, general information, and enormous outlays in machinery, have lifted us no higher than this. Is civilization then only in what is outside of us, in abundant liquors, costly dishes, exquisite crockery, personal display? Heathenism had them all, often with less drunkenness and less lust. Does not our Christianity need a new analysis, and another reformation? The one hideous vice of intemperance has assumed such frightful dimensions as not only to desolate homes and generate three-fourths of our crime and consume health and cripple industry and impoverish the homes of the working class, but it aspires to control legislation, enslave the newspaper press, coerce town or municipal government, and even dictate the policy of parishes and the message of GOD's prophets in pulpits. So it has come about that, in all our communities, the men of CHRIST are obliged to choose their side, and take their place, on conspicuous public questions, by the principles of their Master, CHRIST, and to act and speak and vote accordingly. The virtue of Christian manhood needs much bracing up. The moral power of Christian woman in social fashions needs to be re-enforced. The moral sense that discriminates between right and wrong, truth and falshood, chastity and uncleanness, requires a keener edge and a bolder courage. These reformations. we all know, demand a steady and life-long struggle.

The other special danger threatens most the safety of our children. If you ask yourselves the question how and where most of the boys and girls now growing up among us, are expected to get a thorough and consistent training in the principles and practice of Christian morality, or in the elements of Christian character, you will, probably, in shaping your answer, come upon the appalling fact that I refer to. It will be acknowledged that such a training is not to be found, for a majority of the children, anywhere. It is left by the families to the common schools, and by the common schools, utterly engrossed with secular studies, to the Sunday-schools, and by unsystematized and ill-governed Sunday-schools (where vast numbers of children never appear) to chance. We hear the note of alarm. Juvenile crime increases at a fearful pace. Crowds of the young of both sexes, without parents or any protection whatever from the worst harm, are seen on the streets every evening. Their manners in public conveyances and other places are rude and even immodest. They are already on the verge of ruin. In cities they are drawn into pool-rooms, theatres, saloons, innumerable pitfalls. In rural spots too they are not secure, because their moral life has not been nurtured and strengthened along with their physical and mental life. This generation has fallen thoughtlessly into this danger, losing in many ways much of the home-breeding of our ancestors, and is just waking up to the discovery of it. The Church certainly has its divine law, and knows its duty. It is pledged to educate as a Christian, and rear for immortal life, every child it baptizes. If it is recreant to that trust it cannot escape the curse, in a disobedient, disorderly, profane and dissolute offspring. It is for the wisdom of our wisest men, clergy and parents, to meet this grave problem and to devise measures befitting its importance. Meanwhile, the holy obligation laid on mothers and fathers in their homes is clear. The line between good and evil is to be drawn sharply, and early. All light is needed, all possible counsel is to be obtained. The guiding grace of GOD is to be sought. Where shall it be sought if not at His mercy seat and Altar.—*From a Pastoral Letter.*

—IT is often the case that we fail to understand another, because we have a lower level of observation than the one whom we misjudge through our misconceiving. If we could rise to his higher plane of perception and feeling, we could see him as he is, and know and be known accordingly. As has been said: "In a mist the heights can, for the most part, see each other; but the valleys cannot."

Church Notes.

NOTES ON THE KALENDAR.

July 20. The Sixth Sunday after Trinity. The Collect for this Sunday is one of the most beautiful and generally useful to be found in the whole series. It is an earnest petition for the love towards GOD, which is the fulfilment of the law; the only obedience that we can render that is at all adequate. It is the acquirement essential to our soul's health; it is one that must be the gift of Him towards Whom it is to be exercised; hence we need to call for it earnestly and unceasingly.——The Epistle teaches that by Baptism we have, so far as our wills and intentions are concerned, put to death sin as a director of our actions; going with the thought of the Collect thus far, that now, not our carnal desires, but love towards Him Who died for us ought to be the rule of our conduct.—The Gospel inculcates a phase of that love by which we are obedient, that has to do with our conduct toward our fellow-men. Several points should be observed. (1) The Divine principle of interpretation of the Divine commandments is that not an overt act but the intention of the heart constitutes transgression, as GOD looks at it. (2) The indispensable need we have, for our ultimate success, not alone of reconciliation to GOD, but to those as well who have offended us, or what is even harder still, to those whom we have offended. That this may be brought about, no cost, of humiliation or self-abasement or self-abnegation, is too great; and its place is not to be filled with anything else, whatever be its worth.

July 25. St. James the Apostle. One of the sons of Zebedee, called St. James the Greater (or Elder). The Collect is that we may be as prompt in obedience when called as he was; the Epistle, from the Acts, is the brief Scriptural story of his martyrdom; the Gospel, the account of the request of the mother of St. James and St. John for future exaltation in the Kingdom of Heaven, with its consequent lesson from our LORD on the duty of humility and the ineffectiveness of all self-seeking.

July 27. The Seventh Sunday after Trinity. The Collect is another of those petitions that are never inappropriate, that are always timely. It is that our spiritual life may be characterized by reality and fervor, and freed from every trace of hypocrisy, conscious or unconscious.—Holiness in life, as the free service of a freed conscience, is the teaching of the Epistle; a free service to take the place of a bond-service compelled when sin was the master.—The Gospel is the narrative of the feeding of the four thousand with the seven loaves; suggesting the tender compassion of the Saviour, and His power; a picture of His larger work of mercy, in relieving the fainting weariness of mankind in the wilderness of the world.

August 3. The Eighth Sunday after Trinity. The Collect is an expression of trust in the ever watchful providence of GOD, ordering all things in Heaven and earth, by which the very hairs of the head are so to speak numbered, and even the fall of the sparrow is marked. We pray for the kindly exercise towards us of this Divine Ordering.—The Epistle continues the subject of those preceding: purity in life to be the outcome of the freedom of will that appertains to the children of GOD.—The Gospel admonishes us that the life of the redeemed is to be judged not by their professions, but by their actions. The animating principle is to make its character known by what it makes us be and do, not by what it makes us say.

August 10. The Ninth Sunday after Trinity. Free though we are in a very true sense, by the freeing which is CHRIST'S gift, yet through mortal weakness are we, alone, unable to use our freedom with advantage. Therefore in this Collect we are taught to ask for the spirit to think and do always such things as are right, and for power to be obedient.—The thought of the Epistle is that privileges do not confer success without diligence in their right use, that confidence in one's position does not ensure security.—The Gospel is the Parable of the Unjust Steward; a very difficult one to interpret in all its bearings. But the central teaching is not obscure; that the prudence and foresight which successful men of business use in the conduct of their affairs is an example which the children of light cannot afford to neglect: and further that Christian wisdom must use even the riches of the world with a view to the effect their employment may have upon the attainment of everlasting habitations.

August 17. The Tenth Sunday after Trinity. The Collect suggests the truth that the answer of GOD to our prayer depends largely upon the character of the prayers themselves; that they shall be right in conception and spirit.—The thought of the Epistle seems to be that we are to make dilligent use of such powers and capabilities as we may be gifted with, without on the one hand envy of those who possess greater powers and capabilities, or on the other hand a self-complacent pity for those who may seem to us less richly endowed. For the power to will and to do, in every several sphere and every several degree, are not of ourselves, but the working of the SPIRIT, Who discerns, with a rightness of judgment impossible to ourselves, and determines with a clearness of purpose that we cannot fathom the limits of our powers and the effect on the whole that He would accomplish by our exercise of those powers, natural or acquired.—The Gospel vividly suggests the bitterness with which we may one day have to lament the misuse or disuse, through carelessness or worse, of opportunities for good, for ever gone by.

DO THE NEXT THING.

IF a church has a debt on its building, let it do the next thing, and pay that debt. If it has done this, then let it remember that it is a necessity of vigorous life that it should have some further object before it, as the purpose for which the congregation and the ladies' society should be aiming. Let it begin a fund for a rectory. This is a convenience, and often an absolute necessity in every parish. Keep on at it; slowly, if you cannot do better, but steadily. Sometimes you can best buy to advantage a house already built; if not get a convenient lot and build. If you have this, then, and perhaps before you have accomplished the last, procure better vessels for the Holy Communion. Brittania might have been all that you could do when all that were used were pewter or plated ware. But now that silver is so common, do not let GOD'S Board be more poorly furnished than your own. Perhaps, as some churches have done, you can collect and receive the sacred mementoes in silver from many families, and have them all made up in sacred vessels. Few parishes need a flagon; two chalices will suffice for a long time. Perhaps the next thing should be a better organ. Or procure a font. Let the Sunday School do this, or some one person. Let the windows be filled with memorial glass. Encourage persons to furnish the chancel with pieces of furniture as gifts in remembrance. Keep on. Do the next thing.—*Bishop Robertson.*

—SAYS the sainted De Koven, who was one of the greatest of Christian Educators, who though dead yet lives, though silent speaks:—"There is nothing in this fair world, nothing amid all the costly jewels of the Bride of CHRIST, so glorious, so beautiful, so awe-inspiring, as a true Christian boy. Early baptized, duly trained, strengthened by Confirmation, quickened and renewed by the Body and Blood of the LORD, Who died for him, pure and manly, he is a blessing and a comfort, a strength and support, a lesson and example to us all. Such have I seen or heard of now and then. O Christian father, Christian mother! Alas for *you* that they should be so *rare*."

IF, O CHRIST, we cannot serve Thee
Like the holy ones of old,
Cannot, with the spice and linen
Sacredly Thy limbs enfold,

In our hearts we will enshrine Thee;
Duties shall sweet spices be;
While we wait and watch Thy coming,
Led through darkness unto Thee.

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Miscellany.

—A MINISTER was travelling along a country road in Scotland one day in winter, riding rather a long, lean horse, and he himself dressed in an odd looking cap and large camlet cloak, when a gentleman came along riding a fine horse, which "scared" at the preacher and his horse. "Well, sir," said the gentleman, "ye wud scare the varra deil, sir." "That's my business, sir," said the preacher.

—AN English paper says a certain country clergyman used to tell a good story of his going to a new parish and asking a parishioner what his occupation was. "I am the village rat-catcher," the man replied, "and what are you?" The clergyman answered that he was the village parson, whereupon the rat-catcher was good enough to observe that he supposed "we must all get a living somehow."

—A CLERGYMAN in Durham, England, some short time since, taught an old man in his parish to read, and found him an apt pupil. After his lessons were finished he was not able to call for some time, and when he did found only the wife at home. "How is John?" said he. "How does he get on with his reading?" "O, nicely, sir." "Ah, I suppose he can read his Bible very comfortably now?" "Bible, sir! Bless you, he was out of the Bible and into the newspapers long ago!"

—THE English refer to the tongue spoken in this country as the American language, and give this as a sample—taken from a "local item": The tramp Roderick, who burgled two houses last week and was jailed Sunday, broke out last evening, but was policed clear to the river, where, finding escape impossible, he wharfed himself and suicided. The body piled itself at the bridge, and will be coronered in the morning and holed by the undertaker in the afternoon.

—A JOLLY old uncle had been relating some incidents of his earlier life to his nephew. "Of all the women you ever met, uncle," said the young man, "by which were you the most struck?" "By your aunt, my boy, by your aunt," replied the old gentleman, dropping his voice and feeling the back of his head tenderly.

—"Is that your little boy?" "No, not exactly: when he was a week old, he was left on my door-step. I am, you may say, his step-father.

—AT a wedding the bride was a young lady who had been a great flirt. When the clergyman asked the question; "Who gives this woman away?" a young man present replied: "I can, but I won't."

The Montana Churchman.

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We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 5. Virginia City, Montana, August, 1884. Whole No. 17.

Kalendar.

AUGUST, 1884.

17 Tenth Sunday after Trinity.
24 St. Bartholomew. (Eleventh Sunday after Trinity.)
31 Twelfth Sunday after Trinity.

SEPTEMBER, 1884.

7 Thirteenth Sunday after Trinity.
14 Fourteenth Sunday after Trinity.
21 St. Matthew the Apostle. (Fifteenth Sunday after Trinity.)
28 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, CONVOCATION, Sunday, ...	Aug.	24
Silver Star, Thursday, ...	"	28
Sheridan, Friday, ...	"	29
Virginia City, Sunday, ...	"	31
Sterling, Tuesday, ...	Sept.	2
Red Bluff, Wednesday, ...	"	3
Pony, Thursday, ...	"	4
Harrison, Friday, ...	"	5
Madison Valley, Sunday, ...	"	7
Virginia City, Sunday, ...	"	14
" " Sunday, ...	"	21
Blackfoot, Thursday, ...	"	25
Helmsville, Sunday, ...	"	28

THE BISHOP'S RECORD.

I RETURNED from my Benton trip on the afternoon of June 17. I stayed at home three days and then went to Missoula. The ride to Missoula used to be a hard one. The roads were rough, there were two mountain ranges to cross, and there were three days and nights of stage riding to endure. This time I made the trip by rail. I left Helena at eight o'clock in the evening and reached Missoula at three the next morning.

Since my last visit, the town has grown in size and improved in appearance. Not the least among the improvements was our own gothic Church, substantially built of brick. It was not finished, but had been in use since last Christmas. The cost has been something over three thousand dollars, and there was a debt of nearly five hundred dollars for work already done. While I was there measures were taken to pay the debt and finish the Church. A very neat and appropriate Chancel window has been placed in the Church by General Penrose with money raised by him for this purpose. The other windows have been ordered from Chicago, and the ladies have money on hand to pay for them. When the Church is finished it will be as beautiful a structure as we have in Montana. The plans are by Congdon, modified somewhat to correspond to our restricted means. The ladies have worked earnestly for this object and have raised nearly one thousand dollars of the money expended. And the Rev. Mr. Stewart has given his time and thought and personal effort to crown this enterprise with success. We could not have done what we have done, had it not been for the interest and help of the good people at Fort Missoula. They have joined their efforts with those of the town people in carrying the enterprise forward. And if all will work on as faithfully for another year, I shall hope at my next visit to find the Church ready for consecration.

Sunday, June 22, was spent at Missoula, with service morning and evening. The Sunday School was visited and found to be in a prosperous condition.

On the following Friday Mr. Stewart drove me up the Bitter Root Valley to the home of the Bass Brothers, where hospitality unbounded, grand mountain scenery, and grateful shades of pine forests, and fruits from the largest gardens in Montana, all conspire to make life happy and visits delightful. This valley is the most beautiful of any that I have visited in Montana. It is fast filling up with people, and is justly termed the garden spot of the Territory. The trip occupied six days. We drove up the valley fifteen miles, visited many homes, and held four services: at Stevensville Sunday morning, at Corvallis Sunday afternoon, at Skalkaho Monday afternoon, and at a School House fifteen miles from Missoula on our return Wednesday afternoon.

On Sunday, July 6, three services were held,—two at Missoula and one at the Post. In the morning at Missoula four persons were confirmed and the Holy Communion administered.

Monday evening I left Missoula for Philipsburg. Taking the train about twelve o'clock, I reached Drummond, the point where the stage leaves for Philipsburg, at half past two. There was no hotel, and no bed to be had in any lodging house. There was no way except to spend the rest of the night in the waiting room of the Station House. There were seats, but they were divided from each other by iron rods. I could not lie down acros them without breaking my back. I cast about some for other expedient. Finding a carriage outside which had cushions, I borrowed them without leave, placed them on the floor, and tried, with considerable success, to sleep until morning. Morning came at last and with it breakfast. For they could give a person food if not a bed. Then the stage took me thirty miles to Philipsburg, arriving there about four o'clock in the afternoon. I called on a few families, and held service in a hall in the evening. We have one Church family here. They want services. When I can place a Clergyman at Deer Lodge, they can have them. But I dare not add a man to our clerical force at present. It will cost too much money. I hope the time will soon come when I can.

Wednesday the stage took me back to Drummond. I had to stay there till half past two in the morning for the train. Again I borrowed the cushions and made my bed on the floor. The train came at last and I reached Melrose, my next stopping place, at eight o'clock. The Rev. Mr. Drummond of Dillon met me there. There were not many families to call upon. The morning was not the best time to make calls. So we went fishing in the Big Hole River. Mr. Drummond is a good Missionary, but not an expert angler. Therefore, I caught all the fish. But he seemed to enjoy it as much as I did. In the evening we had service in a hall. It was well attended and seemed to be appreciated. A few people came down from Glendale, where was my next appointment. They made the music, and added much to the interest of the service. After the ser-

vice they took us with them in their carriage and landed us in Glendale about midnight.

Friday and Saturday morning were spent in making calls, preparing for Sunday services, and in doing work that needed to be done. Saturday afternoon as there was nothing more that required attention, we went fishing in Canyon Creek. A shower came on that marred our sport. But it soon passed, and we resumed our fishing. The result was that I caught a a nice basket of beautiful trout, but Mr. Drummond caught none. I was sorry for him, but he took it all in good part. I repeat that he is a good missionary, though a poor fisherman. A good missionary ought to be a good fisherman. And if he stays in Montana long enough, he will be.

Sunday we had services in Glendale morning and evening. It was rainy and muddy and the congregations were small. But those who came were earnest worshippers. It was a day of memorial. A lady in Dillon had lost a darling child during the year and had presented a beautiful Alms Basin to St James' Church, Dillon, as a memorial of the treasure laid up in Paradise. A lady in Glendale, whose three children have died during the year, had worked a beautiful Altar Cloth and Antependium for the Lectern and presented them to the Church in Dillon. They were used at these services. It was a day of remembrance, even though it was a day of tears. GOD'S blessing seemed to rest upon the worshippers. May GOD'S blessing comfort mourning hearts. Monday we went to Dillon. Tuesday we took a team and started on a missionary journey. In the evening we held service at Argenta in the dining room of a hotel, and had all the people of the little hamlet to attend the service. The next day we drove to Bannack. In the evening we held service. Bannack is the oldest mining camp in Montana. It is not prosperous now, though it will be a kind of a centre for a certain district for all time to come. Mr. Drummond has held the only religious services there during the past year that the people have had. We have a few communicants there. There is not much prospect of growth, and the congregations have not been large. But is it not a duty to preach the Gospel in such places? That seems to me to be CHRIST'S work, and I am glad to have a man as a helper who is willing to do it.

Thursday and Friday we spent in driving over the country and making calls. Sunday, July 20, services were held morning and evening in St. James' Church, Dillon. Three persons were confirmed in the morning and the Holy Communion administered. The work seems to be progressing well in Beaverhead Valley, and in time we may expect to see good results, Mr. Drummond is untiring in his work and in the end faithful work will bring its sure reward.

Monday evening a reception was given for the Bishop by Mr. and Mrs. Drummond, which was well attended and afforded pleasure to all who came.

Tuesday evening I left for home, where I arrived the next morning after an absence of nearly five weeks.

L. R. B.

Helena, July 24, 1884.

THE BEAVERHEAD COUNTY MISSION.

Editor Montana Churchman:

THAT preacher was too definite in his personal remarks regarding the young man's devotion to the young girl—"wearing a 'Dolly Varden' dress, etc." But I warrant you, the young fellow still entertained the same feeling, and inwardly cherished the compliment of a public recognition of his devotion. Though in one way the story is applicable to your correspondent "E. G. P.," in another it is not. Would that he might follow the example set by the young man. The "Dolly Varden" is not essential.

There is one serious drawback to letter writing in the Montana Jurisdiction. The clerical field is so extensive, that when a "clerical fielder," after a graceful admonition from the keeper of the records, feels the necessity of reporting how the lines of the Church are advancing, he is somewhat like the old lady, who deposited her penny in her band-box and had to look a long time before she could find it. Though the "mustard seed" is planted, we have to look diligently to find evidences of its growth, Though but few months have passed since I last wrote of Beaverhead missions, yet there are evidences of progress, sufficient to encourage the hope that ere long the tender plant will bring "the blade, then the ear, after that the full corn in the ear."

About the first of February I began mission work at Melrose, on the U. & N. R'way, the depot for Glendale and the Hecla Mining Co. At Melrose there are about twenty families, and a number of ranches in the immediate vicinity. Giving Glendale the fourth Sunday in the month, I arranged to hold a week-day evening service at Melrose on my return. The services have been well attended, the congregation numbering from 15 to 30. I am satisfied that none of the attendants were ever present at an Episcopal service before my visit. Consequently the effort to get an audience to respond, and thus to appropriate to themselves the individual advantages of a service like that of the Church, requires patience and perseverance. Yet I love the labor, as it is "labor of love." In beginning a mission at a new point, I usually confine my remarks to explanations of the "whys and wherefores," of the use and advantage of a prescribed service. There is a reasonableness and consistency in a "Form," and when this is made apparent, "sight-seers," of whom there are some at every first service, may go away with a little better oil in their lamps. The trimming process may after a while begin. The recent visit of the Bishop has materially increased the hope of gaining a better hold, and then by continued labor, of drawing out greater interest as the work progresses—visiting from house to house, counselling and exhorting, urging the necessity of Baptism and Confirmation. On this line of work we repeatedly meet with seeming indifference and coldness. Yet how is the Church to make any headway, if we allow these stupors to deter us from the work? Certainly we cannot pounce down as an eagle upon its prey, but must follow the suggestion of the Parable of the Sower; removing obstacles—taking down the fence—by degrees, so that the hardened soil will eventually be accessible to the Sower. Sometimes too these urgings elicit some amusing replies. For instance, on asking if the children had been baptized, "No." "Don't you think they should be?" "Ah, Mr. Drummond, it takes more than that to hold them out here." A good soul of Melrose, knowing that preachers could not live on light air, took upon himself the collecting of a few dollars to aid in getting "heavier air." One person interviewed answered, "No, I will not give: the idea of supporting a man who comes here and permits little boys to *read out* in 'preaching;'" referring to the responsive service. Therein two boys, aged respectively 8 and 10 years, were prominent in responding. These boys are regular in attendance, and their voices are often heard above the rest of the congregation. These are only some out of a thousand like instances which the "clerical fielder" encounters in endeavoring to establish worship in a new field; but they never altogether cease to be found. We have to "go to the mountain" sometimes, not infrequently. Skating was all the rage; the Rink was head quarters morning, noon, and night, especially one night when I was to have service. I saw there was a dismal outlook for a congregation at the "Hall," so I asked permission from the manager to have the service at the Rink. He gladly granted my request. The time came, the floor was covered with skaters. One after another, they repaired to seats and removed their skates, the "Mission Service" was distributed, and seldom has a more attentive congregation been "gathered together."

From Melrose we ascend to Glendale by a very picturesque route, requiring about two hours time. Glendale is visited on the fourth Sunday of each month. The population varies greatly. The Hecla Mining Co. has its works here, employing a large

number of men, and from the Hecla works and mines the town derives its support. Thirteen miles away towards the summit of the mountains is Lion City—altitude 10,000 feet—where the rich mines of the Hecla Co. are situated. Here some 350 men are laboring, in and out of the mines. My mission work is principally confined to Glendale. We use the Methodist Church, paying for fuel and light. "St. Mark's Guild" is the principal factor of Church work. The ladies have been very efficient, constructing some beautiful designs of fancy work, which certainly rival any of the work done by the sister Guilds of eastern parishes. The "Guild Fair" has been a great source of revenue to us, the proceeds being devoted to the expenses of the services during the year. A very handsome and attractive Lectern has been purchased by the Guild and placed in the church for use.

A year ago a very sore affliction visited the home of Mr. and Mrs. Charles Armstrong. Diphtheria carried away to Paradise their three children, aged respectively five years, three years, and fifteen months. It was a dark cloud that settled over their home, leaving to the young lives of the parents only a reminiscence of the peace and brightness "that baby lips can utter, and baby hearts can bring." Out of this bereavment there came an earnest desire to give something to the Church, that the memory of the dear flowers blossoming in Paradise might be perpetuated upon her Altar. A magnificent set of Altar and Lectern Cloths was given by them to St. James' Church, Dillon; made by the bereaved mother. During the visit of the Bishop, these Cloths were "set apart" by a beautiful and impressive service.

At Glendale, able and faithful assistance in the music has been rendered by Mr. Chas. Osgood, a "prince of good fellows." The services are encouragingly attended, the night service being the most popular. The *Living Church* at one time, in an article on Church going, referred to a class of people which was characterized as "Religious Tramps." I fear some members of the tribe are to be found in Montana, and they are something like Nicodemus of old, only coming under cover of darkness. Though no startling progress has been made at Glendale, we still continue our work, "watering," praying GOD to "give the increase."

I had intended to add some further news about St. James', Dillon; but I find I have covered nearly as much paper as the mission does ground in Beaverhead County, so will refrain until another occasion. I will then speak of the "Memorials" which St. James' has received, and of "St James' Choral Union."

A. D. D.

Dillon, August 5, 1884.

FROM MADISON COUNTY.

Editor Montana Churchman:

A FEW words may fitly be added to what was said in my last about St. Paul's, Virginia City. The new organ, that was then a thing of expectation, has arrived and been placed in position, and we are very glad. Now we are anxious to sell the old one.

Besides Virginia City, regular Church services are held at one other point in Madison County. This is what is known as Madison Valley, some fifteen miles east of Virginia City, across the range that separates the Jefferson and Madison rivers. It is a flourishing farming community, in a beautiful and fertile valley, where there is also a good stock range. The Mission, called "Trinity," was begun in the summer of 1876, and services have been continued regularly since. The services have been monthly, except in one year, when the exigencies of the work made it necessary to reduce the supply to once in two months. There is as yet no church building, but a hall has been erected by the citizens, the lower part of which is so fitted with seats, etc., that it can well be used. At first we used one or other of the (two) School houses, then the Grange Hall, until it was burned, in 1879. In this fire our Mission lost its supply of Prayer Books and Hymnals, but the New York Prayer Book Society kindly replaced them. A chapel is in distant contemplation. I do not care to move in the matter very soon. It it is probable that a Railway will at some time be built through the valley, and then beyond question some centre of population will be established, as there is none now. And perhaps it it better for us to wait to see something of what the future is to be.

Churchwise, Trinity Mission, Madison Valley, is quite promising. There are elements of stability in a farming population that are not found to the same extent in mining towns, so that while the rush is not so great, the permanency and healthy growth of such a settlement are much more sure. We have secured a foot-hold in the valley that I think we may well retain. Thirteen persons have been confirmed since the establishment of the Mission, all of whom remain upon the communicant list. This numbers fourteen.

In September, 1879, regular services were begun at Sheridan, in the Ruby Valley, twenty miles north of Virginia. For several years previous, Bishop Tuttle annually visited the place for service. Some had been baptized and confirmed, and several communicants resided near. The Mission was called St Luke's. Services were continued until the summer of 1882, when it was judged best to suspend them, and they have not since been resumed. But I look in no long time to see a renewal of the work at Sheridan and in that neighborhood under much more favoring circumstances. For it is a place that we ought to cultivate, growing as it is in population and importance.

Regular Services were held monthly at Silver Star, in the Jefferson Valley, conducted chiefly by Mr. Drummond, from December 1882, until July 1883, when it was decided to stop them for a time at least. This was for two reasons; first, that the prosperity of the little mining camp was not so great as was its promise a year earlier; second, it was thought to be advantageous to concentrate more the efforts of the force of clergymen in the more central places.

In Madison County, as everywhere else in the Territory, the Church greatly feels the need of more men and more money, that those who are scattered as sheep having no shepherd might be gathered into the Fold. Changes for the better are coming, certainly if slowly. From June, 1874, to May, 1875, the writer was the only clergyman of our Church in Montana. Now there are ten clergymen at work, and we have our own bishop. GOD grant that the next ten years, at most, may see a corresponding increase in Church growth in Madison County!

E. G. P.

Virginia City, Aug. 2, 1884.

NOTES.

—THE ladies of St. Luke's Guild, Billings, have received handsome hand-painted Altar and Lectern Cloths, and two Book Marks. The Markers were the gift of Mr. M. D. Murphy, of Cortland, N. Y., as was also the painting of the entire Set. The Guild publish in the *Post* the following card: "The ladies of St. Luke's Guild return their sincere thanks to Mr. M. D. Murphy, of Cortland, N. Y., for his gift of two hand-painted Book Marks, and for the painting of the Altar Cloth and Lectern Cover for St. Luke's Church, Billings."

—THE Reception given Bishop Brewer at the residence of the Rev. Mr. Drummond on last Monday evening [July 21] was largely attended by the people of Dillon. The number in attendance was conclusive evidence of the high esteem in which the eminent divine is held in this community. Opening at 8, the reception lasted until 11 o'clock, during which time many of the people were received by the Bishop. The ladies provided and served excellent refreshments during the evening, and the company participating enjoyed the reception throughout.—*Dillon Tribune.*

—LAST Sunday evening [Aug. 3], Miss Fanny Davis, organist of St. Paul's Church, Virginia City, conducted the musical services with the new organ which the ladies of St. Paul's Guild have presented to the church. The instrument is one of the

famous "Chapel Organs," of Messrs. Estey & Co., and was procured through Mr. D. W. Tilton, the agent in Virginia City of the firm. It possesses more of the pipe organ quality than any reed organ we ever heard, and its purity and volume of tone are excellent. The worshippers at St. Paul's should feel under obligations to the ladies of the Guild for their "labor of love" in procuring and giving to the church so handsome and excellent an instrument.—*Madisonian.*

—In the August number of the *Spirit of Missions* are the following "Acknowledgments" from Montana:

DOMESTIC MISSIONS.

Trinity, Madison Valley, ... $ 10 70
St. Paul's, Virginia City, ... 18 70

The Church at Large.

NOTES AND CLIPPINGS.

—It is said that the Rev. N. S. Rulison, D. D., Rector of St. Paul's Church, Cleveland, O., who was recently elected Assistant Bishop of Central Pennsylvania, has signified that he will feel it his duty to accept, if the Bishops and Standing Committees shall ratify the election.

—The corner stone of the Cathedral of All Saints', Albany, was laid was laid June 3, with imposing ceremonies, in the presence of several thousand people. Bishop Doane was assisted in the exercises by the Bishops of Central New York, Springfield, Fond du Lac, and the Rev Frank L. Norton, Dean of the Cathedral. The cost of the entire building will be $500,000, but at present it is proposed to erect only essential parts of the edifice at an estimated cost of about $150,000.

—The report that the Rev. E. N. Potter, D. D., President of Hobart College, Geneva, N. Y., would accept the position of Bishop of Nebraska, to which he had been elected, was it seems premature and not well founded. Dr. Potter declines, having but a short time previously accepted the Presidency of Hobart College. No doubt Nebraska is disappointed, but it is hard to see how she could have hoped that it would be otherwise.

—The Rev. Malcolm McColl, well known as a contributor to leading newspaper and magazines, has been appointed Canon of Ripon. He is a warm personal friend of the Prime Minister.

—The Right Rev. Wm. Jacobson, D. D., Bishop of Chester (retired) died on Sunday July 13. He was born in 1803, and consecrated to the see of Chester in 1865. He resigned a few months ago, and was succeeded by Canon Stubbs. He was a man deservedly loved by his clergy, and his death will be universally lamented.

The Montana Churchman.

Virginia City, Montana, August, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

OFFICIAL.

The Fourth Annual Convocation of the Missionary District of Montana will meet, D. V., in St. John's Church, Butte, on the Fourth Sunday in August, 1884, the twenty- fourth day of the month, being the Feast of St. Bartholomew and the Eleventh Sunday after Trinity.

E. G. PROUT, Secretary.

IMPORTANT NOTICE.

The clerical and lay delegates who will be in attendance at the Convocation, to be held in Butte, August 24 and following days, will be entertained by the members of St. John's Mission. The clergy who intend to be present are requested to inform the Rev. S. C. Blackiston, Butte, of their purpose; also of the number of lay delegates likely to come with them.

CONFIRMATION—II.

Concerning Confirmation as a means of grace, there is this to be said, following the lines of the Church Catechism: that it is not of those Sacraments that are "generally necessary to salvation;" that is necessary "where they may be had." Of Baptism and the Lord's Supper it is true that there is no release from their necessity save the impossibility of obtaining them; because Christ in terms hath so ordained. He did not so ordain in terms in reference to Confirmation; and the Church, as she has no right to relax His requirements as to conditions of salvation, has no right to impose additional ones. Therefore we say that Confirmation is not in the same way "generally necessary to salvation" as the two Great Sacraments; but that yet it is to be observed as being very helpful: a means of grace, to miss which grace will make our Christian life needlessly more difficult.

(*b*) While great, perhaps the greatest, stress is to be laid upon the view of Confirmation, in which it is regarded as a means of grace given unto us, the value of it as an act of the receiver is by no means to be overlooked. In this aspect Confirmation is a solemn and formal expression of the previously formed purpose and intention of the heart and mind. This side of the Rite is best set forth in the question and answer which in the Office precede the Laying on of hands. "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same: and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors undertook for you?" "I do." As is suggested in its terms, this is to be considered in reference to two classes of persons.

(1) The mind of the Church evidently is that in a normal condition of things, all persons should be made members of Christ by Baptism in infancy, when vows are made by Sponsors in the name of the person baptized. This of necessity involves the assuming of those vows by each one for himself, when years of discretion have been reached; that is, when knowledge of the relations of the soul to God, and the sense of personal responsibility as to duty to be done, and the consciousness of one's own will as determining purposes of action, have been attained. "Discretion" in its accurate sense is the exercise of the power of choice between two or more different lines of conduct, and co-exists with "responsibility," the being required to answer for one's own acts. Infants are irresponsible because without knowledge or without power of will: with increase of age come knowledge, will, and responsibility. When then the person has reached such a state of development as to be able to say, "Influenced by certain motives, not compelled by outside force, I will or will not do this or that," he becomes responsible for his own action, has reached years of discretion. Then he must perform his duties himself, or suffer the consequences of disobedience. When the baptized child has reached this stage, then comes in the knowledge, which he should all along have been acquiring, of the relations of God

and the soul, to influence him to the wise exercise of his discretion; to cause him to determine, to choose, that he will, to the best of his ability, exercise Penitence, Faith, and Obedience. And Confirmation, as a personal act, is the formal making for himself of the vows of Baptism. But it is to be observed that the effectual exercise of "discretion" is not in Confirmation, but precedes it. One does not come to Confirmation to make up his mind, but because he has done so already, and now wishes to testify to, say out his already formed decision. It is the outward, formal, ceremonial expression of an already fixed determination to strive to do those things which in Baptism his Sponsors undertook for him; a solemn way of saying, "I know that I have sinned, and I am heartily sorry for my sin, and by GOD's help will do so no more; I believe in the Articles of the Christian Faith; I will strive to keep GOD's holy will and commandments." So in regard to persons who have been baptized as children, Confirmation is the assumption by themselves of the vows of the Christian life. Here it is necessary to the line of thought to observe, what properly comes later in this series, that obligation to Christian duty is inherent in the relations of GOD and the soul, and does not rest upon one merely because he acknowledges that it does. We are "bound to believe and to do" because GOD requires, not because we choose to undertake such acts. It is part of the Covenant of Baptism that certain obligations shall be expressly or by implication assumed by or for the person baptized, in consideration of which certain blessings are granted or promised: the Covenant does not create the obligation. But if the person does not, when conscience and will are equal to discretion, himself assume his obligation, he thereby, in at least a great degree voids the Covenant and forfeits the blessing. Hence the propriety, and the helpfulness of Confirmation on the part of those who have been baptized in infancy, as being by their own choice the formal assumption of the duties of the Christian Covenant, the benefits of which they have already begun to enjoy.

(2) But many are not baptized in infancy, but in later years, and come to that Sacrament as an exercise of their own personal discretion. The vows are therefore spoken of as those "which ye made in your Baptism;" duties as those "which ye then undertook." In their case all the considerations which induce baptized children to assume in Confirmation the obligations of Christian life, are to have their place and influence in bringing them to Holy Baptism. So to them, Confirmation, as an act of the individual, has a force slightly different from that in the former case; since it is not the assumption of obligations, but only a renewal of an act already made by their own will and choice. But in both cases the the act is essentially the same, differing only in the degree of force: it is the formal expression, original or renewed, of the purpose and intention, already formed in the heart and determined by the will, to live a godly and a Christian life.

The value and importance of Confirmation, looked at as an expression of personal will and intention are two-fold. First in its reflex action upon the actor. It intensifies the sense of self-consecration; by its solemnity and formality it intensifies the consciousness of duty owed, and of Covenant made; it marks an advance in the course; it deepens the sense of responsibility; it stimulates conscience and will to the effort necessary to the performance of their obligations. Second, it is an act whereby we manifest to the world that we are not ashamed of Him Whom in our hearts we have chosen. Men may form in their hearts the purpose that in the actions of their lives they will be guided by the impulses of Christian Faith and Duty, which is "with the heart man believeth unto righteousness;" it is not however open to them, doing this, not to say before GOD and the world that they are thus actuated; since thus they omit the other condition, essential upon the same authority: "with the mouth confession is made unto salvation." These two values, of intensifying personal devotion, and of public confession of CHRIST, exist in every public Christian act; in the public worship, heartily engaged in, in every Holy Communion; but in Confirmation they are to be found with particular force and solemnity. In this view therefore, as a formal, public, and solemn expression of a well-considered and deliberately formed purpose of self-consecration unto GOD, even without reference to its value as a means of "grace given unto us," should everyone carefully consider, and prayerfully reflect upon the possible and probable importance and helpfulness to himself, and through him to the Church and the world, that he should say out the purpose of his heart in the Holy Rite of Confirmation.

QUERIES.

Suggested by our Correspondence.

(1) WHETHER "A. D. D." would really like to see or know of "E. G. P." committing such a grave indecorum as that which called forth the reproof referred to. We imagine the latter will not be particularly thankful for the suggestion that he is capable of so far forgetting himself.

(2) How long a stay in Montana the Bishop thinks enough to make a missionary an expert angler.

HOW WOULD IT DO?

FOR a clergyman to absent himself from his Church on Sundays without providing some one else to take his place? And *yet* sometimes a Sunday School teacher is away without having secured any substitute.

Or, again, for a clergyman in saying the Prayers and reading the Lessons to assume a lounging attitude, and, perhaps, stop in the midst of them to talk or laugh with some one near him? And *yet* at times some of the congregation do this, without thinking themselves guilty of any impropriety.

Or, once more, for a clergyman to stay at home on account of the weather, and thus disappoint the congregation who might be assembled. And *yet* how many healthy—that is, *physically*—people let a little rain, or heat, or cold, keep them away from the sanctuary, thus depriving the clergyman of their help when he, perhaps, stands most in need of it, and has a right to expect it.—*Ex.*

Married.

TABER—MARDIS.—In Bozeman, Montana, on Tuesday, July 8, 1884, by the Rev. F. B. Lewis, Miss ABBIE E. MARDIS to Mr. HIRAM J. TABER.

SHRIVER—GILMER.—At the public Hall, Madison Valley, Montana, on Sunday, August 10, 1884, by the Rev. E. G. Prout, Miss MARY D. GILMER to Mr. FRANKLIN SHRIVER, both of Madison Valley.

Died.

BARKLEY.—At his residence in Dillon, on Tuesday, July 29, 1884, after a short illness, Major W. G. BARKLEY, in the sixty-fifth year of his age.

Selections.

THE CHURCH AND HER FOES.

BY THE BISHOP OF TENNESSEE.

We, all of us, have need to pray that we may abide in the communion of the Catholic Church, and enjoy that unspeakable blessing,—"the confidence of a certain faith"—"nourished up," as Churchmen are "in the words of the faith"—instructed in all things "which a Christian ought to know and believe to his soul's health." We need not be disturbed by those uneasy souls who are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." True is it that the deepest difficulties sit hard beside the most blessed truths. Yet, amid outward darkness and inward, the confidence of a certain faith enables us to press forward till we shall "come in the unity of the faith, and of the knowledge of the Son of God," unto perfect manhood in Christ, even unto the measure of the stature of His fulluess.

Holding the faith once delivered unto the saints, setting forth pure and sound doctrine, duly administering the sacraments according to Christ's holy institution, and maintaining the right use of ecclesiastical discipline, the Church of which we are members is a true, living branch of that one Holy Catholic Church, which is not only the fullness of Christ, but the dwelling place of the Holy Ghost and of the Almighty Father; hence, she is called "the pillar and ground of the truth," because she is the fullness of Christ, who is the Truth and the Life; because she is sanctified by the Spirit of Truth and because she is dwelt in by the God of Truth. And because the Church is built on such sure foundations, because Christ loved the Church, and gave Himself for it, and it is the same yesterday, to-day, and forever—always loving it, always watching over it—because He purchased it with His own blood, and hallows it "for an habitation of God through the Spirit"—because the Church is the universal, everlasting monument of God's redeeming love, she must be very wide in her sympathies—wide as is the love of God in Christ—broad in her tolerations, giving ample scope for individual opinions and individual eccentricities—never descending to narrowness of section—never losing sight of the fact that God's way "is in the sanctuary," and that though a majestic veil may shroud the place in which He works, so that we shall be obliged to walk by faith, still the Church may move on, calm and unperturbed by the self-love, vain glory, impatience, pride, pertinacity, and self-conceit of her own children, or the hatred, wrath, and malice of her enemies.

The Church to day has her own blessed heritage—her creeds, which in all ages have been the true symbols of the faith—the sacraments, which Christ ordained—the ministry, which Christ appointed; and, though the enemies of God and His people have looked, generation after generation, when the Church, that hath been always laden with their curses, should perish under them, still she yet lives to walk over the graves of all those who have wished her ill.

And what are some of the most conspicuous evils of our times—evils which are producing discord, gradually encircling our boasted civilization? They are thus enumerated by a writer of the Church of England.*

I. *Scepticism, i. e.*. doubts about the truth, though not actually denying it; hesitation about it; reluctance to define what faith is.

II. *Agnosticism, i. e.*, a denial of all acceptance of religion, except that which comes within *knowledge*. There may be a God, or there may not. There may have been such a Divine Person as Jesus Christ, or there may not. It does not come within my knowledge, so I put it aside, because I *know* nothing about it.

III. *Positivism, i. e.*, a non-acceptance of anything except it can be positively proved; as *e. g.*, a proposition in Euclid, or an object demonstrated by any of the senses. Then, differing from these, but hardly more, perhaps, than in name,

IV. *Rationalism, i. e.*, a disbelief in the supernatural; nothing to be accepted until it be brought within the intellectual power. Man's *reason* must be convinced. Faith is nothing. Then, from all these, working separately or by combination, arises,

V. *Theism, i. e.*, a belief in the existence of a *first cause*, called by the name of God, as a Creator of the world; but no belief in the acceptance of Messiah as Son of God or Saviour of the world, or in the Holy Ghost, forming the Holy Trinity.

And then, at last,

VI. *Atheism, i. e.*, not only a non-recognition of the possibility of there being a God, but an absolute denial of His existence in any way whatever. As David says of the fool when he exclaims, "There is no God."

Out of these horrors of unbelief come, as effects from causes,

VII. *Radicalism*, which means the uprooting (*radix*) of all time-honored institutions and customs of antiquity, and remodelling them with new ones, suited to the age of progress, *e. g.*, the evolution of the laws which have hitherto been marks of civilization, even to the confiscation of all property, and the levelling of society from the highest upwards to the lowest downwards.

VIII. *Socialism and Communism*, which assert that men have a common right to the things of the world, which are to be divided among them equally; and property becomes a thing of nought. No man has a right to more than his neighbor—share and share alike—to be enjoyed equally by the industrious and the indolent, the drunken and the sober, the possessor of ten talents and the possessor of one.

From these we come at last to,

IX. *Nihilism*, which carries forward into action the ideas of all preceding, and swallows up in itself Radicalism, Socialism, and Communism, and, in order to realize them, asserts it to be right to destroy by assassination or murder, in secret or openly, by poison or the dagger, all who stand in its way—all kings, and governors, and rulers.

And what is the remedy for all these evils? The blessed Gospel of the Son of God. And what the instrument by which the remedy is to be applied? The Church of the living God, which is the pillar and ground of the Truth. When the Church of Christ shall be at unity in itself; when the prayer of our dear Lord shall be a substantive fact; when this divine society, which He founded for the regeneration of the world, and for which He prayed in the most touching words, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us"—"I in them and Thou in Me, that they may be made perfect in One;" when this society shall be at unity; when it shall exist unchilled by selfishness, unpolluted by the world, undivided by heresies and schisms, then the Church will go forth in all her Pentecostal beauty and power, and give to men what they all long for, and what the world is really dying for—a complete and undivided brotherhood—a pure and holy companionship, the image of that divine society which exists in heaven. Let us pray more and more for the peace of Jerusalem. Let us pray that the Holy Ghost may heal the divisions of the militant Church,, and that all who profess and call themselves Christians may learn the necessity of striving together in the unity of the faith.—*Convention Address.*

* The Rev. Wm. J. E. Bennett, Vicar of Froome, Selwood.

"IF I SHOULD DIE BEFORE I WAKE."

A Compline Prayer.

EDWARD HENRY ECKEL.

If when mine eye-gates close at night,
And angels bar them 'gainst earth's dazzling sight,
They close to open not with morning light:
O, Jesu, grant that I may see,
When I awake, Thy Majesty,
And worship Thee incessantly. Amen.

Vision supernal, Brightness eternal,
Evermore gazing, mine eyes rest on Thee.

If, when I turn from jangling sounds of Day,
And give mine ear to hear Night's minstrels play,
I hear the dulcet silence of their lay
Calling me home to dwell with Thee:
O voice of Jesus, welcome me
To saintly choirs of purity. Amen.

Anthems of sweetness to Thee, as in meetness,
Evermore rise from the ransomed and free.

—*Church Eclectic.*

Church Notes.

NOTES ON THE KALENDAR.

August 24. St. Bartholomew the Apostle. It is commonly thought that St. Bartholomew was the same person as Nathaniel, the "Israelite indeed, with whom is no guile" (St. John i. 47). The Collect commemorates the Saint as a true believer and preacher of the Word, with a petition that the Church may love, preach, and receive the same. The Epistle, from the Acts, is one proper for almost any feast of an Apostle, relating some of the miraculous events attending their personal ministry. The Gospel refers to the strife which arose among the Apostles, previous to the LORD'S Passion, while as yet they did not understand His work or their own position. Thereupon the Master inculcated humility as the quality for which to strive, enforcing His teaching by reference to His own example; promising however plentiful honors to them, in that they had continued with Him in His temptations.

August 24. The Eleventh Sunday after Trinity. The Collect commemorates the truth that the chief manifestation of Divine power consists in works of mercy and pity, rather than of vengence; since Redemption is a greater work than even Creation; wherefore we may confidently ask for the blessing of that mercy and pity for ourselves. The Epistle is St. Paul's epitome of the Gospel; that it centres in the Death and Resurrection of CHRIST. The Gospel is the Parable of the Pharisee and the Publican, which teaches self-humiliation as more acceptable to the Heavenly FATHER, against Whom all have sinned, than self-glorification for the very slight moralities and self-denials we may attain unto.

August 31. The Twelfth Sunday after Trinity. It is matter of our own experience that GOD is "is more ready to hear than we to pray," that His benefits far exceed our deserts; yet should we therefore pray the more earnestly for pardon and blessing, deprecating any worthiness of our own, and exalting the merits of our Saviour, for Whose sake we receive. The Epistle is a contrast of the mode and the end of the Gospel with those of the law, setting forth that the former greatly exceeds the latter in "glory," in every advantage. The Gospel is the story of the healing of the man that was deaf and had an impediment in his speech: of which the spiritual application is to the power which CHRIST has of the same nature over souls that come to Him for help, making the deaf to hear and the dumb to speak.

September 7. The Thirteenth Sunday after Trinity. The power to will and to do unto GOD true and laudable service comes of His gift alone, wherefore are we taught in the Collect to pray for grace to serve faithfully, that is constantly and perseveringly, that we may finally attain the heavenly promises. The Epistle sets out that the inheritance of the heavenly promises comes through faith and not by the works of the Law,, since if it were by the works of the Law it would be impossible of attainment. The Gospel is the Parable of The Good Samaritan, teaching that duty towards one's neighbor involves kindness and charity, not to be limited in its exercise only to those with whom we are closely connected by ties of affection or social relationship.

September 14. The Fourteenth Sunday after Trinity. The Collect teaches us to ask for growth in the fruits of the SPIRIT, faith, hope, and charity, which growth is a sign of life; also for love of GOD's commandments. The Epistle contrasts the fruits of the SPIRIT with the evil works of that evil influence which is inherent in the fleshly disposition undirected by divine grace. The Gospel, the story of the healing of ten men that were lepers, contains several subjects of reflection: that obedience, even to commands of which we cannot foresee any likelihood of good results, will bring its reward, as an evidence of faith and trust: that the LORD is, to use human language, wounded by our ingratitude, even as we are by that of our fellows: that nevertheless He is ever ready to exercise toward men that charity which is inculcated as so large a part of our duty.

INSTRUCTION OF CHILDREN.

OBJECTION is sometimes made to teaching the Catechism to children, that it is beyond their comprehension. This is by no means a reasonable objection. We know that in schools the child learns much in grammar, mathematics and other branches, that he does not then comprehend. Much is stored in the memory which in time will be fully understood. There is no harm, says Sir Walter Scott, but, on the contrary, benefit, in presenting a child with ideas beyond his easy and immediate comprehension. The difficulties offered—if not too great and too frequent—stimulate curiosity and encourage exertion. And the poet of the Christian Year writes, in the same spirit:

> "Oh! say not, dream not, heavenly notes
> To childish ears are vain;
> That the young mind at random floats,
> And cannot reach the strain.
> Dim or unheard the words may fall,
> And yet the untaught mind
> May learn the sacred air, and all
> The harmony unwind."

Nothing can take the place of the Church Catechism, for the training and instruction of the children of the Church. 'Leaflets' and 'Manuals' may be a help, if the order and spirit of the Catechism is strictly adhered to. Study of the Bible, and a knowledge of, familiarity with, the facts and characters of the Word of GOD, can not be too highly commended, but this will not supply the place of a thorough acquaintance with the Catechism of the Church. In all Sunday School instruction the continued careful study of the Catechism of the Church must be insisted on. There is great danger that Pastors and Superintendents may be led to yield to that spirit which is all about us, which would make the Sunday School room a place of novelties, forgetting that the end of Sunday School work is to prepare the baptized children of the Church for Confirmation, that so they may be fitted and strengthened to live and work as earnest communicants of the Church.—*Wisconsin Calendar.*

WHISPERING THE RESPONSES.

THE whisper is used for various purposes. If one does not want to disturb those about him he whispers. If he does not want others to know what he is saying, he whispers. If he does not want the patient to know how bad off he is, he whispers. But can anybody tell why whispering has been introduced into the worship of GOD? Does the Churchman who whispers his responses fear he will disturb the minister and choir with his praises? Or does he fear the angels will be attracted to look into his heart, and see there what he is trying to hide from himself? There must be some good reason found out by modern Christianity for subduing the voice in public worship. What is it? Perhaps a clue may be found in the question of a Bishop, who, beginning the Creed, and hearing only his own voice, stopped to ask, "Am I the only one present who believes *in* GOD *the Father Almighty?*" Whatever be the cause, the fact is one that takes the life out of the service and the clergyman.

Much complaint is made of the bad reading of many clergyman. One of the best rebukes and at the same time one of the best correctives of such fault, would be the full, hearty, resounding voices of the congregation. "Lift up the voice with strength: lift it up, be not afraid," neither in singing nor responding.—*Rev. Melville Moore.*

—SOME one well says: "I have seen a man who refused to believe the Bible yet would accept Darwin's theory of evolution, in which there are more missing links than ascertained facts. I heard of another man who would not believe in GOD, but had so much faith in the Canada prophet that he removed from the seaboard into the interior when the storm was predicted that did not come." There is something marvellous in the credulity of those who stagger at Christian faith.

Miscellany.

SURPRISED HIS CONGREGATION.

THE venerable clergyman arose slowly in the pulpit and and glancing around on the thinly scattered congregation, said, in an emphatic tone, in which there was more of sorrow than of anger: "My beloved brethren, I am in hopes that there will be more present next Sunday, as I will then have occasion to reveal a scandal which has long oppressed my heart. It concerns the members of this church very deeply, and no one who has a regard for eternal happiness should be absent." When the benediction was pronounced the handful of people slowly disappeared, but behold how much good seed a few can scatter! The next Sunday the sacred edifice was packed. There was, indeed, hardly breathing room when the white haired sage once more lifted his head above the pulpit, and a silence as of death fell upon the expectant throng. He stood a moment looking upon the unwonted scene; and then his voice in silvery cadences broke the hush of anticipation. "Dear friends," he said, "the scandal which I would reveal to you is this: You will gather in this place in crowds to hear mischievous gossip, but you will not come to listen to explanations of the inspired Word. Now, my children, I offer my resignation. I am going to Europe for six months, and I shall pay my own expenses." But no one of that vast assembly took the lesson to himself; he applied it to his neighbor.—*Ex.*

—A LITTLE girl had been behaving badly at the table, and at last her father turned her high chair facing the wall. After a moment's pause the child said, "Why, papa, you've turned me wrong side out?"

—HARRY and Charley—aged five and three respectively—have just been seated at their nursery table for dinner. Harry sees that there is but one orange on the table, and immediately sets up a wailing that brings his mother to the scene. "Why, Harry, what are you crying for?" she asks. "Be-because there aint any orange for Charlie!"

—THE story comes from Paris that a lady, who visited four churches in one day, missed her umbrella on returning home. She immediately revisited all four churches, and found her umbrella in the last one. When the umbrella was handed to her, she thankfully said to the sexton, "The people at this church are much more honest than those at the others."

—DURING the late war, upon a certain occasion General Lee was anxious to have a creek bridged, and gave orders accordingly to his engineers and his bridge builder. The engineers at once went to the stream and proceeded to survey it. They learned its depth and width, the force of its current and the nature of its banks and bottom, and then went to work upon their plans. The builder, a plain, practical man, also went to work on the bridge. The next morning the General meeting the builder asked him if the engineers had furnished him with the plans and specifications. "With what?" asked he. "With the drawings for that bridge," said the General. The answer was, "Well, Ginral, I don't know nothing about the pictur, but the bridge is done."

—A CERTAIN well known Bishop was in the habit of pausing frequently in his sermon, poising his fingers on the desk before him, and drawing a long breath before recommencing. A little boy in the congregation became very impatient of the long service, and was often admonished by his mother. At length, seeing that the child's impatience increased, she whispered during one of the pauses, "Be quiet, he is almost through." "No he isn't," said the little fellow, "he is *swelling up* again."

—*Young Spoonbill:* "Aw, my dearest Miss Shillinworth, if I may——I have long wished for this sweet opportunity; but I hardly dare trust myself now to speak the deep emotion——. But, 'n short, I love you! and—your smile would shed—would shed—would——" *Miss S:* "Oh, never mind the wood shed! How's your aunt's money invested? And where are the securities deposited?"

—MR SPURGEON has discovered a new argument against the claims of Rome. St. Peter being, as he says, a married man, had the inestimable benefit of that judicially calm, and more than judicially keen measurement of his capacity which the feminine intellect, embodied in a wife, forms of her husband. He could not possibly, therefore, have believed in his own infallibility.—*Church Times.*

—"I SAY, Jenkins, can you tell a young tender chicken from an old tough one?" "Of course I can." "Well how?" "By the teeth." "Pshaw, chickens have no teeth." "No, but I have."

—EX-SECRETARY EVARTS tells a good story at his own expense about a small donkey, which he sent up to his country-seat some years ago for the use of his children, of whom some were then quite young. One of his little daughters, going out with her nurse to admire the animal in its paddock, was sorely distressed when the donkey lifted up its voice and brayed dolefully. "Poor thing! Poor thing!" exclaimed the sympathetic child; but, suddenly brightening up, she turned to her nurse and said; "Oh! I am so glad! Papa will be here on Saturday, and then it won't feel so lonesome!"

The Montana Churchman.

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We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 6. Virginia City, Montana, September, 1884. Whole No. 18.

Kalendar.

SEPTEMBER, 1884.

21 St. Matthew the Apostle. (Fifteenth Sunday after Trinity.)
28 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER, 1884.

5 Seventeenth Sunday after Trinity.
12 Eighteenth Sunday after Trinity.
18 St. Luke the Evangelist.
19 Nineteenth Sunday after Trinity.
26 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude, Apostles.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Virginia City, Sunday,	Sept.	14
" " Sunday,	"	21
Blackfoot, Thursday,	"	25
Helmsville, Sunday,	"	28
Helena, Ordination, Sunday,	Oct.	5
White Sulphur Springs, Sunday,	"	12
Martinsdale, Tuesday,	"	14
Ubet, Wednesday,	"	15
Fort Maginnis, Sunday morning,	"	19
Maiden, Sunday evening,	"	19
Miles City and Fort Keogh, Sunday,	"	26
Glendive, Sunday,	Nov.	2
Fort Custer, Sunday,	"	9
Billings, Sunday,	"	16
Livingston, Sunday,	"	23

FOURTH ANNUAL CONVOCATION.

ADDRESS OF THE RIGHT REV. L. R. BREWER, S. T. D., MISSIONARY BISHOP OF MONTANA.

Dear Brethren of the Clergy and of the Laity:

FOR the fourth time we meet in our Annual Convocation. There is not a great deal to do or tell. We cannot expect to see large results for years to come. Our work is a work of preparation for the future of the Kingdom of GOD in this land. Therefore we have to see that foundations are well laid, that plans are wisely made, that teaching is sound, that the Church is properly presented and wisely commended to the people committed to our charge. It is not a new Gospel nor an untried system that is entrusted to our care. Both have been in the world for eighteen hundred years. One is a revelation from on high, and the other the result of the wisdom of all the Christian centuries. Therefore we have no new devices to invent. We are to teach the old faith: we are to make the best use of what has been handed down to us. Yet there must be wise adaptation to meet the wants of the age and of the land in which we live. Montana has been a Missionary Jurisdiction, in whole or in part, for seventeen years. It is time that we were looking toward independent Diocesan organization. Not that this is wise or possible at present. But the end ought to be seen from the beginning. Preparation should be in our minds at the present time. There should be wise foresight and orderly system in all that we do.

From this busy, striving, workday world in which we live, the Church as a body, and all Christians as individuals, can learn many an important lesson. Any well regulated, observing mind can see that to ensure success in business of any kind, order and system are as necessary as strength and skill and knowledge. The affairs of government would soon be in inextricable confusion without strict adherence to system in all their minute details. The business of a Railroad corporation or of a banking institution could never be successfully conducted without order and method in its management. The merchant who keeps no books, and does not know whether he is making or losing money, will be likely to soon end in bankruptcy. The lawyer who does not work up his case, makes out no brief, and goes into court without knowing what he is to do or say, will shortly find himself without clients. The farmer who neglects to sow in seed-time, aud is not careful to take advantage of the rain and sunshine for the growth and maturing of his crops, will not meet the approach of winter with well filled barns and overflowing garners. No man will be likely to win success who changes his plans with every changing season, and begins a new business with every revolving year. There must be continued, persistent effort combined with order and system, and then even ordinary abilities will find a sure reward. Now and then one may jump into the possession of wealth by one lucky venture, or one unexpected turn in the wheel of fortune. But such wealth is seldom of much value to its possessor. It is likely to vanish as suddenly as it came, or if preserved, it is often used for unworthy ends. The steady aim and the unswerving pursuit of it are the only sure guarantees to success in life.

As with the material and intellectual life of man, so is it with his spiritual life. It is too much the habit of our day to regard religion as a thing of impulse, a creation of rapid growth, to be acquired in a moment, to be put on or off to suit the occasion, and as above the requirements of rule, order, and system which attach so closely to the life of man in all his other relations. But this is a grievous mistake. The spiritual life of the soul requires growth and development as much as the material life of the body. The spiritual powers of man require education as much as the intellectual. Nay, it is far more necessary in the one case, inasmuch as they are of far greater importance than in the other. And if we are wise, this education will not be left to choice or chance or impulse. It will be based upon the strictest principles of common sense and sound discretion. It will begin with life's beginning. Its teachings and principles will be commended to our attention, made plain to our understandings, and enforced upon us for observance through all the period of childhood and youth. Nothing that we are taught will be opposed to its teachings and nothing that we are allowed to do will be contrary to its principles. And there will be in all this the most perfect system, method, order. All our life will be religious in character. Not religious in a way that will unfit us for entering into the world's business and doing the world's work, but religious in a way that will ennoble this business and enable us to do this work the better, bringing all into harmony with truth and right. The Psalm-

ist's declaration—"I have set GOD always before me"—will be the rule of our lives. GOD is *always* to be before us, with us, in our hearts. He is our Father. As children we owe Him love, obedience, worship. He has sent His SON to die for us and teach us how to live. We are to accept Him as our Redeemer and follow His example in our daily life. He has given us His Holy Word as our teacher and guide. That word must be the guide for our feet and a lantern unto our paths. He has established for us a Kingdom and placed in it ordinances for our observance. This Kingdom is to be our home and these ordinances are to be obeyed. All this makes up a system perfect in its adaptations and necessary to our spiritual well-being. In the Church of our choice and love, that has come down to us from JESUS CHRIST, its Founder and Head, we have this system admirably preserved and prepared for our use. We cannot be too thankful for, or too careful of this our precious heritage. We shall be entirely safe if we follow its guidance with willing minds. We may be sure that we are just so far wrong as we transgress or neglect its wise provisions. Its aim and influence are to make us earnest, consistent Christians all our lives long. It reaches out the hand of protection and love to us in our cradles. It follows us with gracious care through every path and turning in life's journey. It brings us words of hope and comfort in our days of sickness and suffering. It leaves us with prayer and blessing at the grave. There is nothing left to caprice or experiment or unhealthy impulse. All has been foreseen; all is order, system, wise arrangement. I am sure that you who have made trial of these ways love the Church, love her orderly worship, love her teachings. But there is great need that as Christians and as Churchmen we should carry these theoretical principles more thoroughly into daily practice. Our religious life ought to give form and color to all our other life. Religion is something that belongs alike to all days and all hours. And in order that this may be realized by us, there must be method and system in the performance of our religious duties. If I were to say that Christians must be upright, honest, just, and true, in all their dealings, you would at once assent to it as a truism that need not be stated. But I wish to call your attention to two or three great practical duties, too often unappreciated and neglected by us, which, when steadily and rightly fulfilled, go far to make and keep men honest, upright, and true.

And first there is the necessity for family religion. GOD has made every man a priest in his own household. In the old patriarchal age, when men dwelt in tents and lived a nomadic life, wherever night found them, in whatsoever place the tent was pitched, there was the altar of worship set up. And ought there not to be such an altar in every Christian household of this wiser and better age? Men are priests in their own families. And if they never exercise their priesthood as it was intended they should, do they not become, in a way and degree, ministers of godlessness and infidelity? We cannot measure the weight of that influence for good upon our own souls and upon the souls of every member of our households, that will spring from daily prayer in the family, and from daily recognition of the Good Giver as often as we gather round the board to partake of His bounties. The influence will be silent in its working. But it will be like the dew, unseen in its falling, yet bringing freshness and life wherever it comes. Families are forming and growing up all over this new land. As Christians, we ought to wish to have them formed after Christian influences and governed by Christian principles. Then no duty should be neglected which would accomplish the end desired.

In the second place, there is the duty of attendance upon public worship. You know how small a proportion of the people of any community are regular aud constant in the performance of this duty. And the fault lies in part with Christians themselves. Yet the public worship of Almighty GOD is as strongly enforced upon us as worship in the family. "Where two or three are gathered together in My Name, there am I in the midst of them," says our Saviour. Yet Christians are not over careful to share this blessing. They seem to be ready to stay at home if they can find the least reason for it. Rain and snow, cold and heat, cloud and sunshine, disinclination and indifference, alike conspire to keep them from Church doors. They know not what priceless blessings they lose in consequence. Nor do they stop to consider how many others their own absence helps to keep away. Be in your own seats yourselves, and others will soon ask to share them. If all Christians will set an example by a faithful performance of this duty themselves, and insist upon it in their families, there will not be so many empty seats in our churches, nor will it be so very long before we shall cease to mourn over the sad spectacle of a non-church-going population.

In the third place, there is the duty of giving of our substance to the LORD. I do not think this to be an illiberal age. And I know that the people of Montana are not an illiberal people. Never in any age was wealth more generously devoted to the endowment of institutions of learning, to the founding of hospitals of mercy, to the building of churches, to the promotion of the highest human interests, than it has been in this. But we want something more than occasional spasmodic generosity, we want a *rule of giving*. We want principle and system in this as in all duties, and then there will be no need of spasmodic efforts. Let every Christian devote a certain portion of his income to the LORD, and there will be no need of asking for anything more. Do you ask what shall this portion be? I answer that the LORD required a tenth of His people under the old dispensation, and I have never heard that this requirement has been abrogated. If GOD requires of us a tenth of our increase, I do not think we shall ever be the richer for withholding it. If we rob GOD of His portion, we shall find that we have been robbing ourselves in the end. I would have rich and poor, priest and people, Bishop and Rector, man, woman, and child, taught that the tenth of all they possess is the LORD'S and not their own, and so give it faithfully unto His treasury. Let this rule be followed, and the Church will have all she needs for the building of churches, the preaching of the Gospel, the endowment and support of her institutions of learning and of mercy. If we are Christians after the pattern of David's life, we shall be systematic and faithful in the discharge of all these duties. "I have set GOD always before me," will be so written in our hearts and spoken in our lives, that we shall realize the truth of the words which follow these—"For He is on my right hand, therefore I shall not fall."

These are general duties, resulting from general principles of action. I wish to call your attention to some things relating especially to our Convocational life.

1. We have a Church Paper in Montana, which I regard as an efficient auxiliary of our missionary work. One of our number edits it, prints it, freely and voluntarily giving it much time and attention. It is of no more importance to him than to me or to any other member of this Convocation. Yet he does the work and bears the burden. We promised him our cordial support in the undertaking. We can make the enterprise a success, or we can let it die. Choose for yourselves which it shall be.

2, A year ago we determined to start an Episcopate Fund, and thus prepare for self-support in this Territory. We began with an offering of $12.00. At this time the fund amounts to $209.40. Fifty dollars has been given by one individual. Six dollars and forty-seven cents is interest. One hundred and fifty-two dollars and ninety-three cents represents the offerings made for this purpose. You asked by resolution that the Bishop should, in his discretion, at his visitations apply the offering to the Episcopate Fund instead of Missions in Montana. I know of only two instances where the offering for missionary work has been made before the Bishop's visitation. The result is that instead of $314.42 given

last year for our own work, this year there has been given $109.67. We want order and system in all our work. And most of all we need system in the matter of offerings. Resolutions may be important elements in work. But Resolutions utterly forgotten and uncomplied with had better never have been passed.

3. From a Committee of earnest Churchmen of Philadelphia comes a proposition to attempt to raise a fund of a million of dollars by subscriptions of five dollars from each communicant of the Church, the whole sum to be presented as an offering upon GOD'S Altar at the meeting of our next General Convention. It is a grand idea. We cannot do our part except we all work together toward its accomplishment. I commend the matter to your earnest consideration.

4. During my late visit at the East, I made a pledge that the work of the "Woman's Auxiliary to the Board of Missions" should be organized in Montana. I wish it for three reasons. (1) It will connect us with this central work of GOD'S Kingdom. (2) It will carry us away from ourselves. (3) It will show to the Church that we have the good of the whole Kingdom in our hearts. I ask your serious consideration of this subject.

During the past year quite one half of my time was spent without the borders of Montana. It was a duty, as well as a pleasure, to attend the meeting of our triennial Council. It was a duty, if not a pleasure, to give some time to the making known the needs of our common work and to the raising of funds to meet its requirements. Not all was realized that was hoped for. But enough was accomplished to admit of some enlargement of our work, and to get rid of some burdensome debts which caused anxiety and threatened disaster.

I report a record of work accomplished as follows:

I have visited forty places in Montana. The sermons and addresses I have delivered number eighty-three in the Territory, and one hundred and eight elsewhere—one hundred and ninety-one in all. I have baptized seven infants. I have confirmed ninety-one persons—eighty-five in Montana, four in Dakota, and two in Central New York. I have administered the Holy Communion twenty-seven times. I have received notice of the deposition of three clergymen from the Sacred Ministry of the Church. I have given my canonical consent to the consecration of the Rev. Dr. Watson as Bishop of East Carolina, of the Rev. Samuel D. Ferguson as Missionary Bishop of Cape Palmas, and of the Rev. William Jones Boone as Missionary Bishop of Shanghai. I have received and accepted Dimissory Letters for the Rev. Alfred Brown from the Diocese of Kansas, and for the Rev. Charles Stuart Fackenthall from the Diocese of Iowa.

My own record of labors in Montana is not equal to that for former years, because of my long absence from the Jurisdiction. Yet the number of confirmations is greater than for any previous year. This shows that the Clergy have been faithful. And faithfulness on the part of the Clergy will tell, whatever or wherever the Bishop may be. But my work for the year is by no means done. I hope to get over more ground and to reach more places before the close of eighteen hundred and eighty-four than I have ever done before. I am most thankful to have a faithful and hard working band of Clergy. But if GOD gives me health and strength, I mean to share with them all their hardships and labors. I shall try to be ready to go wherever I ask any one else to go. I believe a Missionary Bishop should be the chief missionary. And therefore, when new fields are to be explored or occupied, I mean to be ready to take part in the advance movement.

Dear brethren, I am thankful to be able to say that I believe we have reason for encouragement in our work. The number of our workmen has increased by two within the year. We are reaching more places and ministering to more people than ever before. There is no debt of any proportions resting upon us, and none which need give us any apprehensions of danger. We have a new Rectory in Bozeman, and a new Church in Missoula. There are new fields to be occupied, new works to be begun, more workmen that we ought to have. But we shall never have all we want. We are in a new field. We cannot expect to see large results in this generation. We must regard ourselves as the builders of foundations on which other workmen are to build the superstructure. But that thought need not dampen our energy or cool our courage. The Church has placed us here in Montana. As loyal sons of a faithful Mother, we shall toil on faithfully in doing her work until the end come. There will be difficulties and discouragements. There will be trials and disappointments. It matters not. If we are faithful unto death, all our contests and trials shall but add to the brightness of the final reward—the crown of Life.

THE BISHOP'S RECORD.

I REACHED home from Dillon on the morning of July 23. And on the 26th I went to Bozeman. Here I spent two Sundays. The Mission at Bozeman has made some advance during the past year. There has been no perceptible increase in material strength. But in other ways there are marks of evident progress. The patient and conscientious work of the faithful Missionary is bearing fruit, as as all conscientious work will in the end. An earnest communicant of the Church in Bozeman has given a bell of fine tone to St. James' Church, costing something more than one hundred and fifty dollars. The Rectory, which was in process of erection a year ago, is now finished, and makes a delightful home for the Rector and his family. I wish we had more Rectories in Montana. It would be a great gain to our work, and aid us in supporting our clergy. On the second sunday of my stay in Bozeman, Mr. Lewis baptized two adults and a child; three persons were confirmed and the Holy Communion administered to a larger member than I have ever known to receive on any previous occasion.

Monday morning Mr. Lewis drove me down the valley to Hamilton. A new town is projected at the Railway station, and it is proposed to change the name to Moreland. Six weeks ago or more, I was surprised and pleased to receive a letter from a number of young Englishmen who have recently settled there, asking for the service of the Church. We had services in the new hotel that has been erected at Hamilton, and it was very well attended for a week-day evening. I saw and conferred with the persons who sent me the letter. A Church cannot be built at present. But plans are made for building a school house, and that can be used for services for a time.

The next day, Mr. Lewis returned to Bozeman, and I went on down the valley to Three Forks. In my visits of previous years I have held service at Gallatin. But within three months four young Englishmen have made a large investment in property at Three Forks, or what has been known as The Bridges, which is only two or three miles from the old Gallatin City. They wrote asking to have the service at Three Forks and I consented. One of them was good enough to drive to Hamilton and take me down. The service was held in the upper part of an unfinished building which is intended for a bank. The room was well filled and the service seemed to be appreciated. Here I also found that services were wanted. A church was talked of, and plans for one already procured. This call for services must be answered in some way. I could only tell these people that for the present, the Rev. Mr. Lewis would perhaps come down from Bozeman and give a service at Hamilton and at Three Forks on one Sunday in each month. But if all is realized in these plans that is hoped for, we must soon have another clergyman at work in Montana. How this will be accomplished I cannot see now. But if the LORD'S work demands it, the LORD will provide a way.

Monday afternoon I took the train and rode to Toston on my way to Radersburg.

At the station Mr. Thomas Toston met me with his team and drove me to my place of destination. On several previous occasions he has driven me about the country, thus enabling me to keep my appointments in missionary work. It is not often that I find people who are ready to do this. The service at Radersburg was held in the school house. The congregation was not large. But I was glad to be there, for not more than one or two religious services of any kind, as far as I could learn, have been held in the place since my visit in August of last year.

Thursday night I reached Helena. Friday afternoon Mr. Hooker drove me off to visit that portion of his field which lies to the south of Helena. In the evening we held services at Wickes. The next morning we drove across the range into the Boulder Valley. The day was spent in making calls. The night was spent at the Boulder Hot Springs. Bathing in the sulphur water of these hot springs is good for rheumatism. We did not have rheumatism, but we tried the baths.

Sunday morning we had service at Boulder in the Good Templar's Hall. Mr. Hook baptized two adults and a child. Three persons were confirmed, and the Holy Communion administered. The work in this valley gives better promise than ever before. Monthly services are too infrequent too admit of many results. But faithful work will tell anywhere. One man rode thirty miles to be confirmed at this service. He had expected to be confirmed last year, but was disappointed. He did not know of the service this year until the day before it was to be held. That he was willing to ride thirty miles on Sunday morning in order to be confirmed, shows his earnestness and faithfulness.

In the afternoon we drove seventeen miles and held service in the dining room of the Warm Springs House near Clancy. In the evening we held service at Jefferson. After the service, we drove home, reaching Helena at two o'clock Monday morning, having held three services and driven about fifty miles during the day. Sunday, August 17, was spent in Helena. It was the second Sunday spent in my home in almost a year. A Missionary Bishop is a Bishop *in partibus.*

And thus another Convocational year closes. Some advance appears, and some disappointments have to be borne. May GOD accept the good and pardon all that has been unwisely done.

L. R. B.

Helena, August 18, 1884.

—IN the September number of the *Spirit of Missions* are the following "Acknowledgments" from Montana:

DOMESTIC MISSIONS.

Holy Spirit, Missoula, ... $ 7 00
St. Peter's, Helena, ... 45 00

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Fourth Annual Convocation of Montana.

THE Committee on the State of the Church respectfully present the following Report:

From the various Reports we gather the following statistics: Baptisms 168; Confirmations 82; Communicants 754; Total Offerings $ 20,506.67; Value of Church Property $ 72,490.00. Comparing these with the Report of last year, we find a gain in the following particulars: Baptisms 40; Confirmations 13; Communicants 85; Offerings $1,929.28; Value of Church Property $ 5,500.00. The diminution in the total amount contributed for missions in the Jurisdiction is due, as shown in the Bishop's Address, to the diversion of certain offerings, in accordance with the Resolution passed at the last Convocation, to the Episcopate Fund.

The Parish Schools at Miles City and Helena we report with pleasure to be in a flourishing condition. In the latter parish a Kindergarten, with 22 pupils enrolled, has been opened in connection with the school.

At Helena also, a Hospital has just been established, which has not yet done sufficient work to report upon, further than to announce its establishment.

Two clergymen have been added to the clerical force, the Rev. C. S. Fackenthall and the Rev. Alfred Brown.

Services have been held and action taken, looking to the establishment of permanent work at Hamilton and Three Forks, in Gallatin County.

The Reports do not appear to the Committee to show the attention to the Sunday School work which its importance in this new field would seem to demand. The Committee believe that a proper attention to the matters in the Bishop's Address, referred for action to the Convocation, would tend to further the interests of the Church in this Territory.

Little appearing in the Reports beyond ordinary statistics, the Committee are unable to present a fuller Report; yet from the hasty review that has been taken we believe there is every reason to thank GOD and take courage.

Frederick T. Webb,
Alfred Brown,
W. D. Smith, } *Committee.*

—THE venerable Mrs. Melusina Muller Hopkins, widow of the late Bishop Hopkins, died at Rock Point, near Burlington, Vt., Aug. 26, in the ninetieth year of her age. ——THE wife of Bishop Clark, of Rhode Island, died Friday, Aug. 15.——AND on Saturday, Sept. 5, occurred the death of the wife of the Rev. Geo. F. Flichtner, Secretary of the Domestic Committee of the Board of Missions.

The Montana Churchman.

VIRGINIA CITY, MONTANA, SEPTEMBER, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

To the Clergy of Montana:

At our late Convocation in Butte, Resolutions were passed recommending that the work of the Woman's Auxiliary to the Board of Missions should be organized in Montana; requesting the Bishop to appoint a General Secretary for the Jurisdiction, and the Clergy to appoint local Secretaries in their Parishes or Missions where there are organizations for work.

In accordance with the resolutions I appoint as the General Secretary Mrs. L. R. Brewer, of Helena. The Clergy are asked to appoint the Local Secretaries at their earliest convenience, and to send the names of the persons appointed to the General Secretary.

Faithfully yours,

L. R. BREWER,

Bishop of Montana.

THE FOURTH ANNUAL CONVOCATION OF MONTANA.

THE Fourth Annual Convocation of Montana, as a separate Missionary Jurisdiction, met this year in St. John's Church, Butte, on Sunday, August 24, and continued in session two days. In many if not in all respects, it was the best Convocation Montana has had: the attendance of both Clergy and Lay Delegates was better than it has been before, the proceedings were of interest in themselves and interesting to the members. That which added notably to the pleasantness of the meeting was the presence of the Rev. M. N. Gilbert, Rector of Christ Church, St. Paul, Minn.; well and kindly remembered as a former member of this Convocation before the division of the Jurisdiction, the first Minister of St. John's Mission, Butte, and later Rector of St. Peter's Church, Helena. The Convo-

cation as also Mr. Gilbert's former parishioners in Butte welcomed him most heartily.

On Sunday, Morning Prayer was said early, and one person was confirmed. The Service of the Holy Communion, which is by rule the opening of each Convocation, was signalized by the Ordination to the Priesthood of the Rev. Alfred Brown, Deacon, Missionary at Billings and Livingston. This was the second Ordination to the Priesthood that has taken place in Montana, and the first at which Bishop Brewer has officiated; he having previously ordained one Deacon. The Convocation Sermon, which was also the Ordination Sermon, was preached by the Rev. Mr. Gilbert. It is a coincidence worthy of remark that Mr. Gilbert was the first one made priest in Montana, having been ordained by Bishop Tuttle in Deer Lodge in 1875. All the priests present, seven in number, united in the Laying on of hands. Altogether it was a solemn, glad, and inspiring occasion. No attempt is made to give a sketch of Mr. Gilbert's Sermon, as in accordance with a resolution of the Convocation, it will soon be laid before our readers.

On Sunday evening, after Evening Prayer, Bishop Brewer delivered his Fourth Annual Address to the Convocation, which finds place in the columns of this number of the MONTANA CHURCHMAN.

Monday morning, August 25, after Morning Prayer, the Convocation was organized for business. There were present the Rev. Messrs. Blackiston, Brown, Drummond, Fackenthall, Hooker, Lewis, Prout, and Webb; and the Rev. Mr. Gilbert of the Diocese of Minnesota, an honorary member. Three of our clerical members were absent. Lay Delegates were present from one parish and two missions: Helena, Butte and Virginia City. The morning session was mostly occupied with preliminary work: elections, receiving of Reports, and reference of various matters to special Committees. A resolution was adopted giving to the MONTANA CHURCHMAN a pledge of the interest and support of the members of the Convocation for the ensuing year. A Recess was taken, which however did not mean a cessation of work, inasmuch as the various Committees entrusted with shaping matters for the action of the Convocation employed that time in preparing and perfecting their Reports. And in the afternoon all came together again to consider the work laid out by Committees. The feature of the day was the very able Report of a Committee appointed a year ago to prepare a scheme for the raising of a Fund for the Endowment of the Episcopate in Montana. The plan proposed drew forth much discussion; and so great difference of opinion was developed that it was decided to postpone the consideration to another Convocation. But that does not at all mean that the providing of such a Fund is a matter on which there was a difference; it was only in regard to the mode. Accordingly the Convocation continued the temporary plan begun last year—productive of results not large indeed, but by no means insignificant—of requiring an offering for this purpose from each Parish and Mission during the year. The Treasurer of the Convocation is the Treasurer of this Fund. The Report of the Committee on the State of the Church is given in another column. It summarizes the parochial reports of work done during the year and is on the whole encouraging. Two other subjects suggested by the Bishop in his Address received due attention. The Convocation commended to the favorable consideration of the Churchmen of Montana the "Missionary Enrollment" plan, started by a band of laymen in Philadelphia. And resolutions were adopted, looking to the connecting of the organized work of churchwomen in Montana with the "Woman's Auxiliary to the Board of Missions." To this action of the Convocation the Bishop refers in his Letter at the head of these columns. A Report on the subject of the Tenure of Church Property in the Jurisdiction—not however so designated in terms—was favorably acted upon. It advised the establishment of some form of corporation for the purpose, and the Committee was continued with instructions to complete their work and prepare a definite plan for the consideration of the Convocation. A hearty acknowledgment of the hospitality shown by St. John's Mission was adopted.

In the evening a Missionary Meeting was held, at which addresses were made by several of the clergy. The Convocation then adjourned.

In one way of looking at it, not much was done. But, considering the condition and ability of the Church here, much was begun, or carried a step towards accomplishment, that is important to success. The French proverb well says "step by step one goes a long way;" and so long as no steps are taken backward, even a little gain is clear gain, and by even small gains will much finally be won. We are now in the position of a little one that may become a thousand; of a small one that may become a strong nation: may GOD the LORD hasten it in its time!

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the Expenses of the Convocation of Montana, acting under the authority of Canon VIII, has adopted the following schedule of Assessments for the two years 1883 and 1884:

St. Peter's, Helena, ...	$ 17 00
St. John's, Butte, ...	10 20
St. James', Bozeman, ...	8 50
St. Paul's, Fort Benton, ...	8 50
St. Paul's, Miles City, ...	5 95
St. Paul's, Virginia City, ...	5 10
Holy Spirit, Missoula, ...	5 10
St. James', Dillon, ...	5 10
St. Luke's, Billings, ...	4 25
St. Andrew's, Livingston, ...	3 40
St. James', Deer Lodge, ...	2 55
Trinity, Madison Valley, ...	2 55
St. Mark's, Glendale, ...	2 55
St. Mary's, Marysville, ...	1 70
——— Sun River, ...	1 70
——— Bannack, ...	85

FOR SALE.

The CABINET ORGAN *lately in use in St. Paul's Church, Virginia City. Mason & Hamlin make; five octaves; two full sets of reeds, one solo set, one octave of sub-base, and octave coupler, coupling down. A powerful instrument, in fair condition. Price* $50.00.

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The Rev. E. G. Prout,

Virginia City, Montana.

Selections.

THE CHURCH'S PRIVILEGES AND RESPONSIBILITIES.

BY THE BISHOP OF MINNESOTA.

No branch of CHRIST's Church has such a field committed to her care. A continent everywhere overflowing with the bounty of GOD; peopled by a new race fused out of the stocks of the Old World. I believe GOD has committed this trust to the Anglo-Saxon Church because the Anglo-Saxon race represents the truths which are necessary to protect and elevate men. First, that government is a delegated trust from GOD, who alone has the right to govern; second, the sanctity of the individual, who has been endowed by his Creator with the right of liberty and the pursuit of happiness. I see a higher mission in the Anglo-Saxon Church which carries in her hand an open Bible and an Apostolic Creed, which asks as a condition of Christian fellowship, faith in the Incarnate Saviour, and which recognizes the brotherhood of all who by Baptism have been made "members of CHRIST, children of GOD and inheritors of the Kingdom of Heaven." I believe GOD designs her to lead on in the work which is to be done in the eventide of the world. None can do more to lead sin-sick wandering souls to JESUS CHRIST: none can do as much as to reunite Christendom.

Our prosperity is our danger. The Church is no longer despised. She has attracted to her fold many who are foremost in wealth, in culture and in social position. Few of her children are home-born sons. They have come from widely separated folds. Thousands who attend upon her services know little, and care less for her Divine character. They admire the beauty of her ritual; they love the order of her services; they enjoy the rest of a haven

[redacted]

is a myth. The Bible is a tradition, and heaven and hell fables. There is but one remedy. It is in the Person of JESUS CHRIST. Sin and death are not the inventions of a priest. They are the facts of human life. The only answer which unbelief gives to these questions is that which would thrust a witness out of every court in Christendom. "I do not know." The Gospel of JESUS CHRIST is the revelation of a person. It offers a real hand to grasp. A Saviour to pity and a GOD to save. JESUS CHRIST is the only being in this world's history who has cured sin, conquered death and brought life and immortality to light. His words upon any other lips would be the ravings of a madman. Place them on the lips of the greatest man who has ever lived upon the earth and you will turn from them with disgust. "I, Socrates and the GOD you worship are one." "I, Socrates, am the bread which came down from heaven," "the bread which I will give is my flesh, which I will give for the life of the world." "I, Socrates, am the resurection and the life," "whosoever believeth in me shall never die. "If I, Socrates, be lifted up I will draw all men unto me;" and yet these words when spoken by the LORD JESUS are the very words which have always and everywhere satisfied hungering souls. They are the words which have led unnumbered millions out of darkness and doubt and despair to the life and light and liberty of sons of GOD. These are no days for platitudes or half truths. The Church must in the spirit and power of Her Divine Master tell these men who sin and suffer, of a present living Almighty Saviour. The key-note of the Catholic Church will always be the words of our LORD in the synagogue at Nazareth: "The spirit of the LORD is upon me, because He hath anointed Me to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives and recovery of sight to the blind, and to set at liberty them that are bruised." The Church perplexes none by theories. She preaches the fact of an Atonement, but has no philosophy about an Atonement. She does not explain what GOD has not explained. She receives men into the Kingdom of GOD and celebrates the Blessed Sacraments, as they were administered for one thousand years after our Blessed LORD ascended into heaven. To her the path of duty lies straight on for obedient feet. The answer to every question is, "Thus saith the LORD."

I fear much of our unbelief lies at the door of Christian folk. They have overladen the simplicity of the faith with human opinions. They have builded hedges in the LORD's vineyard. They have placed altar against altar until all certainty is lost in the strife of tongues. The things which separate Christians are not the things which are necessary for salvation, every wall of separation which has been builded in the garden of the LORD is a matter of opinion. No sect has been founded whose corner-stone was a doctrine, without which man cannot be saved. The blame of this division does not lie at any one door. If one has erred by self-will, the other has sinned as deeply by lack of charity and love. No human eirenicon can ever harmonize all these creeds. No scheme of man can reunite Christendom. Where we are blind, GOD can make a way. When his love fills all hearts, all Christians will love all whom He loves.

There are signs and tokens of longings for unity. Many perplexed souls are asking for the anchorage of a sure faith. They are seeking for the old paths. They want GOD's certainty and not man's speculations. All over the world hearts which hunger after GOD are listening for the voice which peals through the lapse of centuries; the voice of that Old Catholic Faith written in the Apostolic Creeds which will one day be the banner of love over a reunited Church; and oh! brothers when that day comes the world will be redeemed. I am sure you will agree with me that this is no time to bandy party watch-words. It is a time for deep brotherly sympathy, for thorough consecration and for large-hearted work. Great privileges bring great responsibilities. GOD has given us the blessings of an Apostolic Church, and He has laid upon us the duties of an Apostolic Church; who can picture these awful responsibilities?—*From Sermon at Bishop Knickerbacker's Consecration.*

A LITTLE WHILE.

BY JEAN PIERRE.

SAD heart, bowed down beneath a weight of woe,
Or heavy with a care which stays alway,
Do not despair, although you may not know
Why you should labor through the night and day
While all the earth on others seems to smile,
Strive on in faith—'tis but a little while.

Though you should see upon the road of life
Others, who seem unburdened, pass you by,
Gay in the sunshine, free from every strife,
While yours the stony road and stormy sky,
Do not give up the fight or fate revile,
GOD knoweth best—'tis but a little while.

When those your heart has clung to pass away
Across the golden tide to that far shore,
Or friends you deemed were true your faith betray,
Inflicting wounds no art can e'er restore,
Then do not let the tempter's voice beguile
From off your path—'tis but a little while.

There is a compensation, duty done
Brings a reward the careless never know,
Tired heart, but one step more, you greet the sun:
Green is the path, removed the weight of woe;
Care flies away, Life's frown becomes a smile—
With the morn joy—'tis but a little while.

A little while, and we shall meet once more;
The doubts that drove us mad be all made clear,
The wounds that bled, the pains that rocked us sore,
Be healed, and falling on the world-worn ear,
The sound of heavenly music from the isle
Of rest eternal—in a little while.

—*Churchman.*

—LIKE most garments, everything in life has a right and wrong side. You can take any joy, and by turning it round, find troubles on the other side; or, you can take the greatest trouble, and by turning it round, find joys on the other side. The gloomiest mountain never cast a shadow on both sides at once.

Church Notes.

NOTES ON THE KALENDAR.

Sep. 21. St. Matthew the Apostle. St. Matthew was, before his call, a "publican" or tax-gatherer. The office was one held in much detestation by the Jews, inasmuch as it continually reminded them of the domination of the Roman power, which they hated, and also because the publicans had opportunities, which as a class they seem to have been not slow to use, to accumulate wealth by acts of extortion. But the publican Matthew, called to follow CHRIST, at once obeyed, abandoning his prospects of gain; thus setting an example of the forsaking of covetous desires and inordinate love of riches. The Collect is a petition that grace may be given us to follow his example. In the Epistle St. Paul sets forth some qualities and principles that should characterize the Ministers of CHRIST. The Gospel narrates the call of St. Matthew; it also gives the answer of the LORD to the cavils of those who objected to His associating at all with the despised publicans, that the purpose of His Mission was to reclaim sinners, to help the helpless.

Sep. 21. The Fifteenth Sunday after Trinity. The weakness of humanity is such that it cannot but fail of success, not spiritually only but materially also, unless aided by GOD'S help, whether that help be recognized or not. In the Collect we are taught to ask for that help especially in regard to things spiritual, that we may escape all that is hurtful, and reach all that is profitable to salvation. The Epistle is an inculcation of faith in CHRIST, and trust in the Cross of CHRIST, with all for which that stands; as opposed to the self-confidence which would trust in one's own power to keep the Law. The tenor of the Gospel is that over-carefulness for material necessities and comforts, leading to carelessness about the duties of godliness, implies a distrust of GOD'S Providence, and over-confidence in our own strength; which is wrong, unwise, and in the end disastrous.

Sep. 28. The Sixteenth Sunday after Trinity. The Church as a body needs for her success the same Divine help as do the individuals that compose the body. Therefore the Collect teaches us to ask for GOD'S protection and guidance of His Church. The Epistle is a magnifying of the powerful love of CHRIST, passing human knowledge; as He is able to do exceeding abundantly above all that we ask or think. The Gospel is the story of the raising of the widow's son at Nain, with its suggestions of the tender love and almighty power of JESUS CHRIST, whereby comes to all mankind the possible resurrection of both body and soul.

Sep. 28. St. Michael and All Angels. That God hath constituted the services of Angels and men in a wonderful order, not only in order that the holy Angels shall do service in heaven, but also that by Divine appointment they may help men to do service on earth, is a thing to be very thankful for; wherefore, as in the Collect, we may well ask that their succour and defence may be extended to each one of us. The Epistle is from the vision of St. John in Revelation, setting forth the contest of GOD'S good angels with evil spirits, in great measure in our behalf. The Gospel is chosen for its reference to the guardian Angels of the little children, who for the innocence of their charges, have an especially near approach to the FATHER in heaven.

Oct. 5. The Seventeenth Sunday after Trinity. The Collect is a prayer for that which we so continually need, the ever present grace of GOD, going before to lead, behind to guard us. In the Epistle we are urged to lowliness and meekness, patience and forbearance, that in our association we may in the bond of peace attain that unity which characterizes the works of the HOLY SPIRIT. In the Gospel, our LORD presses the duty and helpfulness of the same lowliness of mind, an especially Christian grace, which the world as such does not value or appreciate.

Oct. 12. The Eighteenth Sunday after Trinity. The Collect is for the power, coming from GOD only, to resist temptation of every kind; that heart and mind may be brought to and kept in that holiness and purity essential to seeing the LORD. The Epistle indicates the grace of GOD as His blessed gift that shall conduce to our being held blameless, holy, pure, in the day of our LORD JESUS CHRIST. The Gospel emphasizes the doctrine that love, towards GOD first, towards man secondly, is the fulfilling of the Law; as the Mission of CHRIST, the Son of David, is the highest possible manifestation of that Divine Love, of which the human exercise of love is to be an imitation.

AT THE HOLY COMMUNION.

IT would almost seem that some good people do not know what to do in the Communion Service while persons in the church are going forward to receive. The very best thing you can do is to remain kneeling until the proper time comes for you to go forward. When you go, do so quietly, do not crowd at the altar rail, and if there is no room for you, kneel down if there is a pew vacant, or stand quietly where you are: do not sit down and look around. Then, after you have received, return quietly to your pew, kneel, and make your thanksgiving, and then pray for whatever you need. It is always well to come to the celebration with some definite object, some distinct petition, for grace to overcome some failing, for strength to resist some temptation, for health and protection for your dear ones, for anything that you need and long for, and for which, if in accordance with GOD'S will, you make special intercession at this sacred time.

But always remember that during a celebration there are only three times when it is expected you will sit down—the Epistle, the sermon, and while the wardens are receiving the alms. All through the rest of the service the posture is kneeling or standing. Let all then remain on their knees and use the time for prayer: for, certainly, if there is a time to pray, it is when we are pleading before high heaven the sacrifice of Cavalry, and our intercessions are being gathered up and presented by our great High Priest, JESUS CHRIST, Who liveth to make intercession for us.—*The Standard.*

USE OF THE MEANS OF GRACE.

IN order to grow in grace, in order to continue to be a Christian, it is necessary to use the means of grace. This spiritual law is more invariable than any physical law. It is a rule without any exception. Physical laws have been overruled by miraculous intervention. But there never was such a miracle as that a Christian ceased to pray, and to read the Bible, and to go to Church, and at the same time retained his faith. It would seem sometimes that Christians expected this miracle to be performed in their case. Without intending to risk their religion, they become careless in their use of the means of grace. They pray intermittently. There is the fever of devotion for a a while. They read the Bible at long intervals. They do not attend Church with any regularity. Whether they intend to risk their religion, they are risking it. They do not realize what they are doing, but they are doing themselves, perhaps, irreparable harm. Insensibly, as the means of grace are neglected, the pulse of the religious life beats feebler. It is a process of starvation that is being carried on. The less we pray, the less we want to pray; and the less we want to pray, the less we pray. And so with reading the Scriptures; the more they are neglected, the easier it is to neglect them. And so with church-going; it is easier to lose the habit than to form it. Well it is if we are aroused to a knowledge of our condition before the pulse is entirely gone, and while it is possible to build up a religious life again.—*Standard of the Cross.*

—WE can easily manage, if we will only take, each day, the burden appointed for it. But the burden will be too heavy for us if we add to its weight the burden of to-morrow.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

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The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Glendive.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Chas. S. Fackenthall, Fort Benton.
The Rev. Sydney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
Minister, the Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
Minister, the Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
Minister, the Rev. A. D. Drummond.

Choteau County.

Fort Assinnaboine————Mission.
Fort Benton—St. Paul's Mission. Church.
Minister, the Rev. C. S. Fackenthall.
Fort Shaw and Sun River————Mission.
Minister, the Rev. C. S. Fackenthall.

Custer County.

Miles City—St. Paul's Mission. Chapel.
Minister, the Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
Minister, the Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
Minister, the Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
Minister, the Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
Minister, the Rev. Alfred Brown.

Jefferson County.

Jefferson and Boulder———— Mission.
Worked by the Helena clergy.
Bedford———— Mission.
Worked by the Helena clergy.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
Minister, the Rev. F. T. Webb.
Ass't Minister, the Rev. S. D. Hooker.
Marysville———— Mission.
Worked by the Helena clergy.

Madison County.

Madison Valley—Trinity Mission.
Minister, the Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
Minister, the Rev. E. G. Prout.

Meagher County.

Townsend———— Mission.
Worked by the Helena clergy.

Missoula County.

Bitter Root Valley———— Mission.
Minister, the Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
Minister, the Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
Minister, the Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
Minister, the Rev. Alfred Brown.

Miscellany.

—THE *Cornhill Magazine* has a story of a service held at Bowness church, in the Lake District in England. There had been a good deal of dry weather in the south, and an Oxford man who occupied the pulpit began to read the prayer for rain, when the clerk pulled at the skirts of his surplice. "You must not read that, sir," he whispered; "we don't want it." "But it's a prayer for a good harvest, my man," reasoned the clergyman. "That's just it; the visitors be our harvest, and we want none of your rain."

—Two little girls met on the street the other day, and one said to the other: "I've put all my dolls into deep mourning, and it's so becoming to them! Come over and see them." "What did you do that for?" "Oh, we had a c'lamity. Our dog got killed, and there didn't anybody care but me and them. We've just cried our eyes out." Then the other little girl said in slow deliberate tones: "May Wilson, ain't you lucky, though? There's always something happening to you!"

—THAT Irishman had a correct appreciation of the fitness of things, who, being asked by the judge, when he applied for a license to sell whiskey, if he was of good moral character, replied: "Faith, yer honor, I don't see the necessity of a good moral character to sell whiskey."

—DEAN STANLEY married Professor and Mrs Tyndal according to the usual forms. The *Canada Presbyterian* thinks the Dean not equal to his opportunities, and that if he had been, he would have asked the groom; "Do you take this anthropoid to be your co-ordinate, to cherish with your whole cellular tissue, until a final molecular disturbance shall resolve its organism into its primitive atoms?"

—THE conversation was about Bishops, and one fervent dame said: "How good the dear Bishop of Peterborough is! What a good man!" Instantly a gentleman replied: "There is no merit in that. Bishops ought to be so. They get five thousand a year for being good, while we are expected to be good for nothing—and most of us are."

—HARRY ERSKINE, who succeeded Henry Dundas, afterward Lord Melville, as lord advocate of Scotland, happening to have a female client of the name of Tickle, defendant in an action, commenced his speech in the following humorous strain: "Tickle, my client, the defendant, my lord." The auditors, amused with the oddity of the speech, were almost driven into hysterics by the judge replying: "Tickle her yourself, Harry. You are as able to do it as I."

The Montana Churchman.

A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 7. Virginia City, Montana, October, 1884. Whole No. 19.

Kalendar.

OCTOBER, 1884.

18 St. Luke the Evangelist.
19 Nineteenth Sunday after Trinity.
26 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude, Apostles.

NOVEMBER, 1884.

1 All Saints' Day.
2 Twenty-first Sunday after Trinity.
9 Twenty-second Sunday after Trinity.
16 Twenty-third Sunday after Trinity.
23 Twenty-fourth (last) Sunday after Trinity.
30 First Sunday in Advent. (St. Andrew the Apostle.)

The Church in Montana.

BISHOP [illegible]'S APPOINTMENTS.

Miles City and Fort Keogh, Sunday, ...	Oct.	26
Glendive, Sunday, ...	Nov.	2
Fort Custer, Sunday, ...	"	9
Billings, Sunday, ...	"	16
Livingston, Sunday, ...	"	23

THE BISHOP'S RECORD.

FRIDAY evening, August 22, five of the clergy, who had gathered in Helena, and Mr. S. J. Jones, our faithful Treasurer, started with me for Butte to attend our Annual Convocation. There was a longer waiting than usual at Garrison, and we did not reach our destination till after nine o'clock the next morning. I managed to get some sleep on the way, but the others had a night of wakefulness. However, there was nothing to be done on Saturday, and some of the party made up for the losses of the preceding night.

We have never had a pleasanter or more interesting Convocation. The arrangements were good, the services were well attended, and the hospitality of the good people of Butte was generous. An Ordination added to the interest of the occasion, and the presence of the Rev. Mr. Gilbert, the first missionary at Butte, gave pleasure to all. Three of our number were absent. I was sorry. The distances to travel are so great, and the expenses of journeying so large, that the attendance of all the Clergy cannot always be expected. But they miss something when they stay at home. We ought to see each others' faces once a year, and the absent ones do not catch the spirit which such gatherings ought to impart. Our next Convocation is likely to meet in Bozeman. I wish the whole force could be gathered then.

We adjourned Monday evening after a successful Missionary meeting. Three of the Clergy left by stage the next morning; two remained till night to take the cars; while Mr. Prout, Mr. Drummond, and I waited until Wednesday morning, then taking the train for Dillon. Here Mr. Prout had left his team, which he had driven over from Virginia in order to take me over the missionary field of Madison County. We had to stay in Dillon until the next morning, therefore we determined to devote the afternoon to fishing. We drove ten miles up Rattlesnake Creek, and at night brought in nearly fifty trout. Mr. Drummond improves as a fisherman. Practice avails. He can catch trout now.

Thursday Mr. Prout started at seven o'clock, and drove fifty miles to Silver Star, where we held service in the evening. Friday we drove thirty miles, calling on scattered families of Church people; and in the evening held service at Sheridan, with a good congregation. These were the only services that we have held at these two places for a year. I hope we shall not always have to be content with a yearly service.

Saturday morning we drove to Virginia. On Sunday services were held in St. Paul's Church, morning and evening. I had an appointment at Sterling for Tuesday evening. But hearing that only one family was left there, I concluded to give up the service.

Wednesday morning, leaving Mr. Prout at home, I took his horse and carriage and drove to Red Bluff. The Rev. Mr. Lewis, of Bozeman, met me there; and in the evening we held service in the school house, with a congregation of twenty. The next evening we were due at Pony. In the morning, when we woke, it was raining. It continued to rain steadily all the day. But we made our journey of fifteen miles in the rain. The congregation in the evening was small, but the service was held notwithstanding. The next morning it was raining still, and the higher mountains were white with snow. The rain continued to pour all day. But we drove six miles down into the upper Willow Creek Valley, where a service was appointed for the evening. We drove about in the rain and made a few calls. But as the people were scattered over the valley, as the night promised to be dark and the rain to continue to fall, we concluded that it was wise to give up the service.

Saturday morning the rain had ceased, but the ground was covered with snow. By eight o'clock we were on our way to the Madison Valley, distant thirty miles. In two hours the snow had disappeared except from the hills, but the roads were heavy with mud. By noon we had accomplished two thirds of our journey. We stopped beside a little clear stream, gave our horses some oats and ourselves some crackers and cheese. While our horses were resting we tried the stream for trout, but only caught two. Such sport was not interesting, and we soon resumed our journey. Between four and five o'clock we reached our destination, where we found Mr. Prout awaiting us.

Sunday, Sept. 7, two services were held; and though the weather was bad, the congregations were good. We remained in the Valley until the following Friday afternoon. There was business to attend to, calls to make, and fishing and hunting to be done. Business was despatched first. Calls were made as opportunity offered. And during the five days, a few prairie chickens were killed, and more than two hundred fish caught. Both Mr. Prout and Mr. Lewis proved themselves to be good fishermen as well as good missionaries. I have nothing to say for myself, except that I tried to do my part. But one afternoon I was utterly beaten; catching nothing, while the others were successful in some degree.

Friday evening, we drove over the range to Virginia. Sunday the usual services were held. The week between the 14th and the 21st was given to work. Mr. Prout

printed his Paper. Mr. Lewis prepared the Journal of Convocation for the press. And I looked after business, wrote letters, and made calls.

On Sunday, Sept. 21, three services were held: Morning Prayer with the baptism of adults at ten o'clock: Litany, Sermon, Confirmation, and Holy Communion at eleven; and Evening Prayer with sermon at eight. Then my work was done in this field for another year. The business prospects of Virginia are not as bright as could be wished. But the Church holds her own better than could be expected. Mr. Prout's faithful work for ten years tells, as such work always will. If clergymen will stay on, patiently fighting down discouragements and difficulties, they will surely see the results of their toil.

Monday morning, at six o'clock, I took the stage for Bozeman, on my way to Helena. And here, while waiting for the train, has this letter been written.

L. R. B.

Bozeman, September 23, 1884.

A MISSIONARY JOURNEY.

Editor Montana Churchman:

As I have not yet written you an account of any work done in this valley, please accept this first installment which is only a report of the latest effort.

On returning from that inspiring and refreshing Convocation of the brethren at Butte, I administered the Holy Communion at Livingston on Aug. 31, and at Billings on Sept. 7. At the evening service in each place I gave an account of the doings at Butte.

In response to a request from some of "the brethren scattered abroad," accompanied by Mrs. Brown, I started on Tuesday, Sept. 9, for Big Timber on the N. P. R. R. As the stage-coach by which our journey was to be continued did not leave until Thursday, I had sufficient time to call at every house in the place and at a few of the nearest ranches and invite the people to attend service at the school-house on Wednesday evening. This they did gladly, and all the seats were occupied. Five or six communicants reside here, and I have arranged for a regular service to be held once in two weeks. Thursday, 6 A. M., we were on the bouncing buck-board *en route* for Big Elk, forty miles north from Big Timber, where we arrived about 3 P. M. Here we found Mrs. E. D. W. Hatch, and sons and daughter and grandchildren, all members of the Church, and here we stayed until Saturday afternoon, when, with some of the family, we drove fifteen miles to the residence of Mr. George Lyons on the Musselshell. Sunday, Sept. 14, drove ten miles to Martinsdale, where we held Morning Service in the school-house, and Evening Service in the parlor of the hotel. Major Clendenin had done excellent work in preparing for this day, and some drove seven miles, and some ten miles through a heavy mountain mist to attend these services. At the close of the day we drove seven miles to the ranch of Mr. Ed. Sayres, on Monday visited at Hall's Ranch, five miles, and on Tuesday returned to Martinsdale, Wednesday to Big Elk, Friday to Big Timber, and so ended this partial "round-up" of a portion of the flock —partial because several members were at this time absent from their homes.

The generous hospitality with which we were greeted throughout the journey, and the gratification manifested at each service and at each house where only a brief call could be made, prompt the missionary to a desire to get over this ground once more before the snow flies. Certainly one more service will be held soon at Martinsdale, for the Bishop will be there on Tuesday, Oct. 14; also at Ubet, Oct. 15. Since our return from the above trip, I have been down to Junction City, fifty miles east. At a service held in a vacant log "shack," about twenty persons were present, not one of whom knew anything of the Prayer Book.

ALFRED BROWN.

Billings, Sept. 13, 1884.

NOTES.

—ON Sunday, October 5, in St. Peter's Church, Helena, the Rev. Sidney Douglass Hooker, Deacon, was advanced to the Holy Order of Priests, by Bishop Brewer. Mr. Hooker was presented by the Rev. F. T. Webb, Rector of St. Peter's and one of the Examining Chaplains. The Rev. E. G. Prout, of Virginia City, was present and assisting. The Rev. Mr. Hooker will continue in the field in which he has been working for two years—Assistant of St. Peter's, and in charge of the Missions at Marysville, Townsend, Boulder, Jefferson, and Wickes.

—IN the October number of the *Spirit of Missions* are the following "Acknowledgments" from Montana:

DOMESTIC MISSIONS.

St. John's, Butte,.....10.00
St. James, Deer Lodge,..... 5.40
Fort Keogh, for deficiency,..... 5.00

FOREIGN MISSIONS.

St. Paul's, Virginia City,..... 9.35

—THERE has been published recently a very neat little pamphlet entitled "The Year Book of St. Peter's Parish, Helena." It is full of interest, containing much information about the history and condition of the Parish. It gives lists of Parochial officers, Sunday and day school teachers, officers and committees of the various intra-parochial organizations. The latter are the Ladies Aid Society, the Girls' Auxiliary, the Young Men's Guild, and the Parish Hospital. "The Ladies Aid Society has worked most efficiently since its organization. Within the past year it has graded the Church grounds and laid side walks around the Church, besides setting up the graceful iron fence, purchased a few years since. It has also reduced the Rectory debt to about $360, and done much other valuable service. The net receipts of the Society for the year ending Aug. 1, 1884, were $827.59." Since the Girls' Auxiliary was started, "less than a year ago, it has earned $167.15 and presented to the church a brass altar cross and two brass altar vases, memorials of children of Bishops Brewer and Tuttle and of the present Rector; a wardrobe for the vestry room and a vestry table, besides other articles for the use and adornment of the chancel." The general object of the Young Men's Guild "is to bring the young men who attend the services of the Church more or less frequently into social relations with each other and with the Church, and to secure the help of those who are disposed to give it in parish work. The receipts of the Guild in the prosecution of its work since last Fall have been $512.68. Besides finding employment for some twenty or more young men during the winter, providing a free lunch on Christmas Day and furnishing clothing to a number of needy persons, the Guild maintains a free reading room, which is open daily until 11 o'clock P. M. All the leading weekly papers and monthlies are to be found at the room, besides many daily papers and some volumes of fiction and other literature. Its necessity arose from the fact that before it was opened there was absolutely no safe place, outside of his hotel or lodging house, for a stranger in the city to go. It would be impossible to speak too highly of the labors of the first President, Mr. F. E. Lowry, at the organization and in the carrying on of this work. His resignation and departure from the city were regretted by us all." Some valuable "Miscellaneous Notes" and suggestions to worshippers and Sunday School teachers are contained in the book. Two little criticisms are suggested. The Consecration of St. Peter's Church, on November 6, 1881, is omitted from the "Outlines of Parochial History." And we believe that it is not quite correct to call the Missions at Marysville, Townsend, Boulder, etc., Missions of St. Peter's Parish.

—AN inquirer, at a temperance meeeting, interrupted the speaker by exclaiming, "I say, mister, do you think a gin sling does a fellow any harm?" To which the lecturer replied, "Not if the man slings it far enough; but when the gin slings him, ever so little, then it does harm."

The Church at Large.

NOTES AND CLIPPINGS.

—It is stated on authority that the Bishop of Salisbury (Dr. Moberly) will soon resign his see. The Bishop is over eighty years of age, but has hitherto been able to discharge the duties of his office. The announcement will be received with great regret on this side of the water as well as in England, lessened, however, by the hope that relief from the pressing cares of the Episcopal office will prolong his valuable life.

—A very handsome monument in alabaster and marble has been erected in Westminster Abbey to the memory of Dean Stanley. It is in the form of a tomb with a recumbent figure of the Dean, which is a beautiful and in all ways a successful work; admirable as a likeness, and treated throughout with great dignity, delicacy, and repose. The Dean lies in his surplice and stole, and nothing could exceed the grace with which the folds of the drapery are made to lie, or the firm and tender treatment of that spiritual face, and the thin, expressive hands.

—The Eighth Congress of the German Old Catholics, held at Crefeld, August 29, though not attended by as many delegates and guests as some of the former congresses have been, may nevertheless be regarded as a success. It has had the appearance, more than earlier congresses, of the convention of an organized and established communion, and less that of a gathering of persons simply resisting the Ultramontanism of the Roman Church. The presence of Professor Nippold, from the Protestants, who delivered an able address, was highly encouraging. It is a cause of regret that Count Campello and Dr. Savarese of Rome, and Professor Byrschlag of Halle, of the Evangelical Lutheran Church, were not able to be present.—*Churchman.*

—Grace Church, Chicago, which has been in use many years, was consecrated on Sunday, October 19, by Bishop McLaren, the entire debt having been extinguished some months ago.

—The Rev. C. L. Hutchins, Secretary of the House of Deputies, announces that a revised edition of the "Book Annexed" is in press. By "revised edition" he means, he says, "an edition containing the changes adopted by the General Convention."

—By good luck, for humanly speaking it deserves no better name, the arrearages of the Domestic and Foreign Missionary Board were wiped out, four days after the close of the fiscal year, through the unexpected payment of the Burr legacies. The temper of the Church is not such as to enjoy or easily forget the humiliation of meeting her obligations with such hazardous assets. The fact remains that Domestic Missions fell short $28,000, and Foreign Missions $15,000, last year. Retrenchment will yet be necessary, where extension of the work is in honor due, unless the habitual contributions increase in that amount. Extension of the work is to be reasonably demanded, because of the growth of the Church, the opening of the field, and above all because of the harmonious spirit and freedom from partisanship which now characterize our communion. Never did the management of the general work enjoy more confidence than now. For the sake of vindicating Christian peace from the suspicion of apathy, should we strive and pray for earnestness in the work that is given us to do.—*Standard of the Cross.*

—One evening, says one of our exchanges, a lady of Zion Episcopal Church, Philadelphia, on reading Ecclesiastes iii, was struck with the last verse, "Wherefore I perceive that there is nothing better than that a man should rejoice in his own work; for that is his portion: for who shall bring him to see what shall be after him?" She pondered long and deeply over it. The result was that the next morning she placed $2,000 in her pastor's hands as a contribution towards a rectory. With this beginning the house was soon built.

—The New York Bible and Common Prayer Book Society held its annual meeting on October 2. The annual report was read, and the Board of Managers for the ensuing year was elected. The Society during the past year distributed gratuitously forty-four thousand Bibles, Prayer Books, and Hymnals. It is hard to overestimate the good this Society does by furnishing missionaries and clergymen in poor communities with the means of holding the services of the Church with devotion and earnestness.

—Bishop Brown communicates to the *Spirit of Missions* the misfortunes which have befallen the Oneida Indians of the Green Bay Reservation. They had gotten together, through much hard labor, six thousand dollars, deposited partly in a bank in Green Bay, and partly in New York. With this sum they were to bnild a church to take the place of the present one, which is in a dilapidated condition. They had barely let the contract when the failure of the banks reduced their funds to less than two thousand dollars. This money represented fourteen years' labor on the part of the Indians, and it seems that the Bishop's appeal should receive a speedy reply. The faithfulness and self-sacrifice of these people are certainly worthy of reward.

—From the Journal of the second Annual Convocation of the missionary jurisdiction of Utah and Idaho is gathered the following summary: Clergy 12; Churches 5; Baptisms, infant 190, adult 30, total 220; Confirmed 71; Communicants 725; Marriages 58; Burials 90; Sunday schools, teachers 62, scholars 952; Day schools, teachers 29, scholars 788; Offerings $16,122.-27; Value of Church property $195,150.00. A plan for raising an Episcopal Fund was adopted: that "for the purpose of accumulating a fund for the support of the Bishop of the Territories of Utah and Idaho after they cease to be under the Missionary Jurisdiction, it is asked of the communicants in each Territory to contribute not less than one dollar each year, payable through the several Rectors to the Board of Trustees. The fund to be known as "The Episcopal Fund of Utah and Idaho." This fund and the interest on it not to be used as long as these Territories are under the Missionary Board." Bishop Tuttle has issued a Pastoral Letter to his people, strongly urging the carrying out of the proposed plan.

—An example worthy of extensive adoption, was witnessed lately in Christ Church, Bethel, Vt. The venerable rector, the Rev. M. P. Stickney, between the service and the sermon, announced, "I will speak to the children," and at once they left their seats and came forward to the chancel, and he addressed them in language suited to their years. Such addresses, besides the regular catechisings openly in the church, would tend to solve the problem about reaching the children.

—The will of Mrs. Augusta M. Huntington, formerly Mrs. Shumway, was probated in Cincinnati, O., October 8. She gives $300,000 in trust to Bishop Whipple, of Minnesota, and directs that $100,000 be applied to the building of Shumway Hall on the Shattuck school grounds, at Faribault, Minn., and $50,000 for its endowment for the education of boys. Another $100,000 is for the erection of Johnston Hall, in memory of her father, in Seabury. The Divinity School of the same place is given an endowment of $50,000.

—Bishop Bedell, of Ohio, who has been spending the summer under medical direction in Germany and Switzerland, returned the early part of this month. He has completed twenty-five years of work as Bishop in Ohio.

—A Missionary Conference is to be held in Christ Church, Hartford, Conn., November 12 and 13, under the auspices of the Board of Managers of the Domestic and Foreign Missionary Society. It is notable that while this meeting will mark the beginning of the fiftieth year of the Society, under its present organization, there will be public services in the same church on the following day (Friday, November 14) to commemorate the one hundredth anniversary of the Consecration of Bishop Seabury.

Church Notes.

NOTES ON THE KALENDAR.

Oct. 19. The Nineteenth Sunday after Trinity. The Collect is for that guidance of the HOLY GHOST, without which all efforts at pleasing GOD are vain. The Epistle admonishes us, that being distinguished by having received the enlightenment of the HOLY SPIRIT, it becomes us to govern our conduct accordingly in every respect. In the Gospel is illustrated the power of the Son of Man to forgive sins, by His power to do a work, that is indeed a lesser miracle, but equally impossible to any power but that of GOD only, in the healing of the paralytic.

Oct. 26. The Twentieth Sunday after Trinity. The Collect is for that Divine protection that shall leave body and soul, through absence of fear, free to render cheerful service. The Epistle is an admonition to sobriety and watchfulness. The Gospel is the Parable of the Marriage of the King's Son; and teaches (1) that the rejection of the Gospel invitation is dangerous, (2) that there may be an acceptance that is but formal and in that way contemptuous, and so equally dangerous.

Oct. 28. St. Simon and St. Jude, Apostles. The Collect is a much needed prayer for unity in the doctrine of the apostles, that the holy temple, in which we, as living stones, are to be builded, may be acceptable. The Epistle is chosen for its reference to St. Jude, being an extract from the short writing of the New Testament of which he was author; also for its counsel to Christians to earnestness in living and defending the Faith of CHRIST. The Gospel, from one of our LORD'S discourses, is suitable to any day of commemoration of a Christian martyr, and one that may well be helpful to us, of which the burden is that the Christian profession will surely subject one to persecution, in whatever degree; but we are in no wise thereby to be dismayed.

Nov. 1. All Saints' Day. A day of commemoration and thanksgiving for all those unnamed, but not unforgotten ones, whose virtue and godly living have carried them, by the power of GOD, safe through all the trials and battles of this world; a celebration of the unity of the mystical Body of CHRIST, which unity not death itself can break. In the Collect we ask that to us may be given grace to share in the triumph of those whose triumph is won. The Epistle is St. John's mystical vision of the multitude of the redeemed before the throne of GOD. The Gospel is our LORD'S catalogue of the Beatitudes—characteristic of the lives of the saints.

Nov. 2. The Twenty-first Sunday after Trinity. The Collect is that in our service of GOD we may be freed from the disquietude that fear and a burdened conscience cause. The Epistle pictures the Christian as a soldier, warring against the powers of darkness, and describes the defensive armor that is needful and efficient. The Gospel is the miracle of the Healing of the Nobleman's Son of Capernaum; inculcating faith and confidence.

Nov. 9. The Twenty-second Sunday after Trinity. The Collect, a prayer that the Church may be preserved from outside danger, and from internal, destructive errors; the Epistle, a counsel that love may so grow in fervency as to bring continual increase in knowledge of Divine things and the practice of Divine precepts, issuing in the fullness of the fruits of righteousness; the Gospel, the Parable of the Unmerciful Servant, teaches us to forgive as we would be forgiven, teaches the infinite distance of the forgiveness we are called on to exercise below that of which we hope to share the benefits.

Nov. 16. The Twenty-third Sunday after Trinity. The Collect does not suggest any doubt as to GOD'S readiness to hear; it is rather a petition that the prayers of the Church may be characterized by the qualities of earnestness, devoutness, and reality, which are essential to their being answered. The Epistle is to the effect that though we are in the world, our conduct is not to be that of the world, inasmuch as our conversation, our citizenship is in heaven. The Gospel teaches that while the duties which rest upon us from our social and civil relations are imperative, no less imperative are those which we owe on account of our relations to GOD; while we may not overlook the former, we are by no means to allow our attention to them to crowd out the latter.

—ONE of Bishop Coxe's monitions, in his excellent *Thoughts on the Services*, is this: "Prepare for divine service in your closet, not at your toilet. It is a sign of ill-breeding, as well as of frivolity, to dress elaborately for church. A simple, unnoticeable costume is what a Christian taste demands for wearing to Church.

—ONE cannot always be a hero, but one can always be a man.—*Goethe.*

SPEAK low to me, my Saviour! Low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall and miss Thee so—
Who art not missed by any that entreat;
Speak to me as to Mary at Thy feet;
And if no precious gums my hands bestow,
Let my tears drop like amber while I go
In reach of Thy divinest voice complete
In humanest affection—thus in sooth,
To lose the sense of losing! As a child,
Whose song-bird seeks the wood for evermore
Is sung to in its stead by mother's mouth
Till, sinking on her breast, love reconciled,
He sleeps the faster that he wept before.

—*Browning.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, OCTOBER, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

AN APOLOGY.

IT is with great regret that we have to issue this number of the MONTANA CHURCHMAN so late as this. That it is so is due to several causes that could not at this time be controlled. One has been the illness of the Editor. Another has been the great difficulty of finding help in the composing room. It is largely due to the courtesy of the *Madisonian*, at a time when the force of that office was pressed with their own proper work, that the MONTANA CHURCHMAN is not even later. It is probable that the succeeding number will be somewhat delayed also, but it is hoped that future numbers will be issued regularly about the middle of each month.

The same causes that have delayed the paper have operated to prevent us from giving any extended Editorial matter.

MR. PERCIVAL MACINTIRE, a student at Seabury Divinity School, Faribault, Minn., has been admitted Candidate for Holy Orders in the Missionary District of Montana.

Married.

WICKHAM—BUSH.—In Billings, Montana, on Thursday, October 2, 1884, by the Rev. Alfred Brown, Miss MATTIE BUSH to Mr. H. C. WICKHAM.

HILGER—FERGUS.—At Box Elder, Meagher Co., Montana, on Monday, October 20, 1884, by the Right Rev. L. R. Brewer, S.T.D., Miss CHRISTINA H. FERGUS to Mr. DAVID HILGER.

WALLACE—HUTCHINS.—In Butte, Montana, on Tuesday, October 21, 1884, by the Rev. S. C. Blackiston, Miss SARAH W. HUTCHINS to Mr. RALPH B. WALLACE.

—"AH! it's women's mission to make fools of men," sighed a languid fop. "And how vexed we are," said a bright-eyed woman, "to find nature so often forestalling us!"

Selections.

SCIENCE AND RELIGION.

One of the most significant features of the scientific conferences at Montreal and Philadelphia is the marked change of feeling respecting religion. The leaders of these Associations are, with few exceptions, men of profound religious convictions, and the prevailing sentiment at each meeting is in sympathy with the broadest and most progressive utterances of the Christian pulpit. The sessions of the British Association were attended by a large number of English clergymen, some of whom took a prominent part in the proceedings. The Non-conformists were represented by the Rev. W. H. Dollinger, the eminent Methodist lecturer, and by other distinguished ministers. Father Perry, a Jesuit priest, was one of the most learned astronomers present, and was listened to with profound respect whenever he discussed any question of physical science. A week ago last Sunday the pulpits in Montreal were occupied by the preachers of the Association, and two religious meetings were held in the halls where scientific questions had been earnestly debated during the week. At one of these assemblies Sir William Dawson denied, with a most emphatic gesture, that scientific investigation was irreligious in its tendencies. At the other a great master of the microscope met materialists like Huxley and Tyndall upon their own ground, and accepting the entire scheme of evolution propounded by them and Darwin as a close approach to fundamental truth, argued from their own confessions and by strictly scientific methods of reasoning that the beginnings of matter, of life, and of moral consciousness implied an inevitable necessity for creative impulses of a supernatural order. In like manner the scientists' Sunday at Philadelphia gave characteristic tokens of religious feeling.

Ten years have witnessed a remarkable change both in the relations of science to religion and of religion to science. The President of the British Association no longer ventures to assume, as was once done at Belfast, that the primordial atoms contain the promise and the potency of all created things. He deems it his duty to contradict the hasty assumption that science is hostile to religion, and to rebuke the pretensions of men of his school of thought and habits of investigation, who are not content with being modest truth-seekers, but aim at being prophets and theologians. Scientific leaders seem to have become conscious of their own limitations, and are anxious to find common ground whereon they can meet the most liberal and broad-minded thinkers of the Christian world. In like manner the tone of the pulpit toward the achievements of science has changed. The theory of evolution is no longer regarded as incompatible with revealed religion. It is accepted even by theologians as according in spirit with the Genesis recital of creation, which is an orderly and progressive scheme of development from the evening to the morning, from darkness to light, from lower to higher forms of life and intelligence, from inferior to superior conditions of existence, with the promise even at the dawn of human history of a second and spiritual Adam. It is courageously conceded to be an hypothesis, which dignifies the Supreme Architect of the universe without detracting from His wisdom and power. Evolution, the pulpit argues, simply furnishes a more orderly and progressive series of effects; it does not dispense with the first great Cause. The beginnings of matter, of life, and of moral agency are still to be accounted for only by the intervention of infinite agencies outside what is finite in matter, life, and man.

Not only is the pulpit evincing less timidity in dealing with the advanced theories of science, but it is also adopting abstract methods of reasoning which are purely scientific. The theologian, who is now fully abreast with the movement and tendencies of the world's wisdom, refutes scientific criticism by the only methods which it is willing to consider valid and competent. Tyndall, Huxley, and Darwin are quoted against themselves; their reluctant admissions are made the ground of scientific deductions; and by processes of reasoning appealing to scientific minds on abstract principles and apart from theology or revealed religion, the limitations of what is finite in a created universe are brought forward as demonstrating the necessity for an infinite First Cause. It is this effective use of scientific arguments which is imparting vigor and courage to the ministrations of the Christian pulpit of the day.—*New York Tribune.*

PRACTICAL AND REAL SANCTITY.

Sanctity is something whose walks before death are not in the heavens, not in the future, but here, and now, and down in this solid earth, and among men and women. It walks in the parlor, in the nursery, in the kitchen, in the workshop. It sits with us at table; it is a practical thing, it is made up of practical, co-ordinated virtues. Do not substitute anything for it! Do not let Satan deceive you! Nothing can be substituted for it. No correct faith, no regular prayers morning and night, no meditations, no sanctified talk, no attendance on missions, no going to retreats, no regular partaking of the Sacraments will avail, unless you cultivate within you this congeries of real, practical, operative virtues down in this work-a-day world, in the midst of its temptations, in the midst of men and women, and unto those men and women. Failing in this, it is all a delusion, and a snare, and a cheat. These are not sanctity. As well might you think, if you had piles of crooked beams and planks, and masses of iron, and crowds of mechanics, and barrels of paint, that you had a steamship. No, no, these are all but means to acquire sanctity, not sanctity itself. Tell me not how often people attend church, how often they go to missions; I want to know whether they are kind and gentle at home to the members of the family. Oh, it is easy enough to be polite with strangers, but I want to know how it is with them when the strain is off, at home. I want to know whether they give way to lustful, and angry, and jealous, and envious thoughts. I want to know whether they pay their car fares if the conductor happens to forget them, and whether they are honest to all men, and courteous even though they be peasants. I want to know whether their so-called sanctity is made of froth or of real oak, of solid, workable, practicable virtues. —*From Sermons by the Rev. Dr. Ewer.*

SUBMISSION.

Remember it is to the will of a *wise* God that we submit ourselves, Who has His eternal reasons for the events He prepares for us, Who sees the various uses of the situations in which He places us, Who does nothing hap-hazard, and Who knows results before He has taken His measures.

We may indeed be uneasy about the situation we prepare for ourselves, for we do not know ourselves well enough to decide what is best suited for us, and in our choice we usually consult the interests of our passions more than those of our soul.

But the Christian, submissive to God's will, is comforted by knowing the wisdom of Him in Whom he trusts. "God has His reasons," says he, "for placing me in this situation, and though they are unknown to me, they are none the less wise and adorable. I must not measure His incomprehensible views by my poor, limited knowledge. I cannot see where the ways by which He is guiding me will lead. But, since His hand has traced them, I have but to walk without fear."

He often leads to the promised land by circuitous routes and over barren deserts, and almost always conceals His ways to leave us all the merit of submission and trust.—*Massillon.*

—Except God shall change the constitution of the world and of humanity, a highly developed brain will not offset a shrivelled conscience.—*Bishop Littlejohn.*

STEADFASTNESS IN THE FAITH.

A Sermon preached before the Fourth Annual Convocation of Montana, in St. John's Church, Butte, Aug. 24, 1884.

BY THE REV. M. N. GILBERT.

"*Stand Fast in the Faith.*"—1 Cor. xvi, 13.

THE Faith which St. Paul means here is the truth contained in the Gospels. Not any fragmentary portion of it, not any temporary deduction therefrom, but the faith of the LORD JESUS CHRIST in its entirety. We should call it now, the faith contained in the Creed.

The faith in which the Corinthians in those early days were urged to stand fast is the same that is presented to us in this age. In it there has been no change for nineteen centuries: in it there can be no change to the end of time. Introduce the idea of change in any respect into the idea of the faith and you destroy it. Steadfast, immoveable must it be, or it is of none effect. CHRIST gave to the entire world the whole body of faith, gave it once and for all.

You can readily understand the reasonableness and necessity of this, as easily as you can understand the reasonableness and necessity of food and drink for bodily sustenance. If food sustains life in one age, it must in another; there can be no change in this law. If the faith is spiritually saving in one age, it must be in another, and there can be no change in this law. If we should endeavor to substitute something else in the place of food to promote and sustain life, we should at once find that life would end. If we should endeavor to substitute something in the place of the faith to sustain our spiritual and religious life, the substitution would result in spiritual death.

This proposition is founded upon the recognized principle, once sustaining, always sustaining. Of course, if the nature of man should undergo a total transformation, then to meet the new condition a change of sustenance would of necessity be made. We know without argument, that in all the ages there has been no change whatsoever in the constituent parts of man's nature. Humanity in one age is humanity in every other.

While this fact of the unchangeableness of the faith is self-evident, it does not follow that there can be no change in its methods of presentation or application. As there are many ways in which food can be prepared and administered, so the methods are many in which the faith can be presented. Any difference in method of administration affects not the reality of the faith itself.

The very remarkable facility of adaptation to the wants and conditions peculiar to all ages and people is one of the greatest sources of confidence to the believer. He finds the faith reaching down and reaching out for him everywhere. No aspiration but it enkindles, no pure longing but it satisfies, no prayer for protection and guidance but it answers, no profound philosophizing but it underlies and uplifts. Science reaches high and reaches low in its searchings after truth. The faith reaches higher and reaches lower and ever carries truth with it. It transcends all knowledge and from the loftiest heights meets knowledge with an outstretched hand as it comes up the slopes below.

The faith had been immanent in mankind from the creation. CHRIST came, uncovered it wholly, interpreted it correctly, gave it its true value, and crystallized it for all time. From thenceforth its superlative importance was recognized. The believing and keeping the faith was made a condition necessary to salvation. As the Athanasian Creed boldly and directly puts it, in its opening article: "Whosoever will be saved: before all things it is is necessary that he should hold the Catholic faith; which faith, except everyone do keep holy and undefiled, without doubt he shall perish everlastingly."

To ensure its acceptance, to make it easy of attainment, CHRIST made it clear, concise, definite. He who runs may read. It all centres about the person of CHRIST. He is its vitalizer. It lives to-day because it lives in Him. In short, CHRIST himself is the faith. To "stand fast in the faith" means simply to stand fast in CHRIST. "I have kept the faith," means simply I have kept CHRIST. If we know CHRIST, we know the faith. Thus by knowing from whence the faith proceeds, and in whom it is grounded, we grasp its tremendous importance. We cannot if we would, relegate it to the afterthoughts of our lives. It must be kept ever in the forefront. The moment its greatness is minimized, that moment it is dead to us, and we are dead to Christ. St. Paul realized this thought in all its fullness. In this faith he was rooted and grounded. A knowledge of it, springing out of a wonderful experience, was the inspiration of his life. He preached it, he taught it, he lived it, 'mid every people, 'neath every sky. Within the white walls of Damascus where his eyes first saw its light; in Jerusalem 'mid storms of ridicule and threatenings; under the porticoes of the Ephesian Diana's temple; along the altar-lined highway of Mars' Hill; to the sybarites of Corinth, and before Roman senators; in short wherever men were to be saved—the faith was his text, his tower, his labarum.

After a life spent for CHRIST, after glorious triumphs for the faith, after weariness and watchings, fastings and persecutions, the one thought upon which he dwelt most proudly, and which he set over against all else, was the thought embodied in almost his dying words: "I have kept the Faith."

"Stand fast in the Faith." How like the command of a battle-leader ring these lofty words. We seem to see the ranks of the enemy advancing, to hear the din of combat, the stroke of battle-axe upon the armor, the clang of shields, and the hiss of darts. To the lines of legionaries in the forefront the voice of the leader peals out its cheering notes: "Stand fast, be strong!" To the bending, swaying ranks of the phalanx, in the centre of which he is found, "Stand Fast" stirs, thrills, and inspires. Endurance, courage, and victory follow.

This simile of a combat was no unreal one to the Christians of those earliest days. Crowned paganism, subtle philosophy, terrible depravity, debasing worldliness, and a patronizing indifference were arrayed against them. The conflict was incessant. There were no hours of rest.

> "Not on beds of ease,
> Nor under flowery canopy reposing
> Was Heaven won."

Social ostracism was always the Christian's lot: death by painful torture too often his cruel reward. Hard as were the conditions then, difficult as was the keeping the faith to the followers of St. Paul, in this nineteenth century to keep the faith pure and simple is equally difficult. The attack of an open declared enemy is never to be so much dreaded as the stealthy approaches of the unseen foe.

You know, my friends, as well as I, that the attempt so common now to make the Christian religion a kind of elevated moral philosophy, resting upon the same plane as Positivism and Rationalism, is in its immediate tendency a danger threatening the very heart of the faith. The attempt to explain away the supernatural in Christianity, to call the Scriptures simply noble literature, to make CHRIST only a sublime moral teacher, is practically to take CHRIST and a personal GOD out of the world. It is eliminating all these divine elements from the faith, which have ever served to keep it higher than men's lives, and which have always been the "certain assurance of a hope which maketh not ashamed."

To establish this destructive claim the great skeptic of the French Academy comes to us with his plausible theories, fascinatingly presented, in regard to the earthly origin of Christianity, with certain fragmentary data deftly woven about his speculations, and asks us to believe that JESUS CHRIST was weak and pliable; that the Evangelists were unscrupulous and untrustworthy. He practically tells us that what we thought a rock upon which we are standing, is, after all, nothing more than sand which the advancing waves of modern criticism will soon utterly undermine and crumble away, leaving us floating upon a sea of uncertainty, and desperately grasp-

ing at the atoms and molecules which science throws us, even as the drowning wretch catches at straws.

You can readily see that if a man becomes panic stricken by these insinuating attacks, he will abandon his stand-point in haste, not waiting for these theories to be tested by time and impartial scrutiny. To such a man no wiser counsel can be given, and it seems to me the only counsel that ought to be given, and that is the counsel of St. Paul: "Stand fast in the Faith." It is only by patiently standing firm that his footing is found to be firm. This method of philosophizing and naturalizing the Christian faith is just now the line upon which the opposing thinkers are nearly all working. Christian scholars are not disposed to avoid the issue. They want to meet it boldly and squarely. How are they meeting it? By the constant and positive reaffirmation of primitive and Catholic doctrine; by the vital power of the old Creeds; by the outspoken, tremendous force of the divine faith embodied in human forms; by the confident feeling boldly expressed that the faith which has ever satisfied man at his highest and best development is the faith which the world wants, which it will not give up, the reasonableness and necessity of which will be demonstrated more and more clearly as the ages of thought sweep on.

Let me right here quote the grand words of the last Pastoral Letter of our own House of Bishops. They reach the very root of the whole matter, and concisely and clearly present the remedy for doubt:

"The Gospel is not a philosophy. The Church is not discovered at the end of a line of argument, any more than by a telescope or a crucible. Personal power rules in the realm of spiritual things as in institutions and reformations on the earth. Not in airy generalities, reaction from a virtual tri-theism, any more than by ancient heresies and half-heresies, can the truth of the Tri-unity of GOD be preached, but only by the clear affirmations in the old symbols, setting before both the mind and heart of man PERSONS to be loved and adored—the FATHER, the SON, and the HOLY GHOST. Not by misty conceptions of a mere Messiah of humanity will penitents obtain pardon and peace, or the world, the flesh, and the devil be subdued, but only by the Cross of CHRIST, standing where our Good Friday and our Eucharist and our Articles place it. Not by ingenious intermixtures of uncertified miracles, nineteenth century creeds, and a concordat of evangelical volunteers, will orthodoxy and liberty, law and love, the old things and the new things, be maintained together, but by loyalty to the one Prophet, Priest, and King. "Ye call Me Master and LORD, and ye say well, for so I am." The LORD of Israel is the LORD of America. Let His ministers be not afraid to proclaim the Incarnate GOD, or kneeling congregations be ashamed to adore Him. Superficial thinkers meaning to be progressive decry doctrine. That will be wise only when men cease to live in the long run as they believe, when a good or a bad life is not the expression of the man, and character everywhere the fruit of a faith."

Here, then, we have outlined the duty of the hour: to stand fast in the faith; to cling to apostolic doctrine, to the Apostolic Church; to imitate the Saviour. All, all hinges around and depends upon the one idea of "holding fast." Be firm in your convictions. Believe, first of all, thoroughly in what you have professed; then teach it; then live it. Above all, beyond all, and ever, "stand fast."

Now, why is it that men are so often changing their faith? Why the ever constant shifting of opinions and position; this frequent transferring of professed allegiance? Is it not solely because in reality men never have had any firm convictions in the matter of belief? They may call the isolated fragments of truth they possess, the faith, and cling to it and advocate it with a great show of enthusiasm. Their pet faith is nothing more or less than a congeries of opinions and fancies, the result of superficial thinking, even if profound and sacred language may be thrown around their definition thereof.

"They no more have a faith than the city vagrant has a home who sleeps upon a different doorstep every night. And yet he does sleep somewhere every night; and so these wanderers among the creeds, at each given moment are believing something, although the something is forever altering."

They would not be thus fickle were they not in bondage for the time being to mere personal opinions. They wax eloquent and earnest over some individual belief or minor point of faith, and proclaim their devotion to it most loudly and zealously; but soon, like all men with a pet fancy, they tire of it, and Athenian like, "go about seeking some new thing." The explanation is readily found. They have, to a very remarkable extent, evolved their faith out of their own inclinations for the time being. They have not received it from above. It has not come down to them from the former years as a royal law, with the Apostolic *imprimatur* upon it, and inspired wisdom dwelling within.

Let men once absorb in their hearts and lives that faith which is embodied in Holy Scripture and preserved and presented by the Church of the Living GOD, in short the faith which St. Paul had in mind, and they will not be "carried about by every wind of doctrine" or shaken by every blast of skepticism. Make your creed out of the grandly simple elements as they are crystallized in the one great central Creed of Christendom and you may keep it unto the end. "This is the difference between the hundreds of long, detailed confessions of many differing sects, overloaded with the minute speculations of good men, which take in and dismiss their believers like the nightly lodgers of an Eastern caravansary, and the short, simple Creed of the Church Catholic, into which souls come seeking rest and strength, and live in it as a home, and go no more out forever." The man who is steadfast in the faith, is not the man who is ever ready to chain his thoughts to the chariot wheels of a fallible leader and so be led away a willing captive into new and untried and practically unknown abiding places. Once having utterly absorbed the truth within the innermost recesses of his heart, it becomes a masterful power to control him, and he stands by it, defends it as he would his own life. He does not permit himself to wonder whether there may not be more attractive places in other folds than in his own. There is a supreme loyalty to his convictions which does not waver. The plausible presentation of excerpted facts, made to fit in with theories dangerous in themselves and in their tendencies, moves him not, even though it may fall from the graceful lips of the polished cauist coming from across the seas, or from the skilled theological strategist of his own land and home.

The Church to him is his home. He finds therein space for the fresh and grandest development of his character. He is satisfied and at rest. The only agitation within him results from the pains of a growth into "the measure of the stature of the fulness of CHRIST." He dreads and repels on the one hand an ecclesiastical absolutism which bids him surrender all freedom of thought in matters of faith; and on the other hand an exalted, self-confident individualism which aims to throw aside all churchly guidance, and so to permit his thoughts to wander aimlessly even as the wild vine wanders in the untrimmed jungle.

"Stand fast in the faith!" How this command meets and stays the man who is blindly accepting the crude speculations of the radical free-thinker so called, or being hurried away into blank unbelief by the coarse witticisms and pointless ridicule of the well-paid orator, or by the shallow catch-questionings of the small philosopher of the rail car or the hotel lobby.

"Stand fast in the faith!" How it stays up the man when great billows of temptation toss him hither and yon; when the siren notes of the world, the flesh and the devil, lure him; when all strength seems giving way and naught below him but the seething, hungry flood of sin and moral

death. It cheers, it energizes, it fills the soul with all courage, and with a great resolution once more to dare and to do. When sorrow gathers in blackness and gloom about the heart, when the past is a mockery and the future a desolate perhaps, when the heavens above are as brass and the earth beneath as iron; when all seems slipping away, happiness, Heaven, GOD, how that Pauline appeal, "Stand Fast," stirs within the breast renewed hope, restrengthens the will, and gives him power to stand and wait until the clouds are rifted and the vast flood light of Heaven's great sun illumines and enfolds him with its wondrous rays.

It is the law of humanity's progress that with the mutations of times there should go on with them mutations in men's habits of life and thought. In this wondrous swaying of mankind there is danger that men may lose their mental equilibrium. In their attempts to build up pet systems of their own they may so build that the line of direction will fall without the base, and in the fall of their fair tower be themselves crushed underneath. "Let every man take heed how he buildeth." Let him look carefully to the foundations and erect the superstructure squarely and solidly thereupon.

More solemnly and personally than to any other class of men, to the ministers of the Church of CHRIST ought this sacred caution to appeal. They are the master builders. They have received their commission from the great Architect Himself. In their hands rests the wise ordering of the work. If there be uncertainty, if there be unwisdom with them, then all will be hopelessly insecure and imperfect.

The clergy of to-day wail out despondingly that the faith is becoming rationalized, that men everywhere are giving up dogma, are impatient of theological dicta, are tearing down the castle of ancient faith, and striving to build little towers of their own. With whom rests the responsibility? From whence springs this impulse and direction? Alas! is it not in too many instances with the ministers of the Church, themselves? Has there not been, is there not too much minimizing of dogma, too much philosophizing, too much uncertainty of belief on their own part? Have not the people caught the key note from them? Does not the discord which breaks in upon the cadences of that angelic song which has cheered the workmen in their work throughout the years, spring out of the strange medley of sound which is so often confusedly chanted by the authorized supervisors of GOD's great work? We cannot expect certainty among the masses, when uncertainty paralyzes the leaders.

We, my brethren of the clergy, in our favored positions as authorized expounders of the unchanging truths of the Catholic faith must utter no confusing sound. We must draw upon the trestle board no pointless lines. Ours must be the constant reiteration clearly, boldly, concisely, as long as life lasts, of that saving faith which has been committed to our trust. We must never by any attitude of our own foster and encourage doubt. In the faith we must stand fast.

So "standing fast," as the years pile up behind the man whose heart is stayed on GOD, as his warfare draws near its close, as he looks back on all life's tossings and all its strugglings, back on its days of trial and days of triumph, there gathers about his heart a great spirit of restfulness; and then with a pride which is noble and blessed, as he looks forward to the paradise of GOD just before, he cries out with a joy which no man taketh away, "I have kept the faith." The shield of faith over his heart is dinted with many a blow, but it has never been beaten down. It has kept him safe and unharmed.

It is told of a saintly Christian lady of England that on a certain occasion there were gathered in her parlors a company of famed scholars distinguished especially for their bold thinking and declared skepticism, and the subject of conversation turned on the religion of CHRIST and the teachings of Holy Scripture. With keen and able arguments derived from their scientific and philosophic systems, they satisfied themselves at least, as they had often done before, that Christianity was impossible of acceptance and the Bible untrustworthy. Their hostess, as she intently listened, felt doubts arising within her own brain, her faith wavering, her reason being carried away captive by what she heard. "How can I," she said to herself, "so weak in intellectual strength when compared with these profound thinkers, how can I presume to hold longer to a faith which finds so little favor among such learned men as these? Is there no Church for safety, no CHRIST to help, no anchorage for the soul, no future beyond the grave? Have I not been feeding on ashes and deceiving myself all these years? Are they not right after all, and am I not wrong?" With a swimming head and bursting heart she retired for a space to the seclusion of her own chamber. And there in its quietness, standing with bowed head and quivering lips she repeated aloud the first words that came to her, and they were the words of the Apostle's Creed. In an instant as though the sun had burst from behind a murky cloud, her vision became clear, her doubts vanished, her confidence returned. The devout repetition of the dear old articles of the Catholic faith had saved her. GOD the HOLY SPIRIT breathed into her through that subdued confession of Divine truth, the breath of a reinvigorated life.

Learn you not the lesson?

When doubts thicken and faith wavers repeat devoutly what GOD hath taught you to repeat. Cling to that and He will cling to you.

Finally, one and all, it is for us, for you and for me, to keep this faith. We must if we are true to our highest mission, to our GOD, bear up in our hands this banner of the LORD's sacramental host, stained with blood of martyrs and radiant with the blazonry of heaven. We must defend these colors, if need be with our lives.

"Stand," said the brave old martyr of Antioch, "stand like a beaten anvil. It is the part of a great champion to be beaten and to conquer."

"Thus having all things done
And all your conflicts past,
Ye may behold your victory won
And stand complete at last."

—AN old lady who had no relish for modern church music was expressing her dislike of the singing of an anthem in a certain church not far from ———, when a neighbor said, "Why that is a very old anthem; David sang it to Saul." To this the old lady replied, "Weel, weel, I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 8. Virginia City, Montana, November, 1884. Whole No. 20.

A TABULAR VIEW OF THE STATE OF THE CHURCH IN MONTANA, REPORTED AUGUST 1, A. D. 1884.

FROM THE CONVOCATION JOURNAL.

NAME OF PARISH OR MISSION.	Clergy.	Church Buildings.	Rectories.	Baptisms.			Confirmed.	Communicants.	Marriages.	Burials.	Sunday Sch'ls.		Offerings.				Value of Church Property.
				Infant.	Adult.	Total.					Teachers.	Scholars.	Parochial.	Diocesan.	General.	Total.	
Helena, St. Peter's,	*2	1	1	30	6	36	37	210	13	24	24	175	$ 5,225 18	$ 129 68	$ 72 80	$ 5,427 66	$ 21,500 00
Marysville, St. Mary's,		....	....	17	....	17	4	13	....	3	1	20	566 60	.....	6 35	572 95	.....
Boulder,	1	....	....	8	....	8	....	3	....	1	....	....	25 85	.....	.....	25 85	.....
Townsend and Bedford,		....	....	4	2	6	3	13	1	1	....	....	27 35	.....	.....	27 35	.....
Jefferson and Wickes,		....	....	14	....	14	....	2	....	....	....	....	39 45	.....	.....	39 45	.....
Virginia City, St. Paul's,		1	1	2	....	2	....	30	1	3	7	55	918 45	.....	31 40	949 85	3,750 00
Madison Valley, Trinity,	1	....	....	....	....	....	....	14	....	1	....	....	62 75	9 60	10 70	83 05	.....
Deer Lodge, St. James',		1	....	8	2	10	4	20	....	....	6	60	757 30	7 50	22 10	786 90	5,500 00
Butte, St. John's,	1	1	....	10	1	11	8	91	9	14	10	100	4,570 00	15 30	30 70	4,616 00	15,000 00
Bozeman, St. James',	1	1	1	9	2	11	3	54	5	7	8	50	1,660 38	10 00	54 40	1,724 78	8,039 00
Missoula, Holy Spirit,	1	1	....	5	1	6	4	32	2	1	4	30	986 30	.....	7 00	993 30	4,800 00
Fort Benton, St. Paul's,		1	....	5	....	5	....	31	4	3	3	32	1,035 87	.....	5 00	1,040 87	5,000 00
Fort Shaw,	1	....	....	1	....	1	1	12	....	....	2	10	161 75	32 15	.....	193 90	.....
Sun River,		....	....	1	....	1	....	12	....	....	....	....	76 70	6 00	.....	82 70	.....
Dillon, St. James',		1	....	17	3	20	3	18	6	11	6	60	770 00	6 00	26 00	802 00	4,000 00
Glendale, St. Mark's,	1	....	....	....	....	....	....	6	....	2	....	....	318 00	.....	.....	318 00	.....
Bannack,		....	....	....	....	....	....	3	....	1	....	....	116 75	.....	.....	116 75	.....
Miles City, St. Paul's,		1	....	10	3	13	5	42	5	4	4	28	1,106 42	16 00	2 80	1,125 22	3,700 00
Fort Keogh,	1	....	.	1	....	1	....	18	....	....	5	25	300 00	80 00	5 00	385 00	.....
Glendive, St. Matthew's,		....	....	2	....	2	....	14	....	1	....	....	25 00	12 80	.....	37 80	350 00
Billings, St. Luke's,		1	....	3	....	3	7	27	3	2	4	24	661 79	.....	.....	661 79	536 00
Livingston, St. Andrew's,	1	....	....	....	1	1	3	24	1	....	....	....	435 85	.....	.....	435 85	315 00
Miscellaneous,	1	....	....	....	....	....	....	65	....	....	....	....	.....	59 65	.....	59 65	.....
Totals,	12	9	3	147	21	168	82	754	50	79	84	669	$ 19,847 74	$ 384 68	$ 274 25	$ 20,506 67	$ 72,490 00

* Including the Bishop, whose residence is in Helena.

Kalendar.

NOVEMBER, 1884.

30 First Sunday in Advent. (St. Andrew the Apostle.)

DECEMBER, 1884.

7 Second Sunday in Advent.
14 Third Sunday in Advent.
17 19 20 Ember Days.
21 Fourth Sunday in Advent. (St. Thomas the Apostle.)
25 CHRISTMAS DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 Sunday after Christmas. (Holy Innocents.

The Church in Montana.

THE BISHOP'S RECORD.

TUESDAY evening, September 23, brought me to my home after an absence of a month mostly spent in a visitation of Madison county. Thursday morning, Peter and Paul were harnessed to the buckboard, and with Mr. Hooker for a charioteer, I started on a visit to the valley of the Big Blackfoot, seventy miles distant. Mr. Hooker had his gun and I had my fishing rod. He shot a pheasant on our way up the mountain and when we stopped for dinner and to feed the horses on the bank of a clear stream, I caught a few trout. Night brought us to Blackfoot, which was once quite a busy placer mining camp, but has not now more than a half dozen families. There is still some mining done in the vicinity and the adjacent country forms a good stock range. We were warmly welcomed in the hospitable home of Mr. Charles Birdseye, where we were expected. We had expected to have service there in the evening. But the school house was not in order, the night was dark and stormy, notice had not been given, and so the service was not held.

Friday morning our journey was resumed. But we were not alone on the second day. Mrs. Birdseye, her niece from St. Louis, and Mr. Curtis, accompanied us to attend whatever services might be held and

to join in a little hunting and fishing expedition. At noon we stopped beside a little stream proceeding from a spring in the mountain side, and ate our dinner and fed the horses. The long ride and the fresh air gave excellent appetites, and we did full justice to the feast which our good hostess had provided. After an hour's rest, we took the road again and arrived at the home of Mr. W. H. McElwain about five o'clock. Mr. and Mrs. McElwain came from Western New York five years ago, and have made their home in this remote valley. They made an earnest request for this visit, which months ago I promised to make as soon as possible. Sunday morning we held services in the only school house in the valley. The people are widely scattered, the day was cold and raw, the wind came rushing in at the open seams of the logs of which the house is built, yet the congregation filled the house so that some had to stand. It was the first Protestant service ever held in the valley. I found three communicants there and three or four others who had been baptized in the Church. All seemed interested in the service, and many begged me to come again. I wish a missionary could go there occasionally. But alas! I have no one to send without neglecting other work already in progress. We stayed in the valley till Wednesday morning, making a few calls on families, catching some beautiful trout, and the hunters of the party killing a good many birds. Then we retraced our course homewards, where we arrived at eight o'clock Thursday night.

Sunday, October 5th, in St. Peter's Church, Helena, I ordained Mr. Hooker to the Priesthood, the Rev. E. G. Prout preaching the sermon. Mr. Hooker has been in Montana three years. One year he served as lay reader and general helper. For two years he has been Deacon and general missionary. Now he is Priest, but will be general missionary still. And wherever he goes, and whatever he does, good work will be done for the Master. May the good LORD send more of such men to Montana.

Friday morning, October 10, I started out on a visitation which it would take seven weeks to accomplish. A portion of the trip would be through a section of the country which I had never visited. I went by rail to Townsend, expecting to take the stage the same morning for White Sulphur Springs, where I was to be on Sunday. But the stage did not go out that day, and so I had to stay over in Townsend till the next morning. This gave me an opportunity to make some calls on the Church people there. Saturday night after a hard day's ride I reached the springs. I visited the place nearly three years ago and held three services there. Then it had not more than two hundred people, no church and no religious services. Now I found three times that number of people, and a resident Methodist minister. No church had been built, and there was only one place for service—a Good Templars' Hall, at present used as a school house. This was courteously and generously offered for my use by the Rev. Mr. Hall. I accepted it for the morning, but declined to take his place in the evening. But when I went to church in the evening, he insisted that I should preach. I reluctantly consented, and preached the sermon, while he had his own service. I found four communicants here—two who had removed from Benton, a young lady from Alabama, and a young man from Philadelphia. The services were well attended and seemed to be well appreciated. Monday evening I baptized a child.

Tuesday the stage carried me on thirty-five miles to Martinsdale, where I had service in the evening in the sitting room of the hotel, which was filled to overflowing. There are five or six communicants in the country about this centre. Wednesday, after a stage ride of thirty-five miles, I reached Ubet, and held service in the evening in the dining room of the hotel, with a congregation of thirty people, who came in from the country round about. There are two communicants here. And I was most hospitably welcomed and entertained.

Thursday with a stage ride of sixty miles I reached Fort Maginnis. On the way, I passed through two places where, knowing of my coming, they were hoping I would stop and give them a service. They are centres which have sprung up within the past year and where school houses have been built the past season. I did not know about them, and it was too late to change my plans. Next time I shall know better what to do.

I was received at Maginnis with the same cordial hospitality which is always accorded me at Military Posts. I found six communicants resident here. Sunday morning we had a hearty service with a good congregation. The Holy Communion was celebrated with nine persons to receive. I baptized three children while here. One mother came nine miles on Sunday morning to bring her child to Baptism. And one man, a communicant, drove in fifteen miles to attend service. In the afternoon I was driven back eight miles to Maiden, a mining camp well up in the mountains, where service was held in the evening, with a congregation filling the hall. I was the welcome guest of Mr. and Mrs. Esler, who belong to the Parish in Helena. A young man from Massachusetts came in twenty miles to attend this service. I found four communicants in Maiden. A Sunday School has just been started here, which I visited in the afternoon. Maiden is not much more than two years old and its mines give good promise of the future. There are four or five hundred people living there, and this was the second religious service that the place has known. Monday, I went out sixteen miles into the valley to solemnize a marriage. Coming back in the evening I spent the night at Maginnis. Tuesday morning, I was driven again over to Maiden, where I called on the different families, baptized a child, and held another service in the evening. Here is a region of country stretching over a hundred miles where no religious services are held. There are seven places where services ought to be given. There were some to ask me in every place: "Can't you send us a Clergyman?" And I could only answer, "I wish I could, I will do so if possible. But at present I see no way to bring it about." And when they said, "We will do all we can toward his support," I was obliged to reply, "I have no money to help you, and no prospect of having any. And if I had the money, I do not know as I could find the man to undertake the work." And so I had to turn away from them with a sad heart. Yet we ought to go into all these places, to reach every school house, to visit the scattered families, to seek out the young men who are the stockmen of the plains. The command is, "Go ye into all the world." And the thought comes back to a Missionary Bishop's heart—Who will send? Who will go?

Wednesday and Thursday I enjoyed the luxury of stage riding again to reach the railroad. I had a hundred and twenty-five miles to travel. I reached Junction, in the Yellowstone valley, at eight o'clock Thursday evening. But the train was nine hours late. So I went to bed and slept till four the next morning, when I took the cars and came to Miles City, where I am writing this letter.

Sunday, the 26th, we had three services—two here and one at Fort Keogh. In the morning five persons were confirmed and the Holy Communion administered. The outlook in this field is better than ever before. The Parish School, taught by the wife of the Rector, is full, and applicants have to be refused. The congregations are growing. There is a good feeling in the community toward the Church and its faithful and devoted Rector. The debt which has rested on the chapel is reduced to one hundred and twenty five dollars. An officer at Fort Keogh has offered to pay one third of the remainder, provided the whole be raised while I am here. The Rector is at work to raise the required sum. He will succeed. And then one more burden will be lifted. Thank GOD for that! I shall leave with a better feeling in regard to the prosperity of the work in this place than I have ever had before. Thank GOD for that also!

L. R. B.

Miles City, Oct. 30, 1884.

The Church at Large.

THE CHURCH TEMPERANCE SOCIETY.

—The third annual convention of the Church Temperance Society was held in Grace Hall, Grace Chapel, New York City, beginning on Monday, Oct. 29. The attendance was not large but was influential. The Rev. Dr. McKim was the Chairman. In his opening address he referred to the fact that the society was started in that hall three years before; that though its progress had been slow, such was usually the case with similar movements; that the principles on which the society is based found general favor and recognition; and that they seemed to have effected full as much outside of the Church as within it. Indeed, the society had done not a little to modify those more radical methods which had dealt with the subject only in the way of total abstinence and prohibition. He considered that the society had now come to a crisis, when to make it at all equal to its principles and opportunity, the friends of temperance should come to its support.

The secretary followed with his annual report, saying that temperance reform had hitherto been subject to the ebb and flow of popular sentiment. It had behind it no organized religious force to balance, steady, and sustain it. It had been political rather than religious in its aims and methods, laying down as a binding rule for its members, total abstinence for the individual and prohibition for the State. The moral, social, and religious evils springing from intemperance had been widely acknowledged and lamented, but the wisdom of many of the methods adopted for its suppression had been more than doubted by Christian people. The report then sets forth the basis and methods of the society, its adoption by the Bishops at the last General Convention, as also by thirty-one of our Diocesan Conventions. It states what has been done through the society, in causing a better enforcement of the excise laws, and in the drafting of a high license bill by Judges Arnoux and Peabody, crowded out at the end of the session of the legislature by press of business, having passed a first and second reading. The balance sheet showed a deficit due the treasurer of $1,657.49.

At a second session a resolution was adopted that a committee be appointed to take steps towards the establishment of a monthly newspaper for the society. Judge Arnoux moved and supported the resolution. "That this meeting urge the reintroduction of the Rosevelt High License Bill during the next session of the assembly at Albany, and pledges itself to use its utmost efforts for its adoption." He referred to the statement recently put forth by Mr. Webb in the Times that of the annual tax amounting to $60,000,000 to carry on the Government of the United States, $40,000,000 or two-thirds was paid by the city of New York. This enormous tax and the large increase for supporting the police force of the city, must be ascribed to the rum traffic. The question was how to reduce this tax.

The speaker contended that it could not be done by prohibition, saying that prohibitionists were the most impracticable people on the face of the earth. The bill at Albany was defeated, not by those who wanted unlimited rum, but by the advocates of prohibition. He affirmed that their line of argument was idiotic, and that, in defeating the measure, they were responsible for the dram-shops that might have been forced to close their doors. He spoke of the temperance agitation now going on in Germany, where it was established that the selling of liquor was contrary to all the laws of trade. In other kinds of business the demand regulated the supply, but in this the supply regulated the demand. He referred to the plan in Sweden to give the privilege of selling liquor to the highest bidder, saying that in Germany they were moving for the same thing. Those who had paid a high license for selling liquor were concerned in the enforcement of the law. The only thing that could be done was to raise the license and close up the smaller dram-shops. He declared the time had come to move on the enemy's works, and that they must go to Albany with the determination to pass this bill. The resolution was passed, recommending the enactment of the Rosevelt Bill with some amendments.—*Churchman* (*condensed*).

NOTES AND CLIPPINGS.

Foreign.

—The celebrated historian, Dr. Edward A. Freeman, has been appointed Professor of Modern History in the University of Oxford, in the room of the new Bishop of Chester, Dr. Stubbs.

—For the second time the honorable appointment of "Select Preacher" in the University of Cambridge, has been conferred upon an American priest. This time Dr. Phillips Brooks has been selected; his predecessor from this country was the Bishop of Long Island.

—A cipher cable dispatch has been received at the Mission rooms which announces the consecration of the Rev. William Jones Boone, D. D., as Missionary Bishop of Shanghai, in that city on St. Simon and St. Jude's day, Oct. 28.

—The "major excommunication," hurled by the pope against the "Italian Catholic Church," and in particular against the mission of St. Paul in Rome, under the charge of Monsignor Savarese and the ex-Canon Count di Campello, seems to have produced results the very opposite of those desired by its author. The attendance at the services in the chapel in Rome has been greatly increased since the excommunication.

Domestic.

—On Nov. 5, the special Diocesan Council of Nebraska for the second time elected the Rev. Geo. Worthington, D. D., of St. John's Church, Detroit, to be Bishop of the Diocese, on the second ballot.

—At a special Convention of the diocese of Maryland, held in Baltimore, Oct. 28 and 29, the Rev. William Paret, D. D., Rector of the Church of the Epiphany, Washington, was elected Bishop of Maryland.

—The Rev. Nelson S. Rulison, D. D., was consecrated to be Assistant Bishop of Central Pennsylvania, on St. Simon and St. Jude's Day, Oct. 28, in St. Paul's Church, Cleveland, Ohio; Consecrator, Bishop Lee, of Delaware, Presiding Bishop; Presentors, Bishops Bedell and Howe; Preacher, Bishop Stevens. Eight Bishops and sixty other clergymen, from seven Dioceses, were present.

—The twenty-fifth anniversary of the consecration of Bishop Bedell, of Ohio, was lovingly and appropriately observed on Monday, October 27. A special service was held in St. Paul's church, Cleveland, which was attended by about forty clergymen in surplices, including Bishops Lee, Stevens, Howe and Jaggar, and a large congregation of the laity. Addresses were made by ex-President Hayes, General Devereux and other prominent Churchmen, to which the venerable Bishop returned affecting replies.

—Services were held in Trinity Cathedral, Easton, Md., October 23, celebrating the twenty-fifth anniversary of the consecration of the Bishop of the diocese. Bishop Lay was consecrated missionary Bishop of the South-West at Richmond, Va., October 23, 1859. The Bishop delivered a very interesting address to the large congregation. He reviewed his entire work as Bishop of the South-West. He detailed some of his experiences, and the sufferings and privations of the people of the South during the war. To give an idea of the desolate condition of the Church, he said that when he returned to Arkansas after the war he found the churches closed and no clergymen in the State.

—The Woman's Auxiliary, in money and boxes, now aggregates about $160,000 a year. There are forty diocesan branches. Among these New York is foremost; Pennsylvania stands next, and Massachu-

setts is believed to be third. The Churchwomen in this last diocese have contributed $22,000 in money and boxes during the year, and it is believed that other dioceses will come up to their quota as nobly when the branch societies make their full returns. There is something more than money and boxes in this work. The Bishop of Rochester recently said that one of the special things to be done by American Churchmen is to overcome the difficulty of maintaining interest in the Church as an institution when our people are scattered over nearly half a continent. The Woman's Auxiliary immensely strengthens the central or organized feeling for which the Board of Missions and the General Convention are the principal channels of expression. It promotes sympathy between the laity and the missionary clergy, and does for the currents of Christian feeling what the General Convention does for organized life of the American Church. Looked at in a large way, there is no single institution in the Church that is doing more for unity of feeling, the increase of parishes, or the winning of souls than the Woman's Auxiliary. It is knitting the whole Church together in Christian work.—*Churchman.*

—THE payment of the debt on All Saints' Cathedral, Milwaukee, Wis., was commemorated by a Jubilee, which began with a service on the eve of All Saints' Day. Many of the Diocesan clergy responded to the Bishop's invitation to be present. Bishop Seymour was the preacher. On All Saints' Day, there were two early celebrations of the Holy Communion, at 6 and 7 o'clock. At 11 o'clock was the chief service of the day. Twenty-five clergy and 118 surpliced choristers were in the procession, and the united choirs numbered 152. Bishop Welles of Wisconsin was the celebrant at the Holy Communion. When the sermon was ended, Bishop Welles stood before the altar and said: "I have the pleasure of placing upon the alms basin this morning the release of the mortgage upon the cathedral purchased by Bishop Armitage in his great faith. This leaves the Cathedral church, All Saints' Hall, the school buildings, and St. John's Home free of debt. For these and all His mercies GOD'S Holy name be praised." The simplicity of these words spoke more eloquently to those who listened of the lifted burden and the deep thankfulness of the Bishop's heart and the hearts of those faithful priests who have held up his hands increasingly, than any studied expression could have done. May we not think that Bishop Kemper who founded the diocese and looked forward to a cathedral, and Bishop Armitage who planned and began this work, which with singular devotion and self sacrifice Bishop Welles has carried out, have shared in the thankfulness and rejoicing.

The Montana Churchman.

VIRGINIA CITY, MONTANA, NOVEMBER, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

CONFIRMATION—III.

(*c*) THE considerations that have been advanced concerning the place and effect of Confirmation in the Christian scheme, namely, that it is at once a means of Grace and the saying out of the purpose of the heart towards GOD, suggest the right preparation for the reception of that Holy Rite. The qualifications on the part of the receiver which go to ensure a right effect are Penitence and Faith; and they involve Humility and Knowledge. This we may learn from our Catechism. For we have seen that Confirmation is analogous to Baptism in some respects, in that it is "an outward and visible sign of an inward and spiritual grace given unto us," and that it is the undertaking or solemn renewal of the Christian profession; therefore in these aspects, the qualifications for Baptism and Confirmation are the same. And of persons to be baptized there are required "Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of GOD made to them in that Sacrament."

(1) It is a truism of Christian philosophy, a truism because based not on reasoning but on experience, that GOD'S almighty grace may have its rightful effect lessened or destroyed by that weak humanity towards which it is exercised. The bar is sin, which may be, so to speak, active or quiescent; and where sin exists, and to the degree that it exists, GOD'S grace will be hindered in effectiveness. With this thought must be coupled the further truth of the universal prevalence of sin, more or less active. Those who would receive the gifts of grace have therefore to rid themselves of an inherent condition that presents an effectual bar to the fulfilment of their desire. And the only means in their power to use is Penitence, "Repentance, whereby they forsake sin." Of course, Penitence does not of itself remove sin or destroy sinfulness; it is a condition precedent to the doing of that by the Divine power which alone is strong enough. Penitence is the forsaking of sin on our part, in that it is the forming of a fixed purpose of heart and will to cease from wrong-doing, accompanied by sorrow for that which is past. On our part, so far as in us lies, to be made effective only by GOD'S grace, it is that exercise of discretion which says of the devil and all his works, pomps and vanities and sinful lusts, "I renounce them all; and, by GOD'S help, will endeavour not to follow, nor be led by them." The purpose to forsake sin is all that we can use in ridding ourselves thereof, it must be supplemented by GOD'S help to be effective. But without this precedent purpose, as strong as our wills can make it, even His help will not avail, since there will continue to exist that state of heart and soul which bars the operation of His grace. Therefore in preparation for coming to any means of grace, there must, in reason, be first Repentance. After all it is but the effort that we use to yield ourselves to the influence of His spirit, but the earnest desire of the heart for the help and favour of GOD.

(2) In the order of reason, Penitence, in its beginnings at least, comes first. In our experience, we first learn of our sinfulness and weakness, and cast about for some source of help. Hopeless remorse for the past, desire for better things in the future without hope of accomplishment is worse than useless. Therefore there must be Faith, faith in some source of help, faith in GOD; and that in both a general and a specific sense. It must be general in GOD Almighty, the Creator and lawful Governor of mankind, to Whom obedience is due, and against Whom disobedience is sin. It is to be in GOD as He has revealed Himself, the FATHER, the SON and the HOLY GHOST. It is to embrace belief in all the plan of salvation, wrought by our LORD JESUS CHRIST. And in a more specific sense, founded upon the general sense, it is to be that whereby we believe the promises of GOD made to us in whatever holy rite, in the blessings of which we desire to share. It is Faith which will make sorrow for sin a real helpful effectual "Repentance, whereby we forsake sin," and not only a hopeless remorse and equally hopeless longing. Ex-

perience furnishes that sorrow which is a beginning; that in its own helplessness leads to the search for a helper, and thus to Faith in GOD; and that in its turn quickens sorrow into Penitence. We must, to be made good, come to GOD, and "he that cometh to GOD, must believe that He is," (general) "and that He is a rewarder of them that diligently seek him" (specific). Faith is that operation of mind whereby one accepts the "Articles of the Christian Faith as contained in the Apostles' Creed."

Penitence and Faith, being real and effective, cause the purpose of the heart, of which so far as the receiver is concerned Baptism and Confirmation are the utterance, that he will "obediently keep GOD's holy will and commandments, and walk in the same all the days of his life."

(3) These considerations furnish an offset to that reluctance which holds one back from means of grace for lack of that quality called goodness. This comes from a misapprehension of the nature of Sacraments; an idea that they are not helps to goodness of life, but rewards of good conduct. This line of thought involves Pride and self-confidence, which all experience, sooner or later, shows to be unfounded. Many will say, "I am not good enough," while yet evidently exercising a measure of penitence and faith. Goodness consists in sinlessness and obedience, and the conception of greater excellence in conduct to be attained implies that earnestness of desire for a better life which is the essence of true penitence, and some measure of faith in GOD, to Whom obedience is to be rendered. There is needed then that Humility which prompts one to use the means of grace, as knowing that his own efforts apart from grace will not be successful, and is contrasted with that feeling which under the guise of a false humility holds one back as unfit for GOD's gifts. Fitness to receive help and to profess allegiance lies in the penitence and faith which lead to strong desire; and not in attainments already made, save so far as real penitence and faith are themselves attainments.

(4) Under the limitations of human nature, Repentance and Faith can never be absolute; they must always be only relative. Because relative and not absolute, they may be perfect in their degree, though differing in intensity in different persons. They must be proportioned to knowledge and understanding. If one is penitent and faithful according to his knowledge, acquired by experience or instruction, nothing more can be asked. But it seems clear that the good effect of penitence and faith in preparing the soul for Divine gifts will be greater, the greater the intensity of these qualifications. Hence the need of the acquisition of knowledge, the receipt of instruction. Hence he who desires the blessings which holy rites are intended to convey, should learn those things which every "Christian ought to know and believe to his soul's health": of GOD, and the relations between GOD and the soul; of the sinfulness of sin, and why sin is sinful; of CHRIST and His Redemption; of the rewards of obedience and disobedience; of the Church, the teacher about GOD, and His kingdom on earth; of the Word of GOD, with its definitions of His will. This knowledge will produce intensity in Repentance and give point and directness to Faith, that they be not aimless vague emotions, but real softening influences.

Underlying all this discussion, though not mentioned yet, there is another thing, without which there can be indeed but the merest rudiments of Penitence and Faith, best named and described in the following words from the Catechism: "Know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of GOD, and to serve Him, without His special grace; which thou must learn at all times to call for by DILIGENT PRAYER."

A THING with which every Church family should be provided is a Church Almanac or Calendar. They can be obtained at prices within the reach of all, and will be found very useful. The essential features of all are the same: a Calendar of Feasts and Fasts, with the Scripture Lessons for every day in the year; lists of Bishops and Clergy, parishes and missions, with Diocesan Statistics. The earliest to reach us is the *Living Church Annual* for 1885. It is full of information: much that is of value and importance, additional to what has been mentioned above. We commend it, as a handy work of reference for every Christian household.

—THERE is an amusing story told of the late Bishop of Lichfield (Dr. Selwyn). Taking a walk one evening in the "Black Country," as the Staffordshire coal and iron district is called, he observed, at a little distance from his path, half-a-dozen colliers sitting on the side of a "pit-heap." Thinking to improve the occasion he went up to them and asked in his blandest tones, what they were doing. "Loyin" (lying), was the reply. The bishop did not understand, and sought further enlightenment. "Well," said one of them, "one on us has fun (found) a kettle, and we are seeing who can tell the biggest loy to have it." The bishop was shocked, and began a discourse on the wickedness of untruthfulness. He had always, he said, been so deeply impressed, from his earliest childhood, with the evil of lying, that he believed he had never told an untruth in all his life. "Gie the governor the kettle!" they all exclaimed; whereupon the bishop retired, mourning over the incorrigibility of human nature.

THE ELIXER.

TEACH me, my GOD and King,
In all things Thee to see,
And what I do in any thing,
To do it as for Thee;

Not rudely, as a beast,
To runne into an action;
But still to make Thee prepossest,
And give it his perfection.

A man that looks on glasse,
On it may stay his eye;
Or if he pleaseth, through it passe,
And then the heav'n espie.

All may of Thee partake:
Nothing can be so mean,
Which with his tincture (for Thy sake)
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine:
Who sweeps a room, as for Thy laws,
Makes that and th' action fine.

This is the famous stone
That turneth all to gold:
For that which GOD doth touch and own
Cannot for less be told.

—Geo. Herbert.

Married.

FRANKLIN—KIRSCHNER.—In Helena, Montana, on Wednesday, October 29, 1884, by the Rev. F. T. Webb, Miss CLARA KIRSCHNER to Mr. WILLIAM F. FRANKLIN.

ENGLUND—ANDERSON.—In Helena, Montana, on Thursday, November 6, 1884, by the Rev. F. T. Webb, Miss SOPHIA ANDERSON to Mr. AUGUST ENGLUND, both of Helena.

WHIPPLE—SHERRIFF.—At Wickes, Montana, on Wednesday, November 6, 1884, by the Rev. S. D. Hooker, Miss NAN SHERRIFF to Mr CHARLES A. WHIPPLE.

DEFRIEZ—LAPISH.—In Dillon, Montana, on Thursday, November 27, 1884, by the Rev. A. D. Drummond, Miss SARAH ANN LAPISH to Mr. FRANK E. DEFRIEZ.

Selections.

SOWING AND REAPING.

BY THE RT. REV. D. S. TUTTLE.

DEAR brethren, there are words of wisdom for us in a proverb quoted by our Blessed LORD at the well of Sychar just after He had finished His talk with the woman of Samaria. The proverb was doubtless old. It is certainly true. It is this : "One soweth and another reapeth." How true and how instructive ! The men of natural science of to-day can do the great works they do, and see the far distances they see, because they are reaping what has been sown by others, and can begin on the vantage ground of accumulated labor of others. They may be as pigmies in comparison, but they are pigmies on the shoulders of giants and so see farther than the giants themselves. Children of wealth, in multitudes, are the owners, not of their own amassings, but of treasures planted mayhap in scanty seed by fathers or kinsfolk or friends, and by these so watched and tended and nourished, that heaps were ready for the garner of the heirs when first the keys were given to them. Educational institutions the world over have been founded and endowed by thoughtful benefactors, while for ages others than themselves and strangers to themselves have reaped the precious benefits. One generation enters upon the rich heritage of achievement and knowledge and truth and charity bequeathed by another, ay, by all its predecessors.

Then, Brethren of the Clergy and fellow Christians of the Laity, is it dignified in us, is it right for us to complain of the common lot ? I know the dispiriting thought comes once and again : what good am I accomplishing ? what growth is there to be seen ? Alas there is no ripening fruitage anywhere, and next to the heart-humbling conviction of his own grievous unworthiness as an embassador of the Master, I am sure the second saddest thing to a faithful minister of CHRIST is the feeling :—how much is left undone that ought to have been done and that I meant to have done in the field of my spiritual influence and pastoral usefulness ! Where are the fruits of my toil ! A few paltry indications here and there, of soil stirred and a seed planted and some water ministered ! And this is absolutely all. Alas ! for my account.

But, my brother, I cite in your ears first the proverb and the Saviour's quotation thereof, "One soweth and another reapeth," and I ask you not to complain of the one human lot, and not to grow weary and dispirited because you are visited with the visitation wherewith all men along with you are visited. And then I beg to call your attention to some precious words with which our Blessed LORD was pleased to accompany His quotation of the proverb. They are these : "That both he that soweth and he that reapeth may rejoice together."

In a good many things, indeed, "one soweth," doing all the hard work, and "another reapeth," getting all of the rich gains. But in our work for the Master—we have His word for it—he that soweth and he that reapeth shall rejoice together. What matter then, in the long run, and as in His sight, to which class we belong ? We may feel assured that under His allotment it is appointed unto us, in this field, in a large degree to be sowers rather than reapers. It is not likely that we shall gather much of the harvest, or even see much of the fruit. But others to come after shall see and reap and be glad. And one day, in a better world, please GOD, we who are sowing and they who are to follow as reapers shall alike be satisfied and rejoice together.

Let us not be weary then. Or, if weary, not let the weariness grow into despondency. Barren as our labors often seem, they are not really so, only the time to reap has not yet come, and by GOD'S wise allotment we, probably, are not the ones to reap. Courage, dear brethren ! Spiritual seed sown in faith shall not be sown in vain.

Our mountain populations do not present very inviting soil. Granted. But for all that do not you withhold your hand. And in the very midst of these seemingly rude hard people are more heart-softenings and felt soul-wants and out-reachings for forgiveness and groping aims toward preparedness for death than we think for. Go on and sow. Let not the hand flag nor the heart fail. Despair is sin. The ways of sowing the seed spiritual are manifold. Be not neglectful to heed and use them. In one way all may be, under GOD'S help, good sowers. I mean by living faithful Christian lives. With GOD'S help, too, a sowing of the very best sort is done by fathers and mothers in the home. I beg you remember it, ye parents. Sanctify your home by family prayer, and by blessings asked from the bountiful LORD upon all your tables of good cheer, and so make GOD'S presence and nearness a truth well understood and constantly felt therein. From out of such homes seeds small as the mustard shall be scattered, to spring up in wholesome growths most strong and helpful for both the Church and the State. Side by side with parents, and sometimes in their place are the teachers of the day schools and Sunday schools. All their working hours are disbursings of benefits, payings out of effort and energy, scatterings of good seed. They are, and must always be, less of reapers than any other class that can be named.

Every Church building erected and consecrated to the service and worship of Almighty GOD becomes a central store-house of good seed of manifold kinds and growths. It promotes dignity of living, thoughtfulness about dying, exaltedness of standards and aims and interests in the community in whose midst it uprears its heaven pointing spire.

And, Brethren of the Clergy, to you specially are entrusted other most precious seeds for sowing, as pastors of your flocks, in visits in their homes, is guiding them to the right, in reclaiming them from the wrong, in instructing the ignorant, in caring for the sick, in comforting the afflicted, in marrying those whom GOD makes one in heart and home, you may be most active sowers. Then as ministers of CHRIST and stewards of the mysteries of GOD, in baptizing the children and preparing them for confirmation, in preaching to sin-sick souls the blessed Gospel, and ministering to them the Holy Sacraments, you are dutifully ploughing and sowing, watering and tending your severally allotted portions of the spiritual field, and blessed results are sure to follow, though you may not see their number, and though you could not count their fullness.

Let us not be discouraged, stand we in our lot, and do our duty, patiently, and, with GOD'S help, cheerfully. Worldliness is powerful. Wickedness is rampant. I know it. It looks to us sometimes as if the Master's cause, which we have in hand, is a losing cause. But it is not so. GOD the HOLY SPIRIT makes it, that it is not so, and if we could see the things underneath and the things all round about, and the things that are to come hereafter, we would know that it is not so.

We are sowers now. Ours it is to give out ever a great deal more than we get back. So many things are hard and unpromising and forbidding and ungrateful, that I know not seldom we sow in tears. But others there shall be, our successors in these mountains, and in no long time either, who shall reap in joy fruits spiritual, and that because of our work, our poor work as we know it to be, in sowing.

For that expectation we count ourselves thankful. And we look forward, through the dear LORD'S mercy, with a hope that cheers and a faith that sustains, to the day of fulfillment of His own precious promise, that "both he that soweth and he that reapeth shall rejoice together."—*Convocation Address.*

—THE natural world about us—the sky, the sun, the fleecy clouds—the tiny daisy at our feet—produce in our souls just that measure of happiness which we are prepared to receive. Just so in the spiritual world. If the kingdom of GOD is within us—how quickly we respond to that which is spiritual about us.

Church Notes.

NOTES ON THE KALENDAR.

THE Sundays after Trinity vary in number from twenty-two to twenty-seven, according to the time of Easter and of the succeeding Advent Sunday. This year they are twenty-four in number. But the last one, whatever the number may be, has a character of its own, as being the close of the Ecclesiastical or Christian year. Therefore it is provided that for the last Sunday after Trinity the services for the twenty-fifth shall always be used.

Nov. 23. The last (24th,) Sunday after Trinity. The close of the Christian year; a time for a review of Christian life with a view to its improvement. Therefore we ask in the Collect that our wills may be stirred up, roused, vivified, intensified, and strengthened unto increased righteousness, unto plentifulness in good works. The Epistle, taken from the Prophecy of Jeremiah, looks forward to the approaching Advent season, declaring as it does the Redemption of Israel, the type of all GOD'S people, out of captivity by the power of the One to be raised up a Branch unto David; Whose Name should be, "THE LORD OUR RIGHTEOUSNESS." The Gospel, which is the same as that for the Fourth Sunday in Lent, has also a reference forward as well as backward. The latter is to be found in the injunction "Gather up the fragments that remain, that nothing be lost." Not even the infinite abundance, the inexhaustible supply of the Divine gifts is any excuse for their waste, and these gifts are typified by the loaves and fishes of the Gospel—multiplied by GOD'S power just so long as there was need. Now should we review the opportunities of grace ministered during the year, with a view to utilizing all that has been given, that nothing of GOD'S good gifts be lost. The forward reference of the Gospel lies in the last words of it,—This is of a truth that Prophet that should come into the world."

Nov. 30. The First Sunday in Advent. The beginning of a new Christian year, a preparation of heart and soul to welcome the King and adore Him in even the Humility of His coming. "Blessed is He that cometh in the Name of the LORD."

Nov. 30. St. Andrew the Apostle. The first called of the Apostles; who preached the Gospel in the countries bordering on the Black Sea, and was martyred, A. D. 70, at Patras, in the Morea, by being bound with cords to a cross and left to die. The cross of St. Andrew is in the form of X, called a *cross decussate*.

Dec. 7. The Second Sunday in Advent. "The Kingdom of GOD is nigh at hand."

Dec. 14. The Third Sunday in Advent. Of John the Baptist then, of the Church and her ministry now—"Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee.

Dec. 21. The Fourth Sunday in Advent, the last before Christmas. Rejoice with soberness, for "The LORD is at hand."

THE ENGLISH REFORMATION.

PEOPLE in general have very little idea how much of all that goes under the general collective head of the word "Reformation," even in ecclesiastical matters, was an affair partly of money, largely of mere legal jurisdiction. The Bishop of Rome had claimed a large amount of mere technical jurisdiction; and this jurisdiction was very lucrative. Doubtless the money pressure upon the nation had a great deal to do with the nation's desire to shake it off. And exactly in the same way doubtless, also, the pecuniary advantage to itself was one reason why the Court of Rome clung so tightly to its usurped jurisdictions. What the English Acts of Parliament did strike at soon after the year 1530, and for the two or three following years—what those Acts of Parliament which destroyed what is called the Papal Supremacy, struck at, were simply matters of legal technical jurisdiction, which in no sense or way affected Church Communion with the Church of Rome. It was not these things which constituted communion or unity while they were maintained; spiritual and ecclesiastical communion were in no way invalidated when they were destroyed. The payment of first-fruits, the carrying of appeals in judicial cases to Rome, these are what were struck at in these Acts of Parliament. No one could say, and no divine would allege, that there was any schism or heresy in suppressing the payment of certain taxes to the Roman See, or that in so doing there was any renunciation of Church communion. The Roman Church itself never thought of saying so at the time. Neither Bishops of Rome, nor the Court of Rome alleged that in our Reformation, in our recasting of our Liturgy and Service-book, there was anything at all out-stepping the rights and customs of an independent and local Church. The French Church had done the same only a few years before, without reproach; and when our Prayer Book itself was considered at Rome, it was not even regarded as heretical. It was not for thirty years after—and even then it was from political motives—it was not until thirty years after, that the real breach came. The breach did not come until the reign of Elizabeth, when all had been accomplished, and not only accomplished, but practically acquiesced in by the Roman Church; and then at last it was not we who separated, but the Roman Court which struck the final blow, and caused the schism with which we are falsely reproached. Not till 1569 did this take place; and until then, even the most moderate acquaintance with history will tell you that those who held to "the old learning" and those who loved the "new," worshiped side by side, met in the same churches, received the same Sacraments and joined the same prayers, and that there was no schism or breach set up. . . . There were the self-same bishops and the self-same clergy; there was a Prayer Book revised, but not newly invented; there were the same churches and the same cathedrals as had been in the Church of England for ages. Up to the eleventh year of Elizabeth, our Church had held unbroken communion with the Churches beyond the seas; and the breach when it came, was from the other side and not from ours.—*The late Rev. Canon Ashwell.*

THE CATHEDRAL SERVICE.

ONE of a party of six or seven who sat and knelt together in Chester cathedral, the Sunday after reaching England, remarked, on coming out from evening service, that "This cathedral service would, of itself, amply repay one for the journey here and back," and every one of the party said "*Amen*." Of every real sanctuary consecrated by the prayers and communions of pious people, no matter how rude or humble it may be, the devout soul may say: "How lovely are Thy dwellings, O LORD GOD of Hosts." The plainest meeting-house shines in a light of transfiguration to the spiritual eye. But, "Oh, how lovely" these stately minsters, with their noble ritual and historic associations, and what treasures of memory the stranger stores up from hours spent in the worship at Westminster, Chester, Canterbury, Ely, York, Salisbury, and Wells! Can he ever forget the genial, homely, heartfelt talk of Kingsley, or the radiance of that statuesque face of Stanley, or the manifold marvels of great organs reverberating in the high resonant spaces, or the noble qualities of various voices chiming together, and swelling out in angelic solos, or the holy words of Psalm and Creed and Prayer and Litany echoed to his heart from walls and monuments that for ages have been growing mellow with such music?—*Hartford Courant.*

—A CORRESPONDENT asks why the LORD'S Prayer is not offered in the Name of JESUS CHRIST. The best answer is the simple fact that our Saviour did not so direct; and no one would now venture to add to the LORD'S Prayer. Its use as the form of words set forth by the SON of GOD, and in accordance with His commandment, is as much an asking in His Name, and a recognition of His Mediatorship, as any specific expression could be.—*Pacific Churchman.*

The Church in Montana.

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The Rev. A. D. Drummond.

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The Rev. C. S. Fackenthall.
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The Rev. Wm. Horsfall.

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Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. S. C. Blackiston.

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Ass't, The Rev. S. D. Hooker.
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Madison Valley—Trinity Mission.
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The Rev. Geo. Stewart.

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Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—LORD HATHERLY, who was all his life a devoted Sunday School teacher, used to tell a very instructive story. He said that after examining his children at St. John's, Westminister, on the words—"Take My yoke upon you," he asked them what was the meaning of "yoke;" and a large number of them said it was the inside of an egg. In another case, after a lesson on the Litany, a teacher asked his children what they prayed to be delivered from, and he was sorry to say that the answer was: "All Bishops, Priests and Deacons."

Two soldiers lay beneath their blankets, looking up at the stars. Says Jack: "What made you go into the army, Tom?" "Well," replied Tom, "I had no wife, and I loved war, Jack; so I went. What made you go?" "Well," returned Jack, "I had a wife, and I loved peace, Tom; so I went."

THE late Methodist Bishop Thompson related the following incident that occurred in a Southern Conference: A colored preacher having laid down the proposition that many churches have very little spiritual life and power, because they do not give as much as they ought to give, said: "I'se knowed many a church to die 'cause it didn't gib enough, but I nebber knowd a church to die 'cause it gib too much. Dey don't die dat way. Bredren, has any ob you knowd a church dat died 'cause it gib too much? If you do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift up my hands to hebben, and say; "Blessed am de dead dat die in de Lord.'"

—MR. SPURGEON tells of a man who used to say to his wife: "Mary, go to church and pray for us both." But the man dreamed one night that when he and his wife got to the gate of heaven, St. Peter said, "Mary, go in for both." He awoke, and made up his mind that it was time to become a Christian on his own account.

—THE *Springfield Republican* tells the following: An occupant of one of the city pulpits was lately throwing himself into the task of entertaining the children before him. He mentioned the late unpleasantness and spoke tenderly of the victims of the war. Looking compassionately into the eyes of the infant class he said, "Perhaps the fathers of some of these children before me died in that terrible struggle," and a deep hush pervaded the room.

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 9. Virginia City, Montana, December, 1884. Whole No. 21.

Kalendar.

DECEMBER, 1884.

7 Second Sunday in Advent.
14 Third Sunday in Advent
17 19 20 Ember Days.
21 Fourth Sunday in Advent. (St. Thomas the Apostle.)
25 CHRISTMAS DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 Sunday after Christmas. (Holy Innocents.

JANUARY, 1885.

1 The Circumcision of CHRIST.
2 The Second Sunday after Christmas.
6 THE EPIPHANY.
11 The First Sunday after the Epiphany.
18 The Second Sunday after the Epiphany.
25 The Conversion of St. Paul. (The Third Sunday after the Epiphany.)

A TABLE OF THE MOVEABLE HOLY DAYS IN 1885.

Sundays after the Epiphany	Three.
Septuagesima Sunday	Feb. 1.
Ash-Wednesday	Feb. 18.
Good Friday	April 3.
Easter-Day	April 5.
Ascension Day	May 14.
Whitsun Day	May 24.
Trinity Sunday	May 31.
Sundays after Trinity	Twenty-five.
Advent Sunday	Nov. 29.

The Church in Montana.

THE BISHOP'S RECORD.

MY last letter was written from Miles City. Thursday afternoon, October 30, I went to Fort Keogh. Friday night at one o'clock I took the train for Glendive, arriving there at five in the morning. Saturday was spent in visiting the people. Sunday two services were held in the Congregational house of worship, with small congregations. We have a few Church people in Glendive. Last spring an arrangement was made by which the Rev. Mr. Horsfall was to visit this mission once a month. But after three or four visits the plan was given up. Business is dull, our numbers are few, we have no place of our own for services, and even the expenses of the missionary could not be assured. Therefore the way did not seem clear to continue the work. We must wait. In the meantime Mr. Horsfall may go down occasionally of a week day to look up the people and hold a service. Sunday night, after the second service, I returned to Fort Keogh, where I remained till Thursday night. At half past one o'clock I took the cars for Custer station where I arrived at six in the morning. By the courtesy of the commanding officer and the good offices of Colonel Sanford, I found an ambulance ready to take me to Fort Custer, about thirty miles distant. Arriving there about three o'clock in the afternoon, I was most heartily welcomed and during my stay most hospitably entertained by Col. and Mrs. Geo. B. Sanford. Since my last visit to Custer the Second Regiment of Cavalry has gone and the First taken its place. Therefore I found many new faces. But new faces are apt to bring new friends. And it was so in this case. There are about as many Church people at Custer as I have found on previous visits. And they all seemed glad to have our services once more. On Sunday two services were held and the Holy Communion administered. The congregations were good and there were nine to receive the Holy Communion. On Monday the Chaplain kindly drove me out to the Indian Agency. We were in sight of the battle field where Custer fell, and could see on a hill three miles away the monument which has been erected to those who fell in that sad massacre. After returning to the Post, I baptized the granddaughter of Bishop Paddock of Washington Territory and daughter of Lieut. and Mrs. Alfred L. Mills, who came with the First Cavalry to Montana. Tuesday I was sent to the station, where I spent the night at a little hotel near by. I learned that Bishop Spaulding of Colorado had recently stopped there. How the Bishop of Colorado came to be in Montana was at first more than I could imagine. I knew that a Colorado Syndicate was reported to be trying to get possession of the Crow Reservation as a range for their stock. But I could not believe that Bishop Spaulding would take any part in a scheme which would work injury to Montana. And so I was forced to adopt the more charitable conclusion that he found this the easier way to get home from one of his missionary journeys into Wyoming. But I should like him to pay toll on his passage by having a service or two.

Wednesday morning I reached Billings, where I found the Rev. Mr. Brown awaiting me at the train. Here I remained six days, visiting the people, studying the work, and holding services on Sunday. Mr. Brown has been at Billings nearly eleven months. He gives one half his time to Livingston. But he has made himself the missionary of all this region. In September he made a trip of a week into the Musselshell country, holding services and visiting scattered Church families. He has visited Fort Custer and Junction. He has also stopped on his trips to and from Livingston and given services at two places, where he has found some Church people. We have not built the church at Billings which we hoped might be built this season. Times have been too hard and our people too few in numbers for that. But we have a comfortable room for our services free of rent. The ladies have fitted it up neatly, and everything they have purchased can be used in the new church when we get it. The work has been well and wisely done.

Tuesday morning, November 18, we turned our faces toward Livingston. We stopped at Big Timber and held services in the evening in an unfinished school house. The wind blew a gale and only those living in the immediate vicinity could attend, yet we had a hearty service. The next day we went on to Hunter's Springs where service was held in the evening in the house of Mr. Frank Rich. The wind continued to blow. The people who would attend the service live on both sides of the Yellowstone River. There is no bridge. The water is too low to admit of using the ferry. The wind was so high and the night so dark that fording was not safe. And so the congregation was smaller than that of the night before. Yet the room was full. But then the room

was not a large one. I think all present enjoyed the service.

Thursday we reached Livingston. The next morning Mr. Brown was called back to Billings by the death of one of his parishioners. One just entering upon the brightness and freshness of young womanhood was taken out of a happy family circle, leaving sorrow and tears behind her. I confirmed her a little more than a year ago. And now GOD has called her home. May He send comfort to the hearts of all that household so bereaved! Livingston is not as busy a place as it was a year ago. It was built in haste and the reaction has come. Yet I think it has a good future. Only those living there must make up their minds to endure hard times for a while. Since my visit there last spring a log building has been purchased and fitted up very neatly as a chapel. It is small, yet large enough for present purposes. The ladies have purchased chairs for seats, made a little Vestry Room, provided an Altar, Chancel Rail and Lecturn. The organ given us by a member of St. Paul's Church, Brookline, Mass., does good service. The Bible, Prayer Book, and Hymnal for the Chancel were given by a good friend in Cincinnati, Ohio. The ladies have done all the rest, and have done well. The services on Sunday were well attended, and the interest manifest. Mr. Brown's field is a large one, but he is working it well, and good results will appear in time.

Monday I came on to Bozeman, where I am waiting for the Thanksgiving Service. Then I shall seek my home once more.

L. R. B.

Bozeman, Nov. 26, 1884.

MARYSVILLE AND TOWNSEND.

ON my return from Marysville last evening I found a letter from the editor of the MONTANA CHURCHMAN, in which he informed me that a letter from my field would be acceptable for the December number of that paper. And as I am always glad to hear of the work which is being done by the laborers in the other parts of our little vineyard, I suppose that it is but just that I should tell something from time to time of the work in my corner.

My heart was fairly filled with joy when I arrived at Marysville on Saturday last and found that through the earnest efforts of kind friends there, whose work shows the reality and depth of their love for CHRIST, a building had been fitted up for a Chapel. And "I was glad when they said unto me; we will go into the house of the LORD." It is such a relief and such a blessing to have a place that is separated and set apart from unhallowed uses, and that can in some measure at least be called the LORD'S House. I confess I have been very thankful at times to find even a vacant saloon, or the dining room of a hotel, to hold service in. But one feels that there is something incongruous in the atmosphere of such a place. It is certainly not an aid to devotion or to worship. Our little Chapel is situated on the mountain's side just below the Drum Lummon mine. It is warm and comfortable and well ventilated. It will seat quite comfortably about sixty or seventy persons.

Mrs. Attwood, to whose kindness and earnest zeal we are chiefly indebted, not only for procuring the use of the building, but also for fitting it up, has bestowed especial attention upon the arrangement and furnishing of the Chancel. The Chancel is raised one step above the main floor, and is separated from the rest of the building by one large central arch and two smaller side arches; a neat chancel rail extending across the main arch makes room for seven or eight communicants to kneel at a time. The Chancel is neatly carpeted; and a wainscotting of deep red paper contrasts well with the light tinted paper which covers the walls, and gives it a warm and cheerful look. The Altar is of size to correspond with the proportions of the building. It is very tastefully covered and has a re-table which will be surmounted by a gilt cross. A handsome alms basin has been given for the Chapel by a lady in the east. The Chapel is not yet completed, but when it is finished it will be comfortable and Churchlike, and we are all very happy to think that we have it. We had a celebration of the Holy Communion there on Sunday morning and I am sure that it was with thankful hearts that the little band of Communicants knelt for the first time around that Altar. And in the evening the walls rang with a hearty rendering of "Old Hundred." I trust that in the near future some kind friend will give us a nice set of books for the Chancel.

Not long ago a handsome Bible was given me for St. John's Mission at Townsend. And now the same lady has given me an alms basin for that Mission besides one for St. Mary's, Marysville. The work at Townsend is progressing slowly. More interest seems to be taken in the Services there, and the Church seems to grow in favor with the people. And they express from time to time a desire to have a little Chapel of our own there. But things are dull now and I think the time for building has not yet come. But I hope that we shall be able to build there after a time. The work at Jefferson has been given up for the winter owing to the deadness of the town and the lack of interest manifested in the Services.

One Service has been held at Gloster. In the spring I hope to make regular appointments there but shall not attempt do anything there before spring.

Regular Services have been held Boulder, but there is not much that is to report from there.

S. D.

ST. PAUL'S, MILES CITY, OUT OF DEBT.

THROUGH the kindness of Capt. McDonald, 5th Infantry, U. S. A., the de on the Miles City chapel has been paid. Capt. McDonald offered to pay one third of the amount, provided the congregation should raise the other two thirds in cash, before the Bishop's departure from Fort Keogh. Thankful for this very generous offer, the members of the Mission promptly complied with the conditions; and the Mission at Miles City is now clear of debt.

W. H.

The Church at Large.

NOTES AND CLIPPINGS.

Foreign.

—THE English papers announce two important Episcopal resignations, that of Dr. Trench, Archbishop of Dublin, and that of Dr. Wordsworth, Bishop of Lincoln. In the case of both it may well be said that it will be very difficult to find fit men to succeed them. The Synods of the three dioceses which form the present see of Dublin will elect to the former vacancy, but the latter will be filled by the Crown, that is, by the Prime Minister, Mr. Gladstone.

—ON Monday, November 17th, the Bishop of Colchester (Dr. Bloomfield) unveiled a memorial window in Bishopsbourne parish church, in memory of the celebrated Richard Hooker, author of the "Ecclesiastical Polity." Bishopsbourne was Hooker's last benefice, in the rectory of which he died in 1600. The window was executed at a cost of over $2,000, which was raised by subscription among Churchmen.

—A GREAT Mission was held recently in all the churches of East London, under the direct supervision of the Bishop of Bedford. It seems to have produced grand results. Amongst the preachers was the Rev. S. G. Lines, a young priest of the diocese of California, of whose sermons *The London Guardian* speaks in the highest terms. The Bishop of Bedford (Dr. W. Walsham How) opened the mission in St. Paul's Cathedral, on Saturday, November 13. The missioners, accompanied by a large number of clergy who had joined in the mission, assembled in the choir after the afternoon service. There were present between four hundred and five hundred. The Bishop of Bedford entered the choir quietly without

procession or other ceremony, and in-
d those present to join in saying the
Creator Spiritus. This was done with
essive solemnity, all kneeling. The
n then addressed the missioners and
y in a few solemn and well chosen
s, giving them a hearty welcome. "We
you," he said, "God speed in your
rk. We give you our blessing. We
eerfully commit to you, for the time ap-
pointed, the people under our care in the
various localities assigned to you. Your
phylactery must be 'not by might, nor by
power, but by My Spirit, saith the Lord of
Hosts.' May that spirit be ours, for I num-
ber myself now with you." He concluded
by urging them to preach the gospel of the
King, and dismissed them with the Old
Testament benediction. The bishop then
went to Hackney parish church, where he
took his place in the ranks as one of the
missioners.

—PARTICULARS have reached this coun-
try of the Consecration of Bishop Boone.
It took place in the English Cathedral at
Shanghai, on October 28th, the Festival of
St. Simon and St. Jude. Our Bishop Wil-
liams, of Japan, was the Consecrator, as-
sisted by Bishops Moule and Scott, Mission-
ary Bishops of the English Church in China.
There were also present the Rev. F. R.
Smith, the Rev. E. H. Thompson, the Rev.
H. S. Sowerby, the Rev. W. C. Wong, and
the Rev. Y. K. Yen, the Rev. S. Yen. and
the Rev. S. L. Chun. The sermon, a very
appropriate one, was preached by Bishop
Scott, whom parishioners of St. James',
Chicago, will remember hearing with great
pleasure about two years ago. The service
was full choral.

—THREE weeks ago in England, two
very interesting ceremonies took place; in
each, Lord Granville, Foreign Secretary,
was the chief actor, and each related to the
Primatial See. Near Ramsgate his lord-
ship inaugurated a magnificent memorial,
which he himself caused to be erected on
the spot where the great missionary, St.
Augustine, first Archbishop of Canterbury,
landed on his arrival in England; and a few
days later he unveiled in Westminster Ab-
bey a bust of St. Augustine's ninetieth suc-
cessor, Archibald Campbell Tait. On the
latter occasion, the present Archbishop
took part in the ceremony, and paid a high
tribute to Dr. Tait's "Church-statesman-
ship, perfectness in private life, nobleness,
manliness, and gentleness."

Domestic.

—IN New York, on Tuesday, Nov. 25, a
Farewell Service, with celebration of the
Eucharist, was held in the Chapel of the
Church of the Holy Communion, on the
departure of the Rev. Paulus Moort for
Liberia. The service was conducted by
Assistant Bishop Potter, assisted by the
Rev. Messrs. Mottet and Kimber and the
Rev. Dr. Gallaudet. Mr. Moort went to
school in Liberia, to St. Augustine's Nor-
mal School in Raleigh, N. C., to the Phila-
delphia Divinity School, and for the last
two years has studied medicine at the
Long Island College Hospital. In the
course of some remarks the Bishop related
a story of real romance which was not the
less interesting because strictly true. A
few additional particulars are introduced.
Many years ago two little girls in West
Africa were playing on the shore, uncon-
scious that wicked men were sailing along
the coast watching for an opportunity to
seize their victims. Suddenly as an eagle
might dart upon its prey, they came upon
the innocent children and bore them away
to their prison on the ship, which carried
them to Santa Cruz, where they were sold
into slavery. One of those girls was pos-
sessed of so much energy and strength of
character that she was soon enabled to pur-
chase her own freedom, by making and
selling articles of clay pottery. She came
under Christian influence and did well, as
results show. Her daughter's daughter in
1850 became the mother of the young
Priest who now goes to give his life and
his labors to benighted ones in the land of
his ancestors.

—THE Rev. Dr. George Worthington,
bishop-elect of Nebraska, has signified his
acceptance of his election, and his conse-
cration will probably take place in St.
John's church, Detroit, in January next.

MR. HENRY T. WELLS, a generous lay-
man of Minneapolis, has just endowed the
Wardenship of Seabury Divinity School,
Faribault, with a gift of $40,000. This will
go in part to make good the loss of Mrs.
Huntington's proposed gift of $300,000.

—ON Sunday, Nov. 23, Assistant Bishop
Potter, attended by several of his clergy
and other willing workers, visited the Alms
House near New York City, of which the
Rev. Wm. G. French is Chaplain. Twenty-
three persons were confirmed at a service
in the Chapel, and two more on their sick
beds. The candidates formed a singular
group; varying in age from twenty to nine-
ty-three years; and some of their lives have
been a romance. Such ingatherings give
an answer to the despondent question so
often in the heart of those called to work
in such fields: "Can these bones live?"

THE SEABURY CENTENNIAL.

ONE hundred years ago, on the four-
teenth day of November, 1784, the Rev.
Samuel Seabury was consecrated in an
upper room at Aberdeen in Scotland, to be
a Bishop in the Church of GOD, the Bishop
of Connecticut and the first Bishop of the
American Church. The Consecrators were
Bishop Kilgour, of Aberdeen, Primus of
the Scottish Church, Bishop Petrie, of
Moray and Ross, and Bishop Skinner, Co-
adjutor of Aberdeen.

This year the centennial of that event
has been fittingly commemorated. First
an elaborate celebration was arranged by
the Church of Scotland which was held at
Aberdeen, October 7 and 8. The actual
date of the event was thus anticipated for
the convenience of the American Bishops,
of whom a large attendance was desired,
that the discomforts of a November trans-
atlantic voyage might be avoided. A grand
Service was held in St. Andrew's Cathedral
on October 7. The Bishop of Aberdeen
celebrated the Holy Communion, assisted
by the Bishops of Winchester (England),
and Minnesota (U. S.). The Sermon was
preached by Bishop Williams of Connecti-
cut, the lineal successor of Bishop Seabury.
The following day's proceedings were of
great interest. Just before the celebration
of the Eucharist, a chalice and paten were
presented to the Bishop of Aberdeen for
the Church of Scotland, on the part of
Connecticut Churchmen. After this Ser-
vice the Synod of Scotch Bishops was or-
ganized, formal addresses on the part of
our own House of Bishops and the diocese
of Connecticut were presented and suitably
acknowledged, and a Pastoral Staff, of
great beauty, was presented to Bishop Wil-
liams by the Bishop of Aberdeen, on the
part of the Church of Scotland.

Another imposing celebration of the
same event was held on the actual anni-
versary, Friday, Nov. 14, in St. Paul's
Cathedral, London. The services were
conducted by the Archbishop of Canter-
bury, assisted by the Bishops of Albany,
London, Durham, and Winchester, the
Rev. Dr. W. J. Seabury, great-grand-
son of Bishop Seabury, reading the Gos-
pel. There was a large attendance of
Church dignitaries and an immense con-
gregation. During the service the same
selection from the metrical version of the
Psalms of David was sung that was sung
in Aberdeen at Bishop Seabury's consecra-
tion. The sermon was by the Archbishop,
who, after eulogizing the life and character
of Bishop Seabury, said:—"The Church in
America was humbled because it was loved
by GOD. She was made to suffer long and
to hunger in order to prove her strength.
The successors of Bishop Seabury number
one hundred and thirty-nine at the present
time. From the trials of the Church les-
sons of patience and contentment were to
be learned." The Archbishop then pro-
ceeded to the celebration of the Holy Com-
munion, assisted by six bishops—two from
England, two from Scotland, and two, the
Bishops of Albany and Fond du Lac, from
America.

The Montana Churchman.

VIRGINIA CITY, MONTANA, DECEMBER, A. D. 1884.

Entered at the Virginia City Post Office as second-class mail matter.

CONFIRMATION—IV.

(*d*) CONFIRMATION is not only valuable and helpful in itself, but also in what it leads to. As has been set forth, it is a means of grace given to the receiver, at the same time an exercise of his discretion in choosing his course of life or in emphasizing that choice. In both ways it is valuable and helpful. The grace that is given tends to strengthen the weakness of our powers for good; the profession to stimulate to courage and exertion. Yet viewed in its relation to the whole Christian life Confirmation is but one in a series of steps; not an end in itself, but a means to an end. As its rightful effect upon heart and conscience and life are only to be looked for after due preparation, and the more fully the more thorough the preparation, so does it become in its turn a preparation for something further. And in the order of the Church's discipline, that something further is the partaking of the Body and Blood of our LORD JESUS CHRIST in the Holy Sacrament of the Altar. Therefore for anything like completeness in this discussion of Confirmation, this latter Sacrament demands some attention. A full treatment of it here is of course out of the question, but some of its many aspects shall be touched upon, to show some of the reasons why its observance is essential to all who would attain that which is the true end of the Christian life, the possession of the inheritance of the Kingdom of Heaven.

This consideration comes naturally under three heads, Sacrifice, Communion, and what for want of a better term may be called Nourishment; which are set forth in the various names by which this Sacrament is known: the Eucharist, the Holy Communion, the LORD'S Supper, the Sacrament of the Body and the Blood of CHRIST.

(1) However it may have come about, it is an instinctive principle of religion that there shall be Worship, and that it is essential to worship that there shall be Sacrifice. This therefore, at least up to the time of the Sacrifice of Calvary, has been provided for in every form of religious observance. The notion of Sacrifice embraces two ideas, the one of the Expiation of sin, the other of the making of an Offering to GOD, as worthy its object as possible. The first idea was completed in "the full, perfect, and sufficient sacrifice, oblation, and satisfaction," of the Cross. The idea of offering, instinctive in healthy religious feeling, is not satisfied in howsoever complete self-dedication, but craves something external and more worthy to be offered; and is provided for and satisfied in the offering, in the Eucharist, of the sacrifice of the death of CHRIST, at the same time a memorial and a pleading. This is the only Rite of worship instituted and enjoined by our LORD Himself; its importance marked by being thrice recorded in the Gospels and once by St. Paul. It is the way whereby we do "show the LORD'S Death till He come;" show It forth, not only or chiefly to the world, but to the FATHER, in pleading for the extension to us of that mercy which it so fully implies. Hereby do we most fittingly worship GOD, since it is in the way He has appointed—"Do this in remembrance of Me."

(2) However difficult it be to determine with exactness the nature of the change in human nature in which the Fall consists, it is not to be doubted that a great part of it lies in the loss of power of communion with GOD. A true description of the wonderful loving work of JESUS for us, is that it was intended to restore that condition of communion, typified and actualized in the Incarnation in the union in His own Person of the Divine and human natures, and extended to mankind by His Mediatorial office. He is the link connecting GOD and man, as He is both. Communion, the union of spirits in companionship and mutual expressions, is essential to Love's existence. Under human limitations, this communion can now be only matter of faith, "the substance of things hoped for, the evidence of things not seen." Faith finds this craving for union with Love's Object most completely satisfied in the Holy Communion. This, rightly understood, is a term of great significance. Its meaning is not only or chiefly the jointness of our partaking together of the Heavenly Feast, though as we are members of the same Body, that sentimental view of it is by no means unimportant. But its chief meaning is that of communion with GOD, in that our LORD, the Link between GOD and man, thereby imparts to us Himself, in a way none the less real that it is to be apprehended by Faith only—to be "spiritually discerned." The Holy Communion is not the only means of human access to GOD—far from it—but it is the way of the closest approach of the soul to its Maker and Saviour, that is possible until the grossness of our mortal nature shall have been refined away in the crucible of death and the resurrection and the waiting that intervenes. Its effectiveness to faith does not depend upon any intrinsic fitness in the material rite,—for it is possible that the wit of man might have devised something, which as mere ceremony might appeal more strongly to imagination,—but on the word of CHRIST.

(3) The LORD'S Supper is for "the strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine." It is not a ceremony but a Sacrament; "the outward and visible sign of the inward and spiritual grace given unto us;" whereby is signified and imparted "the Body and Blood of CHRIST which are spiritually [verily and indeed] taken and received by the faithful in the LORD'S Supper." What greater grace, what better gift could be desired, than the imparting to us by Himself of Him Who alone is the Strength that achieves every victory, Who alone is the Refreshing indeed of those who "travail and are heavy laden." It is hardly possible not to connect our LORD'S words in Institution—"This is My Body, this is My Blood"—with His own mysterious declarations, "I am the Bread of Life," "Except ye eat of the Flesh of the Son of Man and drink His Blood, ye have no life in you." It is His own way of making possible to us that indispensable compliance with His directions, which is otherwise impossible. Most mysterious is it, but that cannot detract from its truth and reality. Faith is the faculty to apprehend it, not any material sense; for faith is to the soul and spirit what senses are to the body. Food and refreshment for the way of Life, analogous to

the means we use to restore the waste of force in our natural life, are afforded in this Sacrament, in a way and to a degree greater than can elsewhere be found; and that because it is the LORD'S real though mysterious imparting to us of Himself.

In all these aspects, of Sacrifice, of Communion, of Heavenly Food, does the LORD'S Supper appeal to us to be observed, as essential in Christian life. Nor is it to be of infrequent or spasmodic use. A few widely separated acts of worship, however supplemented by those of an inferior nature, cannot satisfy the religious instincts of the soul nor the requirements of the Divine object of worship. A few acts of Communion, at long intervals cannot satisfy Love's cravings. No man can do his life's work while trying to recuperate his energies with only one meal a year or a month; and the analogy of spiritual to material life extends the reasoning to the means of the strengthening and refreshing of our souls. This Holy Sacrament should therefore be an object of eager desire and diligent observance by all who wish to manifest Love and who desire Love's reward.

For the Holy Communion Confirmation is a preparation, as tilth and fertilization and the rain from heaven are a preparation of the soil for the crops that it is to bring forth. We are taught to expect a special gift of the HOLY GHOST, unless we bar the way by impenitence or unbelief; which gift will operate on our hearts as did He upon the desolateness of chaos at the beginning, so that the Word of GOD became effective, so that the gifts that come to our souls may be effective therein to the bringing forth of good fruits. But he who comes to Confirmation and stops there, is as one who cultivates his field up to the seed-time and no further, and is only inviting the coming of a more dreary desolation than that which he has already in some measure remedied. One does not reach a desired goal by taking a few steps in the right direction and then waiting for the goal to come to him. And Confirmation is but one in a series of such steps, an important one indeed, the importance of which can scarcely be over-rated, yet valueless if it lead not to something higher. And the step immediately in advance of this is the Second great Sacrament of the Gospel, fraught with so much of promise of strength and refreshment, so much that is so helpful, so indispensable to the attainment of the "exceeding and eternal weight of glory" awaiting those who here patiently and humbly, penitently and prayerfully, hopefully and lovingly, "walk by faith and not by sight."

EARNESTNESS IN CHURCHMANSHIP.

A WRITER in the *Living Church* some years ago, speaking of the lukewarmness of the support given to some of our Church agencies of instruction, made use of the following expression: "a fear that our children may become too earnest Church" people. The thought seems capable of a much wider application. GOD'S Providence has cast our lot in that which is known as the Episcopal Church. That is the Church of our love and obedience, to which we have attached ourselves for reasons which seemed to us good and valid. She bears evidence of being a lawful inheritor and actual possessor of the same system of doctrine, discipline, and worship that characterized the Church of the first century. But we seem to be very much afraid of being too earnest in our churchmanship; too attentive to our Church's teachings, too careful of her welfare, too ardent in zeal for her growth and prosperity. We seem to be afraid of growing too earnest in our religious life, too earnest in seeking help in that life in the methods which the Church indicates. There is no danger in this direction. The members of the Episcopal Church in America need be afraid of no reproaches for over-earnestness.

If we were right in giving our adherence where we have, we certainly owe it to the Church, we owe it to our own consistency, to be earnest and increasing in earnestness in our churchmanship; to be zealous, always with a godly zeal, for the honor and welfare of the organization to which we belong; to be always willing upholders of her worship and polity as of something which we value; not to be timid and lukewarm and retiring, as if connected with something of which we were half ashamed. We need not be obtrusive in the manifestation of our attachment to the Church of our love; in Christian charity we must not be obtrusive; but we ought to be careful not to let Christian charity degenerate into a half-hearted concealment of the attachment we bear. What will those that are without think of the Church, of her power of conducing to holiness, and all other things that inhere in the right conception of the Church of CHRIST, if they see that we are not in earnest in upholding her hands in all possible ways? If they see, or think that they see us careless or not fully careful as to her prosperity? Is it not a duty that is due, not only to ourselves and our GOD, but to our Church as well, to be diligent in observing her seasons of prayer and praise, of holy exultation, of humiliation and penitence? Do we not think too little of the duties which rest on us towards the Church of which we are members, and under-estimate the privileges which yet we claim as our possession by that connection? Is it not something of a fault? Is it not something that should be remedied, something that lies in our power to remedy? Can we be held blameless if it be not remedied?

AN OLD LEGEND.

THERE is an ancient legend of seven old monks, who wished to devote themselves to GOD in a desert place, but none of them were musical, and they were almost ashamed to sing their office. The legend went on to say:

So every day at Vesper-time the Magnificat was heard;
'Tis said that from the boughs above it frightened every bird;
For all were out of tune, and each a different chant would try;
But up in Heaven where hearts are known, it made sweet melody.

A young stranger joined them one Christmas Eve, with a beautiful voice;—the service went well—

But had they marked the stranger's face, and seen how all his thought
Was on his own melodious voice—for self was all he sought—
They would have known that up in Heaven that voice was never heard;
For though the birds came flying back, CHRIST could not hear a word.

Married.

FANT—NASH.—In St. Peter's Church, Helena, Montana, on Thanksgiving Day, Thursday, November 27, 1884, by the Rev. F. T. Webb, Mrs. MARY NASH to Mr. JOHN J. FANT.

O'CONNOR—LIFKIE.—In Dillon, Montana, on Wednesday, December 17, 1884, by the Rev. A. D. Drummond, Miss LOUISA LIFKIE to Mr. THOMAS M. O'CONNOR, both of Dillon.

RAMMELMEYER—LOEBER.—In Butte, Montana, on Friday, December 19, by the Rev. S. C. Blackiston, Miss MARY E. LOEBER, of Butte, to Mr. ERNST RAMMELMEYER, of Idaho.

Poetry.

CHRISTMAS DAY.

And suddenly there was with the angel a multitude of the heavenly host, praising God.—St. Luke ii. 13.

WHAT sudden blaze of song
Spreads o'er th' expanse of Heaven?
In waves of light it thrills along,
Th' angelic signal given—
"Glory to GOD!" from yonder central fire
Flows out the echoing lay beyond the starry choir;

Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever;
"Glory to GOD on high, on earth be peace,
And love towards men of love—salvation and release."

Yet stay, before thou dare
To join that festal throng;
Listen and mark what gentle air
First stirred the tide of song;
'Tis not "the Saviour born in David's home,
To Whom for power and health obedient worlds should come:"—

'Tis not "the CHRIST the LORD:"—
With fix'd adoring look
The choir of angels caught the word,
Nor yet their silence broke:
But when they heard the sign, where CHRIST should be,
In sudden light they shone and heavenly harmony.

Wrapp'd in His swaddling bands,
And in His manger laid,
The hope and glory of all lands
Is come to the world's aid:
No peaceful home upon his cradle smiled,
Guests rudely went and came, where slept the royal Child.

But where thou dwellest, LORD,
No other thought should be,
Once duly welcomed and adored,
How should I part with Thee?
Bethlehem must lose Thee soon, but Thou wilt grace
The single heart to be Thy sure abiding-place.

Thee, on the bosom laid
Of a pure virgin mind,
In quiet ever, and in shade,
Shepherd and sage may find;
They, who have bow'd untaught to nature's sway,
And they, who follow truth along her star-paved way.

The pastoral spirits first
Approach Thee, Babe divine,
For they in lowly thoughts are nursed,
Meet for Thy lowly shrine:
Sooner than they should miss where Thou dost dwell,
Angels from Heaven will stoop to guide them to Thy cell.

Still, as the day comes round
For Thee to be reveal'd,
By wakeful shepherds Thou art found,
Abiding in the field.
All through the wintry heaven and chill night air,
In music and in light Thou dawnest on their prayer.

O faint not ye for fear—
What though your wandering sheep,
Reckless of what they see and hear,
Lie lost in wilful sleep?
High Heaven in mercy to your sad annoy
Still greets you with glad tidings of immortal joy.

Think on th' eternal home
The Saviour left for you;
Think on the Lord most holy, come
To dwell with hearts untrue:
So shall ye tread untired his pastoral ways,
And in the darkness sing your carol of high praise.

—*Keble: The Christian Year.*

Selections.

ENTIRE OBEDIENCE.

BELIEVER, wouldst thou abide in JESUS, be very careful to keep His commandments. Keep them in the love of thine heart. Be not content to have them in the Bible for reference, but have them transferred by careful study, by meditation and by prayer, by loving acceptance, to the fleshy tablets of the heart. Be not content with the knowledge of some of the commands, those most commonly received among Christians, while others lie unknown and neglected. Surely with the New Covenant privileges thou wouldst not be behind the Old Testament saints who spoke so fervently—"I esteem *all* thy precepts concerning *all* things to be right." Be assured that there is still much of the LORD's will that thou dost not understand. Make St. Paul's prayer for the Colossians thine for thyself and all believers, "that you might be *filled* with the knowledge of His will in all wisdom and spiritual understanding;" and that of wrestling Epaphras "that you may stand perfect and complete in all the will of GOD." Remember that this is one of the great elements of spiritual growth—a deeper insight into the will of GOD concerning you. Imagine not that entire consecration is the end—it is only the beginning—of the true holy life. See how St. Paul, after having (Rom. xii. 1) brought believers to lay themselves upon the altar, whole and holy burnt offerings to their GOD, at once proceeds (ver. 2) to tell them what the true altar-life is: being ever more and more "renewed in the spirit of their mind to prove what is the good and perfect and acceptable will of GOD." The progressive renewal of the HOLY SPIRIT leads to growing like-mindedness to CHRIST; then comes a delicate power of spiritual perception—a holy instinct—by which the soul recognizes the meaning and the application of the LORD's commands to daily life in a way that remains hidden to the ordinary Christian. Keep them dwelling richly within thee, hide them within thy heart, and thou shalt taste the blessedness of the man whose "delight is in the law of the LORD, and in His law doth he meditate day and night." Love will assimilate into thy inmost being the commands as food from Heaven. They will no longer come to thee as a law standing outside and against thee, but as the living power which has transformed thy will into perfect harmony with all thy LORD doth require.

And keep them in the obedience of thy life. It has been thy solemn vow—has it not?—no longer to tolerate even a single sin; "I have sworn, and I will perform it, that I will keep Thy righteous judgments." Labor earnestly in prayer to stand perfect and complete in all the will of GOD. Ask earnestly for the discovery of every secret sin—of anything that is in perfect harmony with the will of GOD. Walk up to the light thou hast, faithfully and tenderly, yielding thyself in an unreserved surrender to all the LORD hath spoken. When Israel took that vow (Ex. xix. 8; xxiv. 7) it was only to break it all too soon. The New Covenant gives the grace to make the vow and to keep it too (Jer. xxxi.). Be careful of disobedience even in little things. Disobedience dulls the conscience, darkens the soul, deadens our spiritual energies—therefore keep the commandments of CHRIST with implicit obedience. Be a soldier that asks for nothing but the orders of his commander.

And if even for a moment the commandments appear grievous, just remember whose they are. They are the commandments of Him who loves thee. They are all love; they come from His love; they lead to His love. Each new surrender to keep the commandments, each new sacrifice in keeping them, leads to deeper union with the will, the spirit, and the love of the Saviour. The double recompense of reward shall be thine—a fuller entrance into the mystery of His love—a fuller conformity to His own blessed life. And thou shalt learn to prize these words as among thy choicest treasures; "If ye keep My commandments, ye shalt abide in My love, even as I have kept My Father's commandments and abide in His love."—*Rev. A. Murray.*

—THE following, told in Bishop Whipple's wonderful way, has a mighty moral. When he entered York Minster for the first time he stood rapt in silence, overcome by the grand interior. Suddenly he was brought to himself by a typical American, of whose presence he had not been aware, and was accosted with a "Wall, stranger! thare's one thing purty certain; the men what put up this here, didn't build *stone* houses for theirsel's and *bass-wood* houses for their GOD! did they?"

—"WHY do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the emperor's noble reply.

Church Notes.

NOTES ON THE KALENDAR.

Dec. 21. St. Thomas the Apostle; the last of the eleven to believe in the LORD's resurrection, but whose faith once established was strong and enduring. He preached the Gospel in the countries to the east of Palestine, as far as India. He was martyred by the Brahmins in Sumatra.

Dec. 25. CHRISTMAS DAY. The object of this Holy Day is sufficiently indicated in its full title in our Prayer Book: The Nativity of our LORD, or the Birth-day of CHRIST, commonly called Christmas Day. Proper Psalms: morning, 19, 45, 85; evening, 89, 110, 132. Proper Lessons; morning, Isaiah ix, 1-7, St Luke ii, 1—14; evening, Isaiah vii, 10—16, Titus ii, 11—iii, 8. Proper Preface in the Communion office. "The WORD was made Flesh, and dwelt among us."

Dec. 26. St. Stephen the Martyr; called "The Martyr" as being the proto-martyr, or first of a long succession of those who have laid down their lives for the testimony of JESUS. Being Stoned at Jerusalem, he "fell asleep."

Dec. 27. St. John the Evangelist; called "the Evangelist," although he was an Apostle as well, to distinguish him from the other prominent St. John, "the Baptist;" "Evangelist" especially, as being the human author of the Fourth Gospel. He alone of the Apostles did not die a martyr though subjected to the pains of martyrdom. He died, Bishop of Ephesus, aged 100 years. "The disciple whom JESUS loved."

Dec. 28. Holy Innocents' Day, kept in commemoration of those children who were slain by Herod, in his attempt thereby to kill the Infant JESUS. Dying for Him, though unconciously, they were martyrs in deed, though not in will. "In their mouth was found no guile; for they are without fault before the throne of GOD.

Dec. 28. The First Sunday after Christmas. The Sunday within the Octave of Christmas; having therefore the same Collect, and the Epistle and Gospel substantially repeated from other portions of the Holy Scriptures. "Thou art no more a servant, but a son; and if a son, then an heir of GOD, through CHRIST."

Jan. 1. The Circumcision of CHRIST; on which the Church commemorates the entrance of the Infant JESUS, although the SON of GOD, into covenant relations with GOD as a human child; the Feast of the naming of the Holy Child. "His name was called JESUS."

Jan. 4. The Second Sunday after Christmas; the Sunday within the Octave of the Circumcision; having accordingly the same Altar Service, except that the Proper Preface for Christmas is not used.

Jan. 6. The Epiphany, or the Manifestation of CHRIST to the Gentiles; made in the visit to the Infant Saviour of the "wise men from the east," whereby is typified the spread of the Gospel outside of the limited Jewish nation. "The mystery * * that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in CHRIST by the Gospel."

A GLIMPSE OF HEAVEN.

THE Incarnation of GOD was the entrance of the Divine Nature into union with Humanity. "The LORD from heaven" came down to tabernacle in the flesh. Was it not appropriate, therefore, that the door through which He passed out of the sphere of the infinite into that of the finite, should be permitted to remain open for a little season, that man might catch some glimpses of the glory of that upper world?

As we gaze upon the wonderful scene of the Nativity, our worship is directed, as our affections are drawn out, towards the supernatural Child reposing upon the bosom of the Blessed Virgin. It is a scene calculated to absorb every power of the heart and mind; but we cannot, even at this supreme moment, be unconscious of the angelic strain which fills the skies; nor can we resist a glance upward, that we may learn something of that land which is not very far away, but of which we know so little. The spiritual world, into which so many of our friends have entered, and of which we shall ere long become citizens, has a fascinating interest to every mind; and when we reflect how very limited a knowledge of its conditions we possess, we eagerly snatch at every opportunity of gaining further intelligence.

At the moment of the Incarnation, the eternal curtains are drawn aside; and the glimpse of that which is within, which is vouchsafed to our wondering eyes, is enough to fascinate us more than ever with the glories of the heavenly estate. There is a multitude of the heavenly host! It is true, then that there is fellowship there. They are joined together in unity of purpose and service. The are supremely happy, for Song is their sacred employment. They have intelligence of the scope of the Divine purposes, and are permitted to watch the evolution of the majestic schemes whereby Almighty GOD accomplishes those purposes. They are privileged to draw near to the scenes of earthly life, and to enter into sympathy with the mortal race in whose behalf the love of GOD puts itself under contribution to assure the world of hope, salvation, and heaven. They reveal to us, by word as by act, how absolutely they are absorbed in GOD, and how utter is their devotion to His will and His ways; and the revelation seems to lend a new depth of meaning to the prayer, "Thy will be done on earth, as it is in heaven!"

Thank GOD for this Christmas glimpse of heaven! and, since He Who descended has also ascended into the heavens, may we also in heart and mind, and finally in body thither ascend, and with Him continually dwell!—*Living Church.*

THE SUNDAY-SCHOOL.

BY THE BISHOP OF CENTRAL NEW YORK.

THERE is a great deal to cause anxiety in the condition of many of our Sunday-schools, or rather in the wholly inadequate provision made in them for the only task that warrants their existence—the religious training of children. The theory, I ought to say the distinctive principle of the Church on that subject is in three parts—viz., that the Christian household being one of GOD's three permanent appointments for the corporate education of mankind, is meant to be the primal and chief nursery of the spiritual life of the young; that the Christian life itself is a growth under divine tuition from childhood up, in harmony with all the laws of life in the universe, and not a thing of private opinions or intermittent emotions; and that it is the express and only proper business of a Church Sunday-school, under the immediate and responsible charge of a ministry canonically educated and authorized by solemn sanctions for the teaching of the doctrine, to supplement the family tuition on the one hand, and to do the normal work of an *ecclesia docens* on the other, by leading every child committed to its care into a consistent personal obedience to the entire system of the Church itself, in its public worship, belief, sacraments, discipline, and practical holiness. Whenever this momentous portion of a clergyman's duty slips or is wrenched out of his hands, there is a guilt for which he and he alone must answer. He cannot delegate his trust to the wisest and best persons in his parish, much less to persons however well-meaning who are without indoctrination, experience, or dignity, or discrimination, or the faculty of instructing. Whatever is taught the pupils he must either teach in person or first teach the teachers. I suppose the old, dull fallacy will last a long time, that a clergyman fulfils his public office by preaching two sermons on a stereotyped pattern every Sunday to grown up people whose habitudes are fixed, rather than by devoting half the time, thought, and energy to a discourse suited to minds and lives in their early and forming period; but it is a fallacy none the less, and a waste.—*Convention Address.*

—EVERY man yields up either self or CHRIST to be crucified.

Miscellany.

HIS FUTURE WAS BEHIND HIM.

"I tells you w'at 'tis, boy," said Uncle Pete one morning to young Bill Buck, "I tells you w'at 'tis, boy, I doan lak dem hif'lutin' airs ob yo'n, an' dem dandy sto' close, no how."

"Oh, you's too old-fashioned, Uncle Pete; you don't know nothin' ob de new odah ob things. De cullahed race am adwancin' in eddication an' style, sah."

"Mebbe I is ole-fashioned, boy, but I tells you ef you tries to dress up lak er dood, an' put on airs, folks'll think you's a no 'count nigger ez ain't wuth shucks."

"But we hab to keep up wid de sperret ob de times, sah, now we am citizens ob de republic and hab de wantage ob de schools."

"Doan go too much on de wantage ob de schools, boy; an' doan you git too smaht. Der onct were a man w'at got too smaht, an' he's hade swell an' swell twell hit bust. Some kine of smahtness ain't good. Jess you 'member, boy, you is got yo' futer all befo' you, an' ef yer wants ter be a man ob enny 'count, you hab ter 'gin right."

"He, he, he! Got my futer befo' me. Wha's yo' futer, Uncle Pete?"

"Hole on, boy, doan you 'splay yo' ign'ance befo' de ole man. Much high-skool larnin' am makin' a fool ob you,' as the pote say. My futur am mos'ly behin' me, an' doan you make no mistake on dat, an' it am turned into 'sperience. I hab been usin' up my futer fo' mo' den sixty year, an' I ain't got much lef' befo' me. An' let me tell you, boy, ef yo' doan men' yo' ways an' stop yo' wile c'reer, you'll jess git snuff out lak a taller dip, befo' you hab er chance ter git enny futer behin' you, an' you won't hab ez much befo' yo' ez ole Uncle Pete. You heah me!"—*Texas Siftings.*

—Did you ever see a counterfeit ten dollar bill? Yes. Why was it counterfeited? Because it was worth counterfeiting. Was the ten dollar bill to blame? No. Did you ever see a piece of brown paper counterfeited? No. Why? Because it was not worth counterfeiting. Did you ever see a counterfeit Christian? Yes, lots of them. Why was he counterfeited? Because he was worth counterfeiting. Was he to blame? No. Did you ever see a counterfeit infidel? No; never. Why?

—When you see some stately cathedral or fine ruin, where the lines run in fair curves or wind in intricate traceries, remember that each stone is prepared separately, and each part has to be fitted exactly to fulfil its purpose. Does the Church of Christ require less of you, who are only one item in the great whole, than to follow the pattern given you in order that you may find your place in the spiritual building on high? The lives of holy men are often very uneventful ones, but the blow of the hammer and the strike of the iron have served in shaping them unto saints of God.

—The Bishops of the English Church are said to be now men of great activity and exceptional piety. There is scarcely a man among them without strongly marked individual excellence. The great work being done in the English Church demands of the bishops the best of ability and the most enduring zeal. The days of sinecures and inactivity in the Church of England are past. It is said, too, and truly, that the only portion of the House of Lords owing their positions to their own talents and labors is the Bench of Bishops.—*Pacific Churchman.*

At a college examination, a professor asked: "Does my question embarrass you?" "Not at all, sir," replied the student—"not at all. It is quite clear. It is the answer to it that bothers me."

—A North Carolina minister is said to have ridden recently seventy-five miles in the mud and cold, married four couples, and went home without a fee. In such a case the marriages are likely to hold good, for the parties could not afford to procure a divorce.

—A Newly-fledged minister, who was leaving home to preach his first sermon was followed to the door by his maternal parent, who was very much interested in the appearance he was likely to make. Clapping him kindly on the shoulder, she said: "Noo, Jock, I ha'e jist yae advice to gie ye ere ye gang, and I hope ye winna forget it. It's jist this—dinna forget to stop were ye're dunne."

—Amy Bell, a little girl seven years old, entered the Merrimack Savings Bank of Manchester, N. H., and timidly said she would like to be shown around the institution as generally as was convenient. As Amy was a very attractive little maid, her request was complied with. It was a dull time of day, and the treasurer, Ex-Governor Smyth, escorted her all over it, exhibited the workings of the big locks, and laughingly introduced all the gentlemen to her. When going out Amy thanked them, and said: "You see my papa has 'posited five dollars here for me and I wanted to be sure it was a real safe place. Thank you"—and out she marched, radiant with relief.

—Two Irishmen came to a guide post on a wide and desolate plain. It was getting dusk, and the unfenced trails were hardly distinguishable. "Five miles to Glenairlie," read one of them, putting his face close to the board. "But which av them goes to Glenairlie, sure?" asked his companion looking dubiously at the two trails. After a few moments' meditative silence, the first Irishman replied: "W thim, and then the oth we find the way bac "Sure, we can take t us," replied the first. grins lighted their cheerfully away with tween them.

—Truth and love a powerful things in the they both go together, t be withstood.

— A theological student, supposed to be deficient in judgment, was asked by a professor, in the course of class examination, "Pray Mr. E——, how would you discover a fool?" "By the q tions he would ask," was the rather stup reply.

The Montana Churchman.

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ontana Churchman.

many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

10. Virginia City, Montana, January, 1885. Whole No. 22.

C.

NOTE

Dec. 21. last of the ele resurrection, lished was st ed the Gos Palestine

Kalendar.

JANUARY, 1885.

1 The Circumcision of CHRIST.
2 Second Sunday after Christmas.
6 EPIPHANY.
11 The First Sunday after the Epiphany.
18 The Second Sunday after the Epiphany.
25 The Conversion of St. Paul. (The Third Sunday after the Epiphany.)

FEBRUARY, 1885.

1 Septuagesima Sunday.
2 Purification of St. Mary the Virgin.
8 Sexagesima Sunday.
15 Quinquagesima Sunday.
18 Ash Wednesday.
22 The First Sunday in Lent.
24 St Matthias the Apostle.
25 27 28 Ember Days.

The Church in Montana.

THE BISHOP'S RECORD.

My last letter was written from Bozeman, the day before Thanksgiving. The Thanksgiving Day Service there was interesting and well attended. Earnest hands and loving hearts adorned GOD'S Sanctuary with the first fruits of the year. The music was good, and I trust all hearts were thankful for the blessings of the year.

In the afternoon I took the train and reached my home in time to eat a Thanksgiving dinner. I had been absent seven weeks lacking a night. Therefore I was glad to be with my loved ones once more. And there was a satisfaction in feeling that I had accomplished for the year all that I had set out to do. I had traveled over a larger region of territory and seen more places than in any previous year of my missionary work. But all this had been planned beforehand. That all plans had been accomplished was a good reason for thanksgiving. Not that I had seen all the growth, development, and progress that I wished to see. Not that every enterprise had been successful. That can never be expected. But in March I set out with the idea of travelling over a certain amount of territory and of reaching a certain number of places. And after eight months had passed, I had done what I had purposed to do. No serious delays, misfortunes, or sickness had come to interfere with my plans. And so I came to my home with a thankful heart.

I stayed in Helena a week, preaching for Mr. Webb on the intervening Sunday. I found the Parish work progressing satisfactorily. The parish School had been increasing its attendance throughout the term, until a third teacher was demanded. But I advised the grading of classes, and the refusing of scholars in order to save expenses. But next year we ought to branch out and do all the work that needs to be done. Yet can we do it without help from some source? That is the question. These schools have been started without help from the Church at large. They ought to grow into something important and permanent. Other schools have large help in doing such a work. Ours has had none. Shall we be left to ourselves to struggle on as we can, and work out our own problem? Or shall we have help to do the Church's work as it ought to be done?

I found St Peter's Hospital, started last June, struggling on amidst difficulties, working its way slowly towards permanence and success. What shall be done with it? It is CHRIST'S work. It is work that sadly needs to be done in this community. Shall I appeal for help, or shall I let things take their course, and leave the enterprise to die if it will? That is a question that troubles me now. I dislike to make appeals. The times are hard. Money is close. The success of our missionary work is endangered. Must I fold my hands and wait for what will come? Or shall I appeal to the Church for help in doing the Church's work? That is a question that confronts me now, every hour that I live. GOD help me to be wise and prudent! GOD help the Church to be wise and generous!

Thursday night, Dec. 4, after a week's stay at home, I took the cars and went to Missoula. I found they had put windows in the church, and changed the heating apparatus, and that was all. More had been planned, but the way was not open to do it. And so I came away with the feeling that we must wait before finishing the church, as it was hoped in the summer would be speedily done. It was a disappointment, but not a calamity.

As I reached the depot at Helena on Monday morning on my return from Missoula, I found the Rev. Mr. Hooker ready to start for the East on a visit with his friends. He had been here three years doing hard missionary work and richly deserved this vacation, which duty to his family demanded of him. I had agreed to take his work in his missions during his absence. And so on the following Sunday, Dec. 14th, I went to Boulder to take his Services there. I started on Saturday morning. The weather had turned cold, and a little snow had fallen. I arrived at Boulder about noon. In the afternoon I made some calls. Sunday morning it was colder than ever. I built a fire in the Methodist house of worship where the Service was to be held. But there were not more than a dozen sticks of wood on hand. We used that up during the morning Service, and would have used more if there had been more to be had. The house was cold. The congregation was small. The indications were that it would be colder at night and the congregation smaller. And so I gave notice that there would be no Service in the evening, and came home and preached for Mr. Webb instead.

On Sunday, Dec. 21, the Rev. Mr. Clowes took Mr. Hooker's Services at Marysville, and I remained at home, preaching for Mr, Webb in St. Peter's church. Mr. Clowes has been so much out of health for two years that he has not been doing any ministerial work. But he is better now and ready to go to work again. The Rev. Mr. Fackenthall gave up his work in the Benton field on the first of December, and it is hoped that Mr. Clowes will take his place.

On Christmas Eve, the children of the Sunday School of St. Peter's Parish were to have had their Christmas Festival and Christmas Tree. All the work had been done. One hundred and fifty dollars were raised to provide presents for the children. The church had been decorated. The trees

had been prepared and laden with the gifts. On my way to the church to attend the Festival a man came to me and said "the church is on fire." I hurried on and found his tidings too true. While the children were assembling for the service, and after thirty or forty of them were in the church, the fire caught in a partition through which the smoke-pipe of the furnace passes. When I reached the church the firemen were on the ground. The church was filled with smoke so that it was impossible to enter. The engines were sending water over the floors, and anything but a *festal* scene was presented. In the course of an hour the danger was past. But the church presented a picture of desolation. In the school rooms of the basement the walls and ceiling had been burned to pieces. The floors had been flooded with water. In the church above, where the fire had scarcely entered, the smoke had spoiled the walls and furniture. The water had saturated everything, books, Christmas presents, and Chancel adornments; the windows were broken to fragments, desolation reigned. It was a sad night to many hearts. Yet we knew that we had insurance to cover the loss. And so on Christmas-day a little band met at the Rectory, where the Service was said and the Feast of the LORD celebrated. An address was made counselling hope, courage, and faithfulness.

By Sunday, the 28th, we were in our church, though the surroundings were sombre and saddening. And on Monday vening, the 29th, we had our Christmas Tree. As soon as our misfortune was known, people said "the children shall not be disappointed. We will help to make good their loss and gladden their hearts." And so the trees were again decorated and laden with tokens of good will, the carols were sung, and the Festival was kept with rejoicing. Workmen are busy restoring the church now. But it will be spring before all can be replaced as it was before. We may not get insurance enough to replace all our loss. But we are thankful that even a portion may be made good. By our dangers and our losses, we are made to realize the preciousness of our treasures.

L. R. B.

Helena, Dec. 30th, 1884.

FOURTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF MONTANA.

Made to the Board of Missions.

I sit down to write my fourth annual report with mingled feelings of anxiety and thankfulness. There is thankfulness that our force of workmen is somewhat increased, that our borders are enlarged, that more Services are held, and that more places and souls are reached. There is anxiety lest there be inability to maintain all the enterprises which have been inaugurated. But that is in GOD's hand. If no advance is attempted, none will be made. If no risk is taken, nothing will be accomplished.

I have spent one-half the past year without the borders of my jurisdiction in attendance upon General Convention and in efforts to raise money for my work. By those efforts I have received three or four thousand dollars more than I should otherwise have received. Without this additional help no enlargement of the work would have been possible. Last year some debts incurred for church building were pressing heavily and causing anxiety. Though they are not entirely wiped out to-day, they are so far removed that they are no longer a burden. Interest is paid only on a little over two hundred dollars. It is expected the people themselves will, within a short time, remove these remainders of debts, and that there will be more means to apply toward the support of Services. Therefore I hope the time that I spent in the East was not to the neglect of my work.

Last year we had eight men at work in Montana besides the Bishop. Now we have ten. One vacant field has been supplied and one new field occupied. I say *field*, for no clergyman is expected to minister in one place only. He has a whole county under his charge, and counties here are larger than some eastern States; so these ten clergymen minister in about thirty-five places, and the Bishop reaches with occasional Services as many more in the course of the year. Of course, we cannot expect for the present to see results in all these places. We are working for the future. We hold Services where no other Services are held. We seek out the scattered sheep. We follow up the miner, the stockman, the ranchman in his wanderings. For the present there is little reward of these labors to be seen; but it is CHRIST's work and the work of His ordained messengers, and by and by such work will tell for the honor of His kingdom. By faith we live the life which CHRIST appointed us to live. By faith the Church sustains her missionary work. Through faith her offerings for this work are made. In faith the harvest shall one day be garnered and the kingdoms of this world become the one kingdom of our LORD JESUS CHRIST.

The work in the Territory is for the present divided into nine centres.

1. Lewis and Clarke County.

Helena is the only organized parish and is the sole self-supporting place we have in Montana. Two clergymen reside here—the Rev. Mr. Webb, Rector of St. Peter's Parish, and the Rev. Mr. Hooker, assistant. Mr. Hooker's work is in an outlying field comprising six stations. He has a team and drives out to these places on the different Sundays in the month. He is doing a good work—visiting isolated families, baptizing children, and holding Services wherever opportunity is presented. The parish in Helena has strengthened during the year. The number of communicants has increased; a hospital for the care of the sick has been started; a parish school with a kindergarten department is in successful operation. There is a struggle to sustain all this work; but so far it has been blessed of GOD, and we believe it will have GOD's blessing to the end.

2. Madison County.

The Rev Mr. Prout has been the Missionary in Virginia City for ten years. Besides the home work, he has a Mission in Madison Valley. He also publishes our monthly church paper—is himself both printer and editor. He works hard and never complains of his work. He cannot always see results of his work that can be measured; but his influence is yearly increasing, and Montana ought to be thankful for his patience and enduring faith.

3. Beaverhead County.

The Rev. A. D. Drummond, with residence at Dillon, holds Service in three places. He has a neat church at Dillon, with a debt of $900 resting upon it; but it bears no interest and is likely to be soon cancelled. He works faithfully and his work is bearing fruit.

4. Silver Bow County.

The Rev. Mr. Blackiston has Butte and Deer Lodge in charge. He holds Service one Sunday in the month at Deer Lodge, the rest of his time being given to Butte. We ought to have a clergyman at each place, but that is not possible at present; it is hoped that this may be accomplished within the year. St. John's church, Butte, for two years has had a debt of $5,000 resting upon it; it is now reduced to $500 and bears no interest. The work in that field is prospering and has good promise for the future.

5. Missoula County.

The Rev. George Stewart has had this field in charge for some years. He gives one Sunday in the month to the Bitter Root Valley, holding Service in three or four places, the remainder of his time being given to the central Mission. During the past year a brick church has been built at Missoula, costing about three thousand dollars. It is in use, though unfinished. Arrangements have been made to complete it this season without debt.

6. Choteau County.

From March to November of last year this field was vacant. Then the Rev. C. S. Fackenthall came from Iowa and took up the work. Once a month he makes a missionary trip of sixty miles by stage to hold Service at Sun River and Fort Shaw; the rest of his time is devoted to Fort Benton. During the year a debt of $600 on the

church at Benton has been nearly paid off, and two or three hundred dollars raised to place pews in the church.

7. Gallatin County.

Here we have regular Services only in Bozeman, but two other places are calling for ministrations, and plans are made to answer the call. English churchmen are coming in and ask for the Church and we must do our best to give them what they ask. At Bozeman a brick rectory has been built during the year at a cost of something over three thousand dollars. $1,000 of debt rests upon it, but it will soon be paid off. When that object is accomplished preparations will be made to build a new church. For that purpose a fund of nearly three thousand dollars is at interest, and therefore it will not be difficult to build a church.

8. Yellowstone County.

The settlements in this county are new, but an unusual number of church people are among them. Therefore the Rev. Mr. Lewis, of Bozeman, began making missionary trips down the Yellowstone a year and a half ago. On the first of January last the Rev. Alfred Brown came from Kansas and began work at Billings and Livingston. They are one hundred and fifteen miles apart, but are connected by rail. He holds Services in these places on alternate Sundays. We have lots given for building, but are not ready yet to build. A borrowed or rented hall is our place of worship. When the right time comes we expect to build.

9. Custer County.

The Rev. Mr. Horsfall ministers at Miles City, at Fort Keogh, and occasionally at Glendive, which is eighty miles from his home. The debt on the church at Miles has been reduced to a little over two hundred dollars. Mrs. Horsfall has continued her work in the parish school. Both the Missionary and his wife are doing everything in their power to plant the Church in the field under their care.

There are four counties where we have no resident clergyman. We reach some place or places in these counties by working out at long distances, but not as they ought to be reached. It is the old story of small means and insufficient workmen. But that is the story of the whole Church. Every Bishop feels it. Every Missionary Bishop repeats it every year. And in this new and rapidly growing land the day is far distant when it will cease to be the burden of every Missionary Bishop's annual report. This is the building era of the Church in America. That means that it is an era of work, and work means life, and a working, living Church will bring blessings to the world.

Money has come to me aside from the appropriation of the Domestic Committee, as follows:

From the Diocese of New York	881 78
Long Island	386 64
Massachusetts	517 00
Rhode Island	200 00
Central New York	1,256 15
Montana	109 67
Minnesota	50 00
Colorado	10 00
Dakota	6 00
Albany	364 61
Vermont	10 00
General Meeting of W. A.	20 00
Western New York	714 28
Pittsburg	282 15
Southern Ohio	301 55
Northern New Jersey	223 00
New Jersey	40 00
Connecticut	605 94
Ohio	400 43
Michigan	231 02
Nebraska	5 00
Maryland	11 00
Chicago	177 35
Total	$7,624 77

Of these offerings the following sums have been designated for special objects or places:

For work in Lewis and Clarke County	$300 00
" Bishop's house	116 00
" Church building	600 00
" Miles City	15 00
" Hospital in Helena	200 00
" Billings	100 89
" Livingston	40 25

The expenditures have been as follows:

For Missionary team and work about Helena	$326 59
" Hospital	100 00
" Schools	600 75
" Church building	3,001 73
" the support of Services	2,982 07
Miscellaneous	317 50
Total	$7,328 64

L. R. BREWER,
Missionary Bishop of Montana.

HELENA, M. T., August 18, 1884.

—*Spirit of Missions.*

NOTES.

—THE Rev. S. D. Hooker has gone East for three months, on a visit to his friends. Bishop Brewer has promised to look after his work during his absence.

—ON December 1, the Rev. C. S. Fackenthall gave up his work at Fort Benton and adjacent missions. He has gone to San Francisco.

—THE health of the Rev. H. E. Clowes has greatly improved, and he will resume the work of the Ministry. He may take charge of the work at Fort Benton, resigned by Mr. Fackenthall. At all events he will be likely to work somewhere, and so keep good the working force in Montana.

—THE General Secretary for Montana of the Woman's Auxiliary to the Board of Missions (Mrs. L. R. Brewer) has received the following sums for Domestic Missions:

St. Luke's, Billings..... $7.91
St. Andrew's, Livingston..... 6.25

She has also heard from Butte and from Bozeman. She would be glad to hear from other places. Resolutions of Convocation do not amount to much until they are turned into deeds. The Bishop of Kentucky has said that "we are resolutionary sons of revolutionary fathers." Resolutions are good for nothing till deeds result. L. R. B.

—IN the January number of the *Spirit of Missions* is the following "Acknowledgment" from Montana:

GENERAL MISSIONS.

St. Mary's, Marysville,..... $4.50

—THE Treasurer of the Convocation has received as yet but $38.25 of the $85.00 assessed for the expenses of the Convocation. Assessments paid, Virginia, Madison Valley, Helena, Marysville, Bozeman, Livingston; delinquent, Butte, Fort Benton, Miles City, Missoula, Dillon, Billings, Deer Lodge, Glendale, Sun River, Bannack.

—THE Nov.—Dec. number of the *Spirit of Missions* contains all the Annual Reports concerning our General Domestic and Foreign Missionary work. They are worth the careful reading of every Churchman. During the fiscal year, which ended Sep. 1, 1884, contributions were made by congregations in Montana as follows: for Domestic Missions 10 (Bozeman, Butte, Deer Lodge, Dillon, Fort Keogh, Helena, Madison Valley, Miles City, Missoula, Virginia); amount $221.35; for Foreign Missions 2 (Fort Keogh, Virginia); amount $19.35.

—THE Journal of the Convocation of Montana for 1884 has been issued from the MONTANA CHURCHMAN office, and copies have been sent to the several parishes and missions.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE Rev. Noah Hunt Schenck, D. D., Rector of St. Ann's Church, Brooklyn, died Sunday morning, Jan. 4. In his death the Church loses one of her most devoted and best known priests. A faithful and zealous pastor, he never allowed his parochialism to interfere with the claims of the Church at large. The Board of Missions as well as his own parish will severely feel the loss of his activity and earnestness.

—JANUARY 4th was the twentieth anniversary of the consecration of the Bishop of Western New York to the Episcopate. The committee appointed at the last diocesan council asked him to accept a pastoral staff as a present from the diocese. Bishop Coxe, however, has declined and says he is unwilling to divert any funds from the missionary work of the diocese. Services

were held in St. Paul's Church, Buffalo, in commemoration of the anniversary.

—In St. James' Church, Chicago, on Christmas Day, there was unveiled a beautiful reredos, which has been erected to the memory of the late Bishop Clarkson, of Nebraska, by his friends and old parishioners. It is constructed of oak elaborately carved and illuminated in color, and cost $1,700. It is in every way a worthy memorial of the departed bishop who labored so faithfully in the rectorship of this parish and endeared himself to his parishioners.

—The Rev. Dr. Saul, of Philadelphia, has given $5,000 towards the "centennial endowment" of the Virginia Theological Seminary.

—In connection with the interest excited in the Church by the centennial celebration of the consecration of Bishop Seabury by the Scottish Bishops, it may be worthy of notice that the Rev. Chas. J. Kilgour, rector of "The Church of Faith," Mahanoy City, Pennsylvania, is a descendant in the fourth generation of Bishop Kilgour, Primus of Scotland, and one of the consecrators of Bishop Seabury.

—The Legislature of New York has passed an act which is much needed in every State of the Union. It makes the selling, lending or displaying of indecent literature a misdemeanor and thus aims to prevent the corruption of youth. It strikes at an evil which is wide-spread and fatal. It is a movement which should be followed by every State and seconded by every clean living man.

—The Bishop of Northern Texas is to be congratulated. Within the past few months five clergymen have been added to the working force of the jurisdiction, and they are all rendering efficient service.—*Texas Churchman.*

—The Board of Managers, upon motion of Bishop Huntington, has developed a plan by which the Domestic Missionary Bishops, upon their own consent, will give a portion of their time, about four weeks in each triennial period, to the work of presenting the cause of General Missions in the organized Dioceses. The whole area of Dioceses is divided into districts, fourteen in number, and each district will be allotted to one of the Bishops by arrangement with the Secretary. Thus Central and Western New York and Ohio form one district; Southern Ohio, Kentucky, Indiana and all Michigan form another; Delaware, all New Jersey, and Central Pennsylvania another; all Illinois and all Wisconsin another. This plan strikes us as just the thing. What the Church needs is *information* and *personal appeal*, to stir up its missionary energies. No agency can reach every individual, or even every parish; but this comes nearer to that limit than "delegate meetings" or any other method yet tried. It will at least reach every clergyman, and will seek out every district, strong or feeble, cold or hot.—*Standard of the Cross.*

—Upon the first Sunday after Christmas the first services were held in St. Paul's Church, Evanston, Wyoming. At the morning service the Holy Communion was celebrated, and a sermon appropriate to the occasion was preached by the Rev. Samuel Unsworth, on the text, "I was glad when they said unto me, let us go into the House of the Lord." At 4 p. m., a special service was held for the baptism of infants, and at the Evening Prayer there was a Christmas sermon. The church is yet without chancel furniture and carpet, but is complete in all other respects, and is very pretty. The beautiful windows, made by Wells Bros. of Chicago, are all but one memorials. It is hoped that the work will prove to have received a new impetus from building the new church, and that through its attractiveness and the beauty of its services many shall be glad, when they hear the invitation of their brethren to go into the House of the Lord.

—In his sermon in Trinity Church on Christmas Day, the Rev. Dr. Dix contrasted the heavenly side and the earthly side of the Feast, and incidentally mourned the passing away of the old-fashioned way of celebrating Christmas. "Hardly more than a pale shadow is now left of those good old days of recreation and refreshment," he said, "that extended from Christmas Eve till Twelfth Night. Men grudge even one day from their work, their business, their monotonous onward drive. In their rivalries, their jealousies, their whole-souled addiction to money-making, some even wish there were no Lord's Day to stop them, and when they do allow themselves a holiday they are restless till it be over, not knowing what to do with it or how to turn it to profit."

—On his return from his recent month's tour in Southern Utah, Bishop Tuttle failed at one place to make his connection and had to pass the night in a deserted car. There was no bed other than his blanket spread on the floor, and it was so cold that the Bishop had to get up and take a walk on the prairie more than once during the night, to keep his blood in circulation and infuse a little warmth into it by exercise. During his tour the Bishop held constant services in districts where there are no clergy, baptising twelve persons and confirming two.

—On Thursday, January 8, in the Church of the Epiphany, Washington, D. C., the Rev. William Paret D. D., was duly consecrated as Bishop for the diocese of Maryland. The diocese has been without a Bishop for nearly a year and a half. Bishop Lee, of Delaware, Presiding Bishop, was the consecrator; Bishops Neely and Whitehead, presenters; Bishop Lyman, preacher; with seven other Bishops present and assisting. A large number of the clergy, representing several dioceses, together with a very large congregation took part in the services.

Foreign.

—The Right Honorable and Right Rev. John Jackson, Lord Bishop of London, died the early part of this month. Dr. Jackson was made Bishop of Lincoln in 1853, and translated to London in 1869.

—A good idea of the remoteness of some missionaries on this continent from the centres of civilization, may be gained from the knowledge that a letter written by the Bishop of Athabasca to the *Living Church* on August 13 last, only reached that office on December 22.

—The Right Rev. T. B. Fuller, D. D., Bishop of Niagara, died at Hamilton from the effects of a seemingly slight accident on Wednesday, Dec. 17. Dr. Fuller was born in his see city in 1810; was for fourteen years rector of St George's church, Toronto; and was consecrated in 1875. He possessed great wealth which was principally invested in this country.

—As was generally anticipated, Lord Plunket, Bishop of Meath, has been elected Archbishop of Dublin in succession to Dr. Trench. His Lordship is a very low Churchman, but is very popular with all classes. His wife, who brought him great riches, is the daughter of the late Sir Arthur Guinness, the celebrated brewer and munificent restorer of St. Patrick's Cathedral. The new Primate is in his own right a peer of the United Kingdom, so there will now be three Archbishops in the House of Lords.

—The Bishop of Minnesota recently preached the sermon at the consecration of a magnificent new church in Croydon, England. The Archbishop of Canterbury officiated, and a large congregation was present.

—The Bishop of Saskatchewan has just concluded a visitation of his diocese, which extends to the Rocky Mountains, during which he ordained the Rev. Mr. Tims, late of England, to the priesthood. He also held a conference with the Blackfoot Indians, among whom Mr. Tims has done a very successful work.

—The Bishop of Lincoln, Dr. Christopher Wordsworth, has formally announced his intention of resigning his see "at or before Lady Day" (March 25). The distinguished prelate says that he sees no human probability that his health will ever be restored,

The Montana Churchman.

VIRGINIA CITY, MONTANA, JANUARY, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

"THE MISSIONARY ENROLMENT PLAN."

CONTINUALLY and increasingly is the mission work of the Church hampered by the lack of funds. Appeals are frequent and urgent from those having in charge the administration of that work in its various branches for the means necessary to enable them to sustain the work already begun, and to extend it to other fields white already to the harvest. There is no object that can appeal more directly to Christian conciousness than this. It is the effort to carry out what is at least one of the principal objects of the Church's existence, the fulfilment of the LORD'S command; "Go, preach the Gospel to every creature." Of this work there are two parts; one the actual delivery of the message, for "how shall they hear without a preacher?" the other the sending out of the messengers, for "how shall they preach except they be sent? Sending includes not only commission but also maintainance; for no less an authority than St. Paul informs us that the LORD Himself hath ordained that "they who preach the Gospel should live" thereby. Thus is the way open for all Christians to take part in the execution of that command, which rests as a duty upon the whole Church; since the "sent" must be comparatively few, while all may thus share in that equally essential condition, the "sending." Yet is the missionary treasury often empty and overdrawn.

In this condition of things it occurred to certain laymen of Philadelphia, a city whose laymen are ever among the most forward in good works, that it would be a fitting memorial of the centenary of the Church's independent existence in America to raise an extraordinary fund of $1,000,000 for the purposes of the Board of Missions. To this end they have devised a plan, called the "Missionary Enrolment Plan," which appears both simple and practicable. It is to obtain from the communicant members of the Church in the United States subscriptions of $5.00 each, not more nor less, to be in addition to their ordinary offerings; payable on or before August 1, 1886, on notice that the whole amount of one million dollars has been subscribed; the whole sum to be placed upon the LORD'S Altar at the Holy Communion at the opening of the General Convention in October, 1886. If accomplished, it will evidently be a great relief to the missionary agencies of the Church. For several years the nation has been largely occupied, and not without reason, in the keeping of centennials. Has not the Church quite as good reason to mark her centennial, as a recognition of the loving care wherewith the LORD has led her on, from great feebleness and through great trials, to her present measure of strength and prosperity? And could there be devised a more fitting recognition of that great mercy, one more in accord with the Church's purpose, than that proposed in the simple plan here outlined?

Let us consider its practicability a little closely. According to the latest reports, there are in the American Church to-day, in round numbers, 382,000 communicants. In any such computation allowance must always be made for deficiences; in this case for over-estimated numbers and occasional double counting, for those who cannot be reached, and for those who, being reached, shall refuse to subscribe. Now, for the accomplishment of the plan, there are needed 200,000 subscriptions, and that is less than 53 per cent, of the whole number of communicants as given. Surely 47 per cent. is enough allowance for shortage! Surely 53 per cent. of us can be found willing to strain a point, a very small point, and add $5.00 to our usual payments for the work of CHRIST! No part of the fund will have to be drawn upon for expenses of collecting: they are provided for by the originators.

How are we in Montana to look at this matter? It will not do for us to ignore it on any pretext that our contribution would be so small that its absence would not make any difference in the general result, nor on the ground that we should be receivers and not givers. The success of the whole comes by the action of *all* the members, not by that only of a few favored ones. The plan cannot fail in part; by its terms it must succeed or fail entirely. In the thirteen Missionary Districts there are more than 10,000 communicants, Montana being sixth with 754. The proportionate contribution of these thirteen districts, on a basis of 53 per cent. of the whole number of communicants, would be $26,500; that of Montana, $2,000; neither of which sums is altogether inconsiderable.

The Bishop of Montana in his annual Address endorsed the plan; the Convocation voted its "earnest support;" a Treasurer of the Fund for Montana was elected, Mr. S. J. Jones, of Helena; a committee was appointed, consisting of the Rev. Mr. Webb, the Rev. Mr. Blackiston, and the Treasurer, to see that the plan is worked. Let us, Churchmen of Montana, take hold of the plan and so far as we are concerned make it go; "that we may do our part whatever others may do, and if the plan fails it may be in no sense our fault."

Married.

GIROUX—HUME.—At Meaderville, Montana, on Christmas Day, December 25, 1884, by the Rev. S. C. Blackiston, Miss REBECCA HUME to Mr. JOSEPH GIROUX.

MCDONALD—CAMPBELL.—At Billings, Montana, on Thursday, January 1, 1885, by the Rev. Alfred Brown, Miss MARIA CAMPBELL, of Billings, to Mr. T. P. MCDONALD, of Livingston.

VEAZIE—BARDWELL.—In St. Peter's Church, Helena, Montana, on Thursday, January 1, 1885, by the Rev. F. T. Webb, Miss IDA A. BARDWELL to Mr. ALBERT E. VEAZIE, both of Helena.

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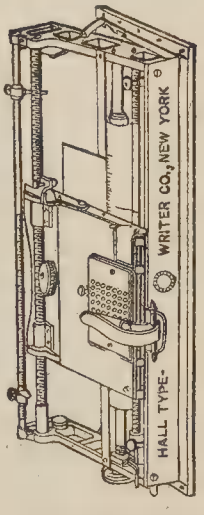

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Poetry.

SO TIRED.

BY MARY E. TOWNSEND.

"I have applied my heart to fulfil Thy statutes alway, even unto the end."—Psalm cxix, 112.

So tired!—I fain would rest,
But LORD, Thou knowest best,
I wait on Thee.
I toil on from day to day,
Bearing my cross, and only pray
To follow Thee.

So tired: my friends are gone,
And I am left alone,
And days are sad.
LORD JESU, Thou wilt bear my load
Along this steep and dreary road,
And make me glad.

So tired: my heart is low,
Shadows of coming woe
Around me fall.
And memories of sins long wept,
And hopes denied that long have slept,
Arise and call.

So tired! yet I would work
For Thee!—LORD, hast Thou work
Even for me?
Small things—which others, hurrying on
In Thy blest service, swift and strong:
Might never see?

So tired: yet I might reach
A flower, to cheer, and teach
Some sadder heart:
Or for parched lips perhaps might bring
One cup of water from the Spring,
Ere I depart.

So tired: but it were sweet
Some faltering tender feet
To help and guide:
Thy little ones, whose steps are slow,
I should not weary them, I know,
Nor roughly chide.

So tired!—Lord, Thou wilt come
To take me to my home
So long desired:
Only Thy grace and mercy send,
That I may serve Thee to the end,
Though I am tired. Amen.

Selections.

PROFANE JESTING.

JEREMY TAYLOR, one of the most eloquent writers of the English language,—rich in imagination, fervent in feeling, copious and forcible in words—has the following striking passage about profane jesting:

"But of all the abuses which ever dishonored the tongues of men, nothing more deserves the whip of an exterminating angel, or the stings of scorpions, than profane jesting; which is a bringing of the Spirit of GOD to partake of the follies of a man; as if it were not enough for a man to be a fool, but the wisdom of GOD must be brought into those horrible scenes. He that makes a jest of the words of Scripture, or of holy things, plays with thunder, and kisses the mouth of a cannon just as it belches fire and death; he stakes heaven at spurn-point, and trips cross and pile, whether ever he shall see the face of GOD or no; he laughs at perdition while he had rather lose GOD than lose his jest; nay (which is the horror of all), he makes a jest of GOD himself, and the Spirit of the Father and the SON to become ridiculous. Some men used to read Scripture on their knees, and many with their heads uncovered, and all good men with fear and trembling, with reverence and grave attention. 'Search the Scriptures, for therein ye hope to have life eternal,' and 'All Scripture is given by inspiration of GOD, and is fit for instruction, for reproof, for exhortation, for doctrine,' not for *jesting*; but he that makes *that* use of it, had better part with his eyes in jest, and give his heart to make a tennis-ball."

The language is somewhat old-fashioned; and no wonder, for the writer lived above two hundred years ago, in the time of the Commonwealth and of Charles II.; but its very quaintness makes it all the more forcible. Some may think that the fault is out of date, as well as the language. The time of Charles II. was, doubtless, a profane age especially at the court. The court wits used to jest at all sacred things, and the Bible was little read or known in that gay circle, save for furnishing a pun, or giving point to a joke, if not actually turned into mockery. But, though the profane treatment of the Bible may be less common than at that time, and generally less gross, yet it has not ceased.

I pass over the case of those who deliberately scoff at the Word of GOD, actual unbelievers and mockers. Such there have always been, and such, also, there are now. They are not likely to read what is writen here. I write rather for such as do believe the Bible to be the Book of GOD, and yet allow themselves to treat it with irreverence, applying its sacred sayings to common things, and using as a jest or plaything the words which GOD the Holy Spirit has breathed. Often this is done in mere thoughtlessness; but thoughtlessness there ought not to be in using the Word of GOD.

There is a temptation, I grant, to use the words of Scripture thus, arising from their very force and fitness. On the same ground the words of Milton and Shakespeare and some other writers are much quoted and applied: but there are no words, even apart from inspiration so apt and forcible as those of Scripture, and our English translation stands alone and unrivaled in the English language. There is a temptation, therefore, to quote it thoughtlessly for common purposes, especially as the words are familiar to most.

But it is a temptation to be resisted. We might complain if even the words of Milton and Shakespeare were degraded; how much more must we protest against the misuse of the Bible. For this is not man's book, but GOD's. We have no right to use it so. It is GOD's gift to us; but not for such a purpose as this. He who gave it tells us for what purpose He gave it, and how we are to use it. It is "to make us wise unto salvation;" it is "profitable for doctrine, for reproof, for correction, for instruction in rightousness;" we are to "search the Scriptures," because they testify of CHRIST; we are to take them as our guide, a lamp to our feet, and a light to our path. How opposed is all this to a light, irreverent use of the words of Scripture!

A lesser fault may fairly be reproved by holding up to view the same fault carried to a great length. Those burning words of Jeremy Taylor against profane jesting should be laid to heart by all who have let themselves fall into the way of using Scripture words lightly. Many such persons would shudder at the thought of making a mock at the Bible; far from that, they find daily comfort there; but let them beware of taking even one step in the direction of these scoffers. It may seem a comparatively harmless thing to take some pithy sentence of Scripture, and apply it in the way of a sparkling joke, or an apt illustration of a trifling subject; but even this is a step towards profane jesting, if it be not such itself. Let not that first step be taken. Let the temptation be resisted. Let the joke be lost and the illustration be missed, rather than that sacred words should be misused.

A ridiculous application of Bible words is not easily forgotten. When, on some serious occasion, those words are heard, or read again, that foolish use of them will come back to the mind; and so the solemn force of the words may be lessened or lost.

This evil habit, too, is contagious. A joke that takes in one company is likely to be repeated in another; and he who uses Scripture thus knows not how many of his hearers he may be encouraging to do the same. On every ground this habit may be classed with the "foolish talking" and "jesting, which are not *convenient*," not right or fitting.—*Sunday at Home.*

—A BOY, hearing his father pray for the missionary cause, especially for the wants of the missionaries, and that their institutions might be supplied with abundant means, said to him, "Father, I wish I had your money."

"Why, my son, what would you do with it?" asked the father.

The boy replied, "I would answer your prayers."

Remember, GOD will not do for us what we can do for ourselves; nor answer the prayers which we can answer ourselves.

—ENTHUSIASM is one of the most powerful engines of success.

Church Notes.

NOTES ON THE KALENDAR.

Jan. 11. The First Sunday after the Epiphany; the Sunday within the Octave. The manifestation of the Child CHRIST in the Temple at Jerusalem. "All that heard Him were astonished at His understanding and answers."

Jan. 18. The Second Sunday after the Epiphany. The first great disclosure of CHRIST in His divine power, at the marriage in Cana of Galilee. "This beginning of miracles did JESUS in Cana of Galilee, and manifested forth His glory, and His disciples believed on Him."

Jan. 25. The Conversion of St Paul. St. Paul is honored in his Conversion rather than his martyrdom, as is more usual, because that was an event of such marked importance both to himself and in GOD's Providence to the Christian Church. "There fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."

Jan. 25. The third (and last) Sunday after the Epiphany. The manifestation of the divine power of CHRIST over disease, as the Healer of the Nations, in the cure of the Centurion's servant at Capernaum. "Go thy way, and as thou hast believed, so be it done unto thee."

Feb. 1. The Sunday called Septuagesima, or the third Sunday before Lent. The beginning of a short season (lasting until Ash-Wednesday) of preparation for the Lenten Fast. "Every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

Feb. 2. The Presentation of CHRIST in the Temple, commonly called the Purification of Saint Mary the Virgin. The Gospel for the day sufficiently describes the nature of this Feast. "Behold, this Child is set for the fall and rising again of many in Israel; and for a sign that shall be spoken against; that the thoughts of many hearts may be revealed."

Feb. 8. The Sunday called Sexagesima, or the second Sunday before Lent. "The seed is the Word of GOD. * * * That on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience."

Feb. 15. The Sunday called Quinquagesima, or the next Sunday before Lent. "Now abideth faith, hope, charity, these three; but the greatest of these is charity."

WHY DON'T THE PASTOR COME?

THE more faithful a pastor is, and the more fit by his very sensitiveness to be a good pastor, the more he is pained by the unnecessary complaints of his people. One form of his annoyance is the complaint of sick people that the pastor does not visit them. The invalid who is a member of a church ought to know that he has no friend in the world more ready to come to see him than the pastor. And yet through all the large churches people sicken, and sometimes recover, and then go sulking through the church six months, until at last it is discovered that the ground of their grumbling is that the pastor did not visit them when they were sick. It is this senseless demand of omniscience which is so intolerable.

This naturally brings up the question whether the pastor *ought* to go and see sick people until he is sent for. What right has a whole congregation to suppose that a pastor knows of sickness when no human being ever presumed upon the physician having that knowledge? It would be less unreasonable to make this latter supposition. A physician passing amongst the families in which he has patients might begin to suspect from some bodily appearance that sickness would shortly ensue, and might therefore be expected to go around in due time to see if the suspected person were really sick. Instead of that it is the pastor, a man engaged in quite different studies, who is supposed to be able from looking over his congregation on Sunday, to believe that Mr. A. will be sick on Monday, Mrs. B. will be ill on Tuesday, Mr. C. will sprain his ankle on Wednesday, Mrs. D.'s child will have the measles on Thursday, and so on through the week. The physician, whose business it is especially to look after sick folk, never goes until he is sent for, even if he knows there is sickness; but the minister is expected to come without being sent for, and to be able to tell that there is sickness without any information. The subject leads us to the general observation that there seems to us to be something wrong in our modern church-life, or at least that there is some defect that ought to be remedied. So many people join the church who have to be nursed and dawdled all their lives to keep them in the church, whereas a member of a church ought not to hang on its skirts as the stragglers of an army, but ought to be incorporated into its companies and regiments, in order to give efficiency to the sacramental hosts.—*Dr. Deems in Pulpit Treasury.*

—THE Bishop of Argyle has published an important correction of his recent Charge, from which it appears that he spoke of the period between fourteen and eighteen years of age as the least suitable for Confirmation. His lordship's remarks are so valuable that we append them here:—"About the age of fourteen children usually leave off being teachable and childlike, and at eighteen they have not yet attained to the seriousness that comes with later years. Therefore, so far as my experience goes (and I have had a great many candidates to prepare during the last sixteen years), I am persuaded that from ten to twelve, rather than from fourteen to eighteen, is the best time for Confirmation, and, above all, for first Communion. Both should, I feel sure, be received, if possible, while children are yet under the influence of the Sunday-school, or corresponding home training. It is then that their hearts are tender and most easily led and impressed. A year or two later, the world, the flesh, and the devil have more power in almost all cases—and certainly among the laboring classes; boys who at fourteen go out to work for themselves have a comparatively poor chance of preparing for Confirmation and first Communion. I am sure thousands and tens of thousands die without ever having received the Blessed Sacrament, because they were not confirmed in childhood—*i. e.*, before the age of twelve."—*Church Times.*

—WORSHIP is at its best when body and mind and soul act together, and it is seldom satisfactory when the body is out of a right relation to spiritual ideas. "Devoutly kneeling" is the attitude of public worship, and the spirit of devotion will come when the body is in the position to give freedom to the mind and heart. The improvement of worship in this direction is a simple matter and would greatly increase the fervor and earnestness of our public services.—*Ex.*

—WHERE we find a layman who is at his post in church on Sunday and week day as if it was his business to be there, we know at once that his personal influence is valuable in that church. A very few such men make a live church, for there is nothing that draws more than the fact that this or that church is known as frequented by such men. The value of a layman's example in a business like punctuality at every religious service is the greatest prize that GOD can grant to any church next to a faithful pastor.—*Episcopal Register.*

—PARENTS should not allow the Sunday School to take the place of public worship. If we are to remain a godly people, our children must acquire, when young, the habit of attendance in GOD's house. The Sunday School should be only the vestibule of the church, or rather it should be the workshop in which the minds of children are moulded into vessels fit to receive the divine grace which flows into them only through service, sacrament and sermon. Teachers should be regular and prompt. In case of necessary absence a substitute should be provided, or the superintendent should be informed in time to enable him to find a supply.—*Ex.*

The Church in Montana.

Officers of the Convocation.

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Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

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The Rev. Slater C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Helena.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Sidney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

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Beaverhead County.

Bannack———— Mission.
The Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
The Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
The Rev. A. D. Drummond.

Choteau County.

Fort Assiniboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. ————
Fort Shaw————Mission.
The Rev. ————
Sun River————Mission.
The Rev. ————

Custer County.

Fort Keogh———— Mission.
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The Rev. Wm. Horsfall.

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The Rev. Wm. Horsfall.

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Deer Lodge—St. James' Mission. Church.
The Rev. S. C. Blackiston.

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Bozeman—St. James' Mission. Church and rectory.
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Livingston—St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. S. D. Hooker.
Jefferson, St. James' Mission.
The Rev. S. D. Hooker.

Lewis and Clarke County.

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The Rev. F. T. Webb.
Ass't, The Rev. S. D. Hooker.
Marysville, St. Mary's Mission.
The Rev. S. D. Hooker.

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. S. D. Hooker.

Missoula County.

Butter Root Valley———— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—It must be confessed that there is an amusing as well as a serious side to the escapades in which some critics indulge in their eagerness to discredit the Bible narrative. The latest "critic" who has come to grief through too great haste is the ingenious but erratic scholar, W. St. C. Boscawen. Mr. Boscawen, according to his own account, recently saw a Hittite gem with the representation engraved upon it of a priest standing upon the back of a bee. But Mr. Boscawen saw a great deal more than a Hittite priest standing upon the back of that bee. That bee, he reasoned, must be the totem or sacred animal of some worship; and Deborah, in Hebrew, means "bee." Again, the lightning is called, in some mythologies, the "sting-fly of heaven;" and, therefore, according to Mr. Boscawen, we have, in Hebrew "legend," the association of Deborah, the "bee," with Barak, the "lightning," or "sting-fly of heaven." What could be more evident than that the story of Deborah and Barak is a clumsy Biblical theft from Pagan mythology? But meanwhile the gem in question has been re-examined by Mr. Pinches and Dr. Tyler, who both find that what Mr. Boscawen mistook for a bee is only a chip—that, in fact, if there was a bee anywhere about, it must have been in Mr. Boscawen's bonnet. And so the whole ingenious hypothesis tumbles to the ground; and we are permitted still to regard Deborah and Barak as historical characters. But will the critics never learn the lesson, that the Bible, if nothing more, is the most trustworthy book of ancient history which has come down to us, and that the scholar who attempts to overthrow its solid history on the evidence of his own conjectures is pretty sure to come to grief at last?—*Sunday School Times.*

—THE new preacher, who made such a wonderfully favorable impression on a Boston audience on the occasion of his trial sermon, said: "The children of Israel were repeatedly on the point of manumission, but at the last moment the LORD afflicted Pharaoh with auricular ossification."

—To one who boasted of his retentive memory, and his ability to repeat any thing of moderate length after a single hearing, Foote rattled off this nonsense: "So he went into the garden to cut a cabbage leaf to make an apple pie. A great she-bear, coming up the hill, poked her head into a barber shop. 'What! no soup?' So he died, and she very independently married the barber; and there were present the Picaninnies, the Tolillies, and the Ganililies, and the Grand Panjandum himself, with the little round button at the top; and they all fell to playing catch as catch can till the powder ran out of the heels of their boots."

—ONCE the members of the New York Medical Club were summoned to attend a regular meeting at Dr. Paine's in the following classic style: "*Sciens, Socialite, Sobriete. Doctores! Ducum nex mundi nites Paues; triticum at ait. Expecto meta fawen tu te and eta beta pi. Supper attento uno, Dux hawor clam pati, saw parates, homine, ices, jam, etc. Siderar hoc. 'Pesto resonas flogas sole.*"

— A PAPER tells of a man who was complaining that he had invested a rather large sum of money in Wall street, and had lost it all. A sympathizing friend asked him whether he had been a "bull" or a "bear." He replied, "Neither; I was a donkey."

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 11. Virginia City, Montana, February, 1885. Whole No. 23.

Kalendar.

FEBRUARY, 1885.

1 Septuagesima Sunday.
2 Purification of St. Mary the Virgin.
8 Sexagesima Sunday.
15 Quinquagesima Sunday.
18 Ash Wednesday.
22 The First Sunday in Lent.
24 St Matthias the Apostle.
25 27 28 Ember Days.

MARCH, 1885.

1 The Second Sunday in Lent.
8 The Third Sunday in Lent.
15 The Fourth Sunday in Lent.
22 The Fifth Sunday in Lent.
25 The Annunciation of the blessed Virgin Mary.
29 The Sunday next before Easter.
30 Monday before Easter.
31 Tuesday before Easter.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, Sunday,.....	Mar.	8
" "	"	15
" "	"	22
Anaconda, Wednesday,.....	"	25
Deer Lodge, Sunday,.....	"	29
" Easter Day,.....	Apr.	5
Miles City and Fort Keogh, Sunday,.....	"	12
Billings, Sunday,.....	"	19
Big Timber, Wednesday,.....	"	22
Springdale, Thursday,.....	"	23
Livingston, Sunday,.....	"	26
Helena, Sunday,.....	May	3
Fort Assinaboine, Sunday,...	"	10
Fort Benton, Sunday,.....	"	17
Fort Shaw and Sun River, Sunday,.....	"	24
Chestnut, Sunday,.....	"	31

THE BISHOP'S RECORD.

I HAVE not been out of Helena for six weeks, which is a very unusual thing in my missionary experience in Montana. Only once before has it occurred. That was when I first came to the Territory, nearly four years ago. Then I remained here nearly two months before visiting any other place. Since that time I have been almost a constant wanderer, seeing very little of my own home, but a good deal of a great many other homes. A few weeks ago, as I was returning from a trip which it had taken me nearly two months to accomplish, an old man who sat facing me in the car, leaned over and asked in a confidential tone, "Are you a *travelling feller*?" And I answered, "Yes." If a Missionary Bishop does not belong to that class, I don't know who does.

I expected to take Mr. Hooker's work on Sundays during his absence. But so far I have only done it once. The Rev. Mr. Clowes has been to Marysville twice and to Townsend once. And the Rev. Mr. Webb has visited each of those places once, while I have stayed here, preached for him, and taken some of his other duties when he has been away. But next Sunday I am to be at Marysville; and early in March I leave on my regular visitations.

The congregations in Helena have been small. The cold weather which we had for a month was not conducive to church-going, and our dilapidated church certainly is not attractive. Perhaps some have a fear that in its present condition it is a good place for catching cold. But I have a strong suspicion that if the place were a public hall, and the attraction a popular entertainment, no such fear would keep them at home. A love of church-going is not one of the virtues of the age. Empty seats in the House of GOD make one of the many discouragements against which the western missionary has to contend.

The damage to St. Peter's Church by the fire was greater than was at first supposed. The walls are blackened with smoke, the organ is ruined, the font is injured, the windows are badly broken, the carpet spoiled, the paint faded. We get about half enough insurance to cover the loss. The loss falls in good part on what insurance companies call furniture. And as *furniture* was not specified in the policy, the parish must be the loser. It is said that "half a loaf is better than none." And on that ground, I suppose we ought to be thankful. But it seems there are so many exceptions and conditions in an insurance policy that we had not much insurance on anything except the stone walls which would not have burned any way. Experience, it is said, has to be bought. I think St. Peter's parish has made a bargain of that kind.

Tuesday evening a man was hanged near Helena by a vigilance committee. He was a notorious criminal, a horse thief, a stage robber, a jail breaker, a would be murderer, and altogether one of the worst characters to be found in the West. A few weeks ago, he escaped from the jail in Helena. A large reward was offered for his recapture. Monday night he was found and seized by officers of the law. On their way to the city, they stopped for breakfast at a hotel. At his request they took off his handcuffs to allow him to eat, an officer watching him all the time; he drew a pistol which had failed to be discovered on his person, and shot the officer, wounding him in the hand. He was again overpowered and the journey resumed toward the county jail. Of late there have been several incendiary fires in town. It was suspected that this criminal was the instigator of them, with the object of finding an opportunity of releasing some of his friends who were confined in the jail. I do not know that there was any proof of this. But the citizens had become very much exasperated. They had determined that Con Murphy should never escape again to continue his career of crime. And so, hearing that he had been captured, a large body of them met the officers on the outskirts of town, took away their prisoner, and hanged him without shrift or trial.

It looks like a lawless proceeding for a law abiding community. It was an awful thing to do. But sometimes such an act is the truest justice and a necessary means of protection. When the delays and evasions of the law are many, and the means of escape abundant, life and property are made unsafe. It is necessary to strike fear into the hearts of criminals. Our judges are good and able men. But the country is large. The wilderness affords large room for concealment. When criminals are caught, conviction is not easy. And when conviction is secured and punishment inflicted, the means of escape seem to be abundant. It is no wonder that citizens

sometimes get exasperated beyond endurance and take the law into their own hands. If we can be admitted to statehood, I believe the conditions which now seem to render such deeds necessary will soon pass away. Therefore, if Congress will pay less attention to political partizanship, and more to the needs of the whole country, admitting as States those Territories which have any claim to that place, I believe the cause of law and order will be strengthened, and the occasion for deeds of violence diminished.

L. R. B.

Helena, January 29, 1885.

BOZEMAN AND PARTS ADJACENT.

Editor Montana Churchman:

It is worth something to be specially invited to write a letter. You can feel that if you are voted a bore, it is not altogether your own fault. As is generally the case, I believe there is very little to write about in connection with the Church work in Bozeman.

The Ladies' Guild held a fair just before Christmas. Perhaps though, the name "Fair" is misleading, for it was a *bona fide* sale of useful and fancy articles, made or given by ladies and friends of the Mission. There were no schemes whatever, all the money taken being the result of direct sales or of gifts. It was necessary to withstand some pressure to accomplish this, for many suggested that large sums were to be obtained easily by this or that ingenious plan of gambling. But the Church had better go without money than obtain it by means which are not honest and of good report. If an earnest Churchman would not enrich himself by lotteries and rafflings and grab-bags, why is it that so many cannot see much harm in getting a little money for the Church by these means? And they use the very arguments for it which gamblers use to justify themselves.

Our Church Fair then, does not mean those contrivances which have brought the name into disrepute. The net result of the Fair was $350. This reduces the rectory debt to $650. We received help from many friends outside of Bozeman: in Helena, Chicago, Kankakee, Oxford, Geneva, St. Paul, Bridgeport, and other places; and we are very thankful to all who helped us for their aid and sympathy.

Our Christmas festival passed off pleasantly. The Church was handsomely decked with evergreens. The congregation on Christmas Day was unusually large. The Christmas tree on St. Stephen's Day made the Sunday School children happy with its load of gifts. But I think the missionary and his wife were the best served of all. During the absence of the family the rectory was broken into. But it was a most peculiar burglary. Instead of anything being taken, we found on our return a lot of handsome and valuable furniture for the parlor. It came from all our friends in the parish. The gift and the spirit which prompted it were very highly appreciated.

The Bozeman missionary is not left to the quiet felicity of his home at all times in these wintry days. On the third Sunday of the month I have services at Moreland, twenty miles down the valley, and at Three Forks, ten or twelve miles farther. Generally this little outing is not burdensome to the flesh, though somewhat depressing to the spirits, for I am not overrun with crowded congregations. I have usually driven the missionary pony, and enjoyed the trip. But December 20, the weather was too boisterous to drive if it could be avoided. I went by train to Moreland and held service there Sunday morning. It stormed persistently, the wind blew, and the mercury stood 15 degrees below zero. After the service I learned from the agent that the train was four or five hours late and not likely to make any time. As that made me late for my appointment at the Three Forks, I resolved to drive if possible. I hired a team and an old sleigh (we would have called it a *pung* in New England), and with plenty of robes and wraps, which my host kindly furnished, I started. Immediately the spectacles had to come off, for they were coated with ice. Then my eyes filled with ice and snow so that I could see but little. A wagon had been over the road in the morning, and once in a while I could see that track. Had it not been for that, I must have failed, and it seemed mere chance that I got on with that help. I had driven some seven miles, and was congratulating myself upon getting on so well, though the snow all looked level to me and I could not tell a drift from a thin place, when suddenly I found myself head-first in a snow-drift. The pole had parted from my sleigh, and my horses had pulled me out, breaking away the dash-board. Looking about me I saw there was a house not far off, so I tied my team to the fence and went for help. The farmer's Sunday devotions consisted in mending his pig-pen, and he had not time to help me. But he said I could take anything I wanted. I chopped a stake from the wood-pile with an old axe, got some bits of rope and went back to tie up. But it was so cold that, with my benumbed fingers, I could not make things hold so that I could ride. So I walked half a mile to the next house where I got help. I was glad to get to Three Forks with no worse freezing than touching my cheeks a bit. The service was in the hotel parlor, the usual number attending. I spent Monday forenoon in the blacksmith's shop looking after the repairs, then had another wild ride to Moreland, as cold and stormy as on Sunday, and with less track. But I reached there in time to take the delayed train for home. There is some interest in services at both these points, and there are people who hope to build up the Church permanently. I trust it may be done. But it is the day of small things now, and the season of year for small congregations in the country.

Am I trespassing on your space? Then I must close even though I have said nothing about fishing.

F. B. L.

Bozeman, Jan. 26, 1885.

NOTES.

—The ladies of St. John's Church, Butte, have by their efforts carpeted the edifice throughout and added to the heating facilities by the purchase of two large coal stoves.

—The Rev. H. E. Clowes goes to Fort Benton, to take charge of St. Paul's Church, vacant since the departure of the Rev. Mr. Fackenthall. Mr. Clowes will go once a month to Fort Assinaboine, but will not have charge at Fort Shaw and Sun River.

—In the February number of the *Spirit of Missions* is the following "Acknowledgment" from Montana:

FOREIGN MISSIONS.

St Paul's, Virginia City..... ... $9.70

—For several months past, the *Spirit of Missions* has been publishing a series of historical articles on the progress of the Church in the Missionary Jurisdictions, prepared by the several Missionary Bishops. Bishop Brewer's "History of the Church in Montana" appears in the number for February, 1885. It is valuable and very interesting, though very concise. It will be reproduced in full in the March number of the Montana Churchman.

—The Rev. Mr. Hooker, now on a visit East, made a missionary address at the First Missionary District Convocation of the diocese of Central New York at Watertown, January 8.

—A sociable on roller skates was given by the ladies of St. John's Mission, Butte, on Wednesday the 13th inst. Besides the sociable portion of the affair, and the skating, a supper was provided. Three or four hundred people were in attendance, and fully two hundred persons partook of the supper. The sociable was successful, both socially and financially.

—Meditate daily on the things of eternity; and by the grace of God do something daily which thou wouldst wish to have done when the day of judgment comes. Eternity fades quickly from sight, amid the mists and clouds of this world. Heaven is above our heads, yet 'we see it not with eyes fixed on the earth.—*Dr. Pusey.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE Presiding Bishop has taken order for the consecration of the Rev. Geo. Worthington, S. T. D., to the Episcopate of Nebraska, on St. Matthias' Day, February 24, in St. John's church, Detroit, Michigan: *Consecrator*, the Bishop of Western New York: *Presentors*, the Bishops of Chicago and Michigan: *Preacher*, the Assistant Bishop of New York.

—AT a meeting of the Trustees of the General Theological Seminary, New York, held on Thursday evening, January 8, the Rev. Dr. George W. Dean was elected as the Alumni Professorship Lecturer on the Evidences of Revealed Religion. Dr. Dean was nominated to fill this position at a meeting of the Alumni last spring.

—THE First Convocation of the Missionary Jurisdiction of North Dakota was held the latter part of September. Nine or ten clergy were present beside the bishop. The Rev. E. S. Peake was made Secretary. Bishop Walker's address was everything that a Missionary Bishop's address on such an occassion should be. The population of 150,000 people is made up of the most enterprising of the land, and a grand though difficult field for Church work is presented. The immediate establishment of a Church School for girls was proposed. A commission was also appointed to secure legislation under which a more secure depository for titles to Church property might be provided. With its sturdy and active bishop, this youngest of all the missionary jurisdictions of the Church bids fair now to develope a career of great prosperity.

—THE Rev. Francis D. Hoskins, warden-elect of Seabury Hall, arrived in Faribault, Minn., December 29, and immediately commenced his official duties. Mr. Hoskins comes to Seabury Hall a little past the middle age, after a successful rectorate of fifteen or more years, and brings to his present responsible position, business tact combined with wide learning, great earnestness and steadfast faith.

—AMONG the pleasant things of Christmas-tide in Salt Lake was the invasion of the Bishop's study on Christmas morning by a gentleman who poured out upon the table a bag of one hundred five dollar gold pieces, the generous gift of personal friends of the Bishop. The Cathedral was decorated with unusual taste this year under the direction of Dr. Hall. The Bishop's sermon was a masterly vindication of Emanuel, GOD with us, in contrast with the theories of humanitarianism. The full congregation gave a continued indication of the fact that Salt Lakers are always glad and eager to hear their Bishop.—*Western Churchman.*

—A COMMITTEE has been organized with reference to the republication of the White Cross series of tracts in a revised form for the American Church. The tracts are to be brought out with the sanction of the committee by Messrs. F. P. Dutton & Co., New York. This committee does not intend to form any society, but will restrict itself to the dissemination of the literature of the White Cross movement, which has already attained to a very large sale in England.

—ON the afternoon of Sunday, January 18, a service in connection with the Italian Mission in New York City was held in Grace chapel. The Assistant Bishop was present, with the missionary in charge, the Rev. C. Stauder, and one or two other clergymen. The service was in Italian, and an Italian sermon was preached by the missionary in charge. Following the sermon the Assistant Bishop administered the rite of confirmation to twenty-five persons.

—DUNCAN C. ROSS, the famous Scotch athlete, has closed his saloon in Cleveland, renounced athletics, and intends to study for Holy Orders in the Church. He has decided to enter Trinity College, Toronto, and has written asking to be admitted. He says his determination was caused principally by a desire to help his fellow men. How far Ross is in earnest remains to be seen.

—ON the morning of the Epiphany, the beautiful new art gallery of St. Mary's School, Raleigh, N. C., was totally destroyed by fire. The structure contained several recitation rooms, the kindergarten department and the art gallery. It had been completed only a few months. The art gallery contained all the models and casts and the art work of the pupils. The entire building was furnished in good style. The loss is about $12,500 with no insurance.

—BISHOP VAIL, having been consecrated twenty years, has been presented with a handsome testimonial by the ladies of Trinity Chapel, Lawrence, his former parish. A beautiful silver goblet was likewise presented to Mrs. Vail. In his reply the Bishop said that twenty years ago there were only a little over a hundred communicants in his Diocese; now they numbered more than two thousand.

Foreign.

—AN election, interesting to American Churchmen has recently been held by the vestry of St. George's church, Edinburgh. They have chosen as incumbent the Rev. John Skinner Wilson of the Diocese of Aberdeen. Mr. Wilson's grandfather was Bishop William Skinner, Primus of the Scottish Church, who in his turn succeeded his father, the celebrated Bishop John Skinner, one of Bishop Seabury's consecrators, who subsequently became Primus.

—THE Bishop elect of our Missions on the West Coast of Africa, the Rev. Mr. Ferguson, will not be consecrated till spring. The Episcopal robes which belonged to the late martyred bishop of Polynesia, Patteson, have been sent to New York as a present from his family to Mr. Ferguson, who will be the first colored bishop under the jurisdiction of the American Church.

—ON Tuesday, January 27, the Synod of Niagara, Canada, held an election of a Bishop to succeed the Rt. Rev. Dr. Fuller, lately deceased. The election resulted in the choice of the Rev. Charles Hamilton, rector of St. Matthew's, Quebec.

—ON Sunday, January 25, Senor Duarte was ordered deacon in the Church of the Covenant, Philadelphia. The new deacon is of Cuban nationality, and will go to Matanzas, in his native island, to carry on the work of evangelization there, which he was the first to begin in that place.

—THE Right Rev. Dr. Boone, Missionary Bishop of Shanghai, on All Saints' Day consecrated "The Collegiate Memorial Church of St. John" on the College premises, and also advanced to Priesthood the Rev. Herbert Sowerby, Missionary at Wuchang, and the Rev. Zu Soong Yen, Missionary at Kong Wan. On the following day, the twenty-first Sunday after Trinity, in the Church of Our Saviour, Hong Kew, Shanghai, the Bishop ordered Messrs. Chin Jen Chang, Kai Ching Li, Tz Ming Chang, and Chun Lin Ku, Deacons.

—ACCOUNTS from the remote island and diocese of Newfoundland are interesting and encouraging—indicative of steady progress. By a bazar held in St. John's, the capital, a sum of over $12,000 was raised towards the cathedral building fund. This great undertaking is now on a fair way to completion, and when finished the cathedral of St. John's will be one of the finest buildings of its kind in the whole American Church. The Bishop (Dr. Jones) has just finished his visitation, and has held an ordination in the cathedral, when two gentlemen from England were ordained deacons, and one deacon made a priest.

—THE Very Rev. Edward Bickersteth, D. D., Dean of Lichfield, has been appointed Bishop of Exeter. He is 70 years of age, and is a brother of the late Bishop of Ripon.

—THE Bishopric of London, vacant by the death of Dr. Jackson, has been filled by the translation to that See of Dr. Temple, Bishop of Exeter.

—IT is stated that the Rev. Canon King of Oxford, has been appointed Bishop of Lincoln, in succession to Bishop Wordsworth.

—It is most gratifying to notice the spread of the Temperance movement in the naval and military services of Great Britain. The Church Temperance Society has quite a strong membership in independent branches organized for the benefit of the soldiers and sailors. In a recent speech Mr. William Sproston Caine, the newly appointed Lord of the Admiralty, and M. P. for Scarborough, when occupying the chair at a meeting of the Young Abstainers' Union, congratulated his hearers on the increase not only of Temperance men, but also of total abstainers in the United Services. He said that the great majority of Lord Wolseley's men, who were now traversing the deserts bordering the Nile, were making that toilsome march with no stronger stimulant than water largely diluted with mud. The brilliant charge at Tel el Kebir, which crushed Arabi's rebellion, was made on cold tea, and the bravest of the men who were under Admiral Seymour at the bombardment of Alexandria were among the eight thousand total abstainers now enrolled in the British navy. It is worthy of remark that Mr. Caine, though not a total abstainer himself, was invited to take the chair at a gathering of total abstainers. This points to the influence of the Church Temperance Association in diffusing more rational ideas on the subject of Temperance and breaking down the fanatical prejudices against moderate drinkers which formerly ruled in men's minds. By patience and unwearying perseverance in well-doing we shall see a similar result in this country also.—*Church Press.*

FORMS OF PRAYER.

Episcopalians use precomposed forms of prayer, in their public and sometimes in their private devotions, for the following, among other reasons:

1. The Saviour joined in the devotions of the temple and synagogues, where precomposed prayers were always used.

2. When asked by His disciples to teach them to pray, Christ gave them a form of prayer, which is contained in the Prayer-Book, and is used in every service.

3. John the Baptist gave to his followers a form of prayer, and had the sanction of the Saviour.

4. It is found by experience that this mode secures better prayers and a higher form of devotion than when an extempore service is used.

5. It guards against errors of doctrine, which are often introduced into extempore prayers, and tend to corrupt sooner than when introduced into sermons, because the listeners are not in the same criticising state of mind.

6. It is absolutely necessary to secure *common prayer*, or congregational worship.

The Montana Churchman.

Virginia City, Montana, February, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE CONVOCATION CONTINGENT FUND.

It seems not amiss to call the attention of our Montana readers to the condition of this fund. Each year an estimate is made of the probable expenses of the Convocation for its necessary printing, postages, and other incidental matters; and an assessment is levied by a canonically appointed committee for the purpose of defraying these expenses. The amounts are none of them large, though for 1884 the assessment is somewhat larger than usual, because the expenses of two years instead of one are to be provided for. Yet, small as are the several sums, the Treasurer has received but six of the sixteen levied. There is a bill due the Secretary of nearly $90, for having printed and distributed, under the order of the Convocation, the Journals for 1883 and 1884, and for providing and issuing the various notices, blanks, etc., which have been required. He cannot well afford to carry this amount very long, and he need not carry it very long if all assessments are promptly paid up. There is in the Treasurer's hands now the sum of $53.90. It is evidently desirable that all delinquent assessments be paid as soon as possible.

THE CARES, AND RICHES, AND PLEASURES OF THIS LIFE.

The Parable of "The Sower" is set forth, in the Gospel for Sexagesima Sunday, as a topic of meditation in preparation for a profitable Lent. From its suggestions therefore we may well take a subject for Lenten thoughts. And not the least helpful may be some reflections upon the choking out of the Word by the "cares, and riches, and pleasures of life;" more largely described in another version of the parable (in St. Mark), that "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful."

It needs to be observed that the parable throughout implies a double conception of those who receive the Word of God. The one is that of the ground upon which falls the seed from the hand of the sower, fruitful or not according to its condition. Superficially read, it involves irresponsibility on the part of the hearer; since the soil by which he is figured is inanimate, and so without responsibility for its condition. Deeper, there is taught the great truth that the work of the Holy Ghost in the heart of man is indispensable for the bringing forth of fruit. But neither of these adequately explains the parable. There is necessarily implied the further conception of the hearer as a tiller of the ground upon which the seed falls, and therefore as responsible in some measure for its productiveness. The parable would else set forth only facts of condition, whereas its evident purpose is to supply motives to action. We who hear are to see that the cares and riches and pleasures of this life do not choke out the good seed; the condition of the soil of our hearts and therefore its fruitfulness depend, in part at least, upon our own will and action. Therefore are we to take care that the ground is "good;" that its hardness is broken up, that the stones are gathered out, that cares and riches and pleasures of life do not crowd out the service of God.

Yet quite evidently it is not meant that "cares and riches and pleasures" of this life are to be eliminated from it, and that otherwise there can be no fruit-bearing. For they are, all of them, inevitable in every life. The bearing of cares, the pursuit of wealth, are in some degree, duties resting upon all of us by the conditions of the "state of life to which it hath pleased God to call us." A dutiful life (or an undutiful one,) that is without its cares is impossible. A life of voluntary pauperism is, not in human estimation only, wrong and contemptible. And a pleasureless life, one in which no use is made of recreation or amusement, is hardly to be conceived, is scarcely less to be condemned than one of utter carelessness or idleness. The pursuit of pleasure cannot be considered wrong by even the sternest of moralists. It is not too much

to say that the cares and riches and pleasures of life are to some extent of Divine appointment, and enter somewhat into the Divine plan for human conduct; that the elimination of them, from our lives would, if voluntary, be wrong and hurtful. It would detract from our usefulness and dutifulness, in regard of our service of GOD no less than of our work in the world.

Yet in our LORD's teaching they are compared to the worthless thorns, which choke the seed and cause unfruitfulness. If the above considerations are at all just, if these things cannot be avoided and ought not to be avoided, how can they be as choking thorns? The answer is easy: by intemperance. It is suggested in the longer form of the interpretation, already quoted: "the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in." In these things there is possible and actual an intemperance, just as real and fully as harmful as drunkenness or gluttony. Cares must be met and attended,but if they engross our time and attention, there is intemperance. Wealth must in some degree be sought by all; intemperance in the pursuit becomes avarice or covetousness, more or less developed. Intemperance in the search for pleasure is a form of licentiousness. Duties of every kind need to be adjusted in right relations to duties of all other kinds; this is proper moderation. Intemperance is excess wherever manifested,and may appear in the discharge of religious duties as well as in other ways. The last however is a danger to which few of us are liable. We cannot altogether escape from worries and anxieties, we may easily be intemperate therein; we cannot honorably avoid the labor for some share in earthly goods, we may easily be intemperate in the strife; that there may be immoderate pursuit of the pleasures of this life needs no stating. And intemperance in any direction means the crowding out of something else, in whole or in part. And generally the thing allowed to be crowded out is the service of GOD.

We need some rule of life in this regard; some test which may be applied to distinguish moderation from intemperance. None better can be found than is suggested in the parable. Whatever chokes the Word, in whatever degree, is thereby shown to be a form of intemperance. When household cares are allowed to interfere with attendance on the Sanctuary; when business requirements are held to necessitate the keeping open of business houses on the LORD's Day; when men or women are so engrossed with other things that they have no time for religion, or being members of CHRIST feel obliged to omit some of the duties agreeable to their profession: when storms keep us away from Church or Sunday-school, but never from business or gatherings for pleasure; when impatience or anger, however justifiable, so control our hearts and actions that enmities are engendered and kept up and Divine ordinances have to be neglected and Divine counsels set at nought; when communicants neglect the Holy Communion or are infrequent in attendance, because they feel that they are not in the right frame of mind and have not time or inclination to try to prepare themselves, or because it seems irksome or consumes time, or for any other unworthy excuse; when private devotion and religious reading are abbreviated or crowded out by weariness or lassitude, whether resulting from work or dissipation or sloth; when payments to the LORD's treasury are scanted or withheld, because they cannot be afforded,while yet we spend freely for our own personal and evanescent pleasures; in not a few like ways is shown intemperance in the discharge of duties whose obligation is acknowledged,or in the use of pleasures which in moderation are confessedly harmless. Thus do "the cares of this world,and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful."

Lent is distinctly for practice in temperance; for gaining and strengthening our powers of self restraint; for learning moderation in all things. Usually, and with reason, self-discipline is concerned with the pleasures of the world, for in them is the danger of intemperance most evident. But at this stage of the world's history, more perhaps than ever before,is there need of the study of temperance in the cares and duties of the world as well as its pleasures. And under this impression these reflections upon one part of the Parable of The Sower are submitted, as suitable for Lenten consideration, as possibly helpful in pointing out a sphere of profitable self-discipline in the penitential season upon which we are now entering.

A MILLION DOLLARS IN FIVE.

THE Missionary Enrolment Plan aims to get pledges of five dollars, for the relief of our Missions and Charities. These subscriptions, enrolled in every parish, are to be collected by October, 1886, and then sent by Diocesan Deputies to the General Convention, where all is to be offered to GOD. A general acceptance of this plan will make that offering one million dollars. This great sum will be surely gained if each active Church member gives five dollars. The plan is approved by Bishops, Conventions, and Board of Missions, and has already proved successful in both city and country. It is worked by laymen who bear all the expense.

Send for circular and full information to I. Welsh, Chairman of Committee, Box 941, P. O., Philadelphia.

[23–26.]

—LITTLE five-years-old Annie, who was suffering from a bad cold, went to pay a visit to auntie. During the day she related her various successes at school, and ended by declaring that she could read a good deal better than Sabrina, who was eight years old. "Well," questioned auntie, "wouldn't it sound better if some one else said that?" "Yes," answered Annie with a sober countenance, "I think it would; I have such a bad cold, I can't say it very well."—*Harper's Bazar.*

Married.

HERBER—BURKE.—In Bozeman, Montana, on Sunday, December 14,1884,by the Rev. Frank B. Lewis, Miss VALERIE BURKE to Mr. CHARLES W. HERBER.

STRANAHAN—BOSTWICK.—In St. James' Church, Bozeman, Montana, on Tuesday, December 23, 1884, by the Rev. Frank B. Lewis, Miss MARY L. BOSTWICK to Mr. CLINTON T. STRANAHAN.

CALFEE—LATUS.—In Missoula, Montana, on Tuesday, January 13, 1885, by the Rev. Geo. Stewart, Miss KATY LATUS to Mr. HENRY B. CALFEE.

LEE—SMITH.—In Butte, Montana,on Saturday, January 31, 1884, by the Rev. S. C. Blackiston, Miss FRANCES J. SMITH to Mr. JOSIAH S. LEE.

HARTUPEE—RAGAN.—In Butte, Montana, on Wednesday, February 4, 1885, by the Rev. S. C. Blackiston, Mrs. MARY E. RAGAN to Mr. WILLIAM M. HARTUPEE, both of Butte.

Died.

THEXTON.—In Virginia City, Montana, on Thursday, January 22, 1885, of brain fever, Mrs. NANCY THEXTON, wife of Geo. Thexton, Sr., aged 53 years.

Poetry.

AFTERWARD.

BY R. M.

All through winter's dearth and gloom
God is bringing bud and bloom
To divine completeness;
Every day the dawn appears,
Every year the lilac rears
Pyramids of sweetness.

Oh sad heart, thy night of woe
May be dark, but God will show
Kindness in the daytime;
Mercies follow wintry hours,
Surely as the faithful flowers
That abound in Maytime!

—*Episcopal Register.*

A TRANSFIGURED GUEST.

BY AMELIA D. ALDEN.

Dark Sorrow came and stood beside my hearth
With veiled face and sable-shrouded form;
At her approach gay Health and buoyant Mirth
Fled trembling, and my household embers warm
Grew ashy white and chill; without, a storm
Began to blow, and clouds across the sky
Swept heavily; the sunlight seemed to die.

In silence sat the veiled intruder down,
And gazed upon me; I could feel her gaze!
Through the dark folds I thought I saw a frown
Upon her brow. As through the gathering haze
The storm-worn mariner sees, with dread amaze,
The cliffs rise dark and threatening in his way,
So did I look at Sorrow's face that day.

And yet, "Draw not thy veil away!" I cried;
"I can not bear to meet thine awful eyes!
If henceforth at my hearth thou must abide,
And in the lore of suffering make me wise,
At least be merciful: keep thy disguise!
So dread the pangs thy hidden features give,
I can not see thy face unveiled, and live."

Day waned, and slowly waned the dreary night.
And still I sat beside my shrouded guest,
Her gaze resistless held my shrinking sight;
Her voiceless lips woke terror in my breast.
A trembling seized me, and my heart, oppressed,
Broke the dread silence with a shuddering cry.
"Oh, let me see thine awful face, and die!"

Then Sorrow rose; her sable garment fell
About her feet, and slowly, fold on fold,
She put away her veil: I could not quell
The fear that made my very heart grow cold.
At length, unveiled, she faced me, and behold!
No grisly phantom was my silent guest,
No shape of terror, but an angel blest.

The light of peace was in her steadfast eyes;
Celestial love and pity made a blaze
Of glory all around her. Rapt surprise
Possessed my soul, and strength for feeble days
Was in me born beneath her tender gaze.
I cried, "Henceforth we will not dwell apart!"
And clasped the Angel Sorrow to my heart.

—*Harper's Magazine.*

Selections.

HARMONY FROM DISCORD.

BY THE BISHOP OF EXETER.

Completexity is the opposite of simplicity. Nature has no simples to exhibit. We reach them only by laborious analysis, and even then are by no means certain that further analysis may not show them to be compound. The universe abounds in graceful curves which are the results of forces that singly would operate in straight lines. Nature abounds in products which are utterly unlike their constituents, and which entirely change their character according to the proportions of their ingredients. Everywhere we see unity emphasized by diversity, harmony that grows out of discords, peace that comes in the reconciliation of antagonisms.

A scientific friend, of whom I asked a suggestion, writes me thus:

"The nearest expression of what you refer to, is the general statement that opposites attract and that nearly all the phenomena of nature are the results of attraction.

"Thus the opposite electricities (positive and negative) attract, and the entire phenomena of electricity come from this attraction and the consequent commingling of the opposite conditions.

"So again in chemistry, the strongest affinities exist between the most dissimilar substances, and when combination ensues the compounds so formed are the most permanent.

"Even in heat and light, the condition of effectiveness is, that there should be at least a contrast by reason of difference in degree. Heat-energy would be practically extinct if the universe were of an equal temperature, and a shadowless light would be incapable of revealing anything or expressing anything.

"The exception to this general rule is found in the purely mechanical forces, such as gravitation and cohesion, where there is no difference in the attracting bodies; but here comes in another sort of dualism and opposition. Mere attraction would soon end in absolute rest and absence of energy, were it not met by repulsive force, such as the centrifugal tenddncy of the revolving planets, which prevents them from falling on the sun, and the molecular repulsion to which the elasticity of most bodies is due."

My brethren, is not much of our unbehef and discontent, in the ultimate solution, a revolt against this law of complexity which as it pervades all nature, extends also into the sphere of spirit? are we not tempted to oppose some ideal of our own, some easy, direct, simple plan of spiritual revelation and spiritual dealing, to an actual revelation and a dealing whereof we have experimental knowledge, replete with delicate combinations and seeming antagonisms?

Let us think of human life in general.

I suppose that if the blank chart were laid before us and we were permitted to mark out, each one, his course thereon, the ideal life thus planned would be direct and uneventful. Our pencil would avoid every shoal marked with the name of sickness, bereavement, unkindness or poverty.

But the real life, bitter-sweet as it is, is a far better thing than the flavorless life which has no bitterness in it. It is the alternation of frost and warmth in its environment which makes the goodly tree so goodly. It is in the complexity of our life, in the warring of hostile forces which at last are friendly allies, it is in the combination of tears and smiles, of successes and reverses, of hopes and fears, of loves and hates, that we find our truest developement, our safest equilibrium, our truest rest. One comes to think at last in the review of life, that he could better have dispensed with the sweet than with the bitter.

There come to me just now the words of one of our fellow workers who has entered into rest, words which as he uttered them were more piquant by reason of his Gallic accent. "What said David? It is good for me; not that I had the gift of poesy; not that I was a great soldier; not that I became a mighty King and the founder of an illustrious dynasty. He thrusts all these aside and emphasizes another feature of the past. It is good for me that I have been afflicted."

It is easy to ask, why should the infinitely merciful stint my sunshine; how easy to His Omnipotence to make my life one long summer day. The Professor of Natural Science suggests a law of nature which extends into the realm of spirit.

"A shadowless light would be incapable of revealing anything or expressing anything."

Such reflections are very full of consolation. While life is seething and in a ferment, we may not discern the wisdom and the goodness which govern its complications. But the end will crown the work, and the result will vindicate any seeming capriciousness in the working.—*Convention Address.*

—"Fifty years ago," said Earl Cairns, at a meeting of the Church Missionary Society, "if a man had been shipwrecked on some of the islands of the Pacific, he would have been killed, cooked, and eaten; whereas if a man were shipwrecked there now, he would receive Christian hospitality. Miss Gordon Cumming, who is not a missionary, and who did not write for the purpose of missions, declared that while in 1835 the people of Fejee were cannibals, there are now 400 churches and 1400 schools there. Lady Brassey writes that anybody who wants to see the last traces of heathenism in Japan had better go soon, as they are rapidly giving place to Christianity."

—The Gospel is love and mercy from God to man, but it is also right and justice from man to man.

Church Notes.

NOTES ON THE KALENDAR.

Feb. 18. Ash-Wednesday, or the first day of Lent. Proper Psalms: morning 6, 32, 38; evening, 102, 130, 143. Two special Prayers are appointed, together with a "Commination" or deprecation of punishment (in which the people are to join with the minister), to be used just before the General Thanksgiving at Morning Prayer. The Collect for Ash-Wednesday is a Collect for the season, and is to be used "every day in Lent, after the Collect appointed for the day." "Turn ye even to Me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning."

Feb. 22. The First Sunday in Lent. "Although the Sundays in Lent are not to be observed as fast-days, the devotional tone given to them is carefully assimilated to that of the season." JESUS "fasted forty days and forty nights."

Feb. 24. St. Matthias the Apostle. There "must one be ordained to be a witness with us of His resurrection."

Feb. 25, 26, 27. The Ember Days of the Lenten (or Spring) season. As Lent is, in one of its aspects, a reference to our LORD's forty-day fast at the beginning of His active ministry, the connection of one of the Ember weeks with this season seems peculiarly appropriate.

Mar. 1. The Second Sunday in Lent. "GOD hath not called us unto uncleanness, but unto holiness."

Mar. 8. The Third Sunday in Lent. "If I with the finger of GOD cast out devils, no doubt the kingdom of GOD is come upon you."

Mar. 15. The Fourth Sunday in Lent. "So then, brethren, we are not children of the bond-woman, but of the free."

LENT; ITS PURPOSE AND OBSERVANCE.

FROM THE ANNOTATED PRAYER-BOOK.

A FAST before Easter has been observed from the earliest Christian times; but the period of its duration varied in different countries and ages down to the seventh century. Towards the middle of the third century, Origen speaks of forty days being consecrated to fasting before Easter. And at the Council of Nicæa this period was taken for granted, as if long in use. But however early the extension of the Lenten fast to forty days may have been, it is certain that they were reckoned in several different ways, though always immediately preceding Easter. St. Gregory the Great introduced our present mode of observance, or sanctioned it with his authority, at the end of the sixth century.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridegroom was taken away from them. This sorrow had, indeed, been turned into joy by the Resurrection, yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last sufferings of her LORD; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of CHRIST evidently set forth, crucified among us. This probably was the earliest idea of a fast before Easter. But it almost necessarily followed that the sorrow concerning the death of CHRIST should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-dicipline; and was so, probably, from its first institution in apostolic times. And, according to the literal habit which the early Church had of looking up to the Pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing temptation, became the guage of the servants' Lent, deriving still more force as an example, from the typical prophecy of it which was so evident in the case of Moses and Elijah.

The general mode of fasting seems to have been to abstain from food until after six o'clock in the afternoon, and even then not to partake of animal food or wine. Yet it may be doubted whether such a mode of life could have been continued day after day for six weeks by those whose duties called upon them for much physical exertion; and it is possible that we ought not to interpret so literally as this such allusions to the fasting of ordinary Christians as we meet with in early writings.

Lent was the principal time, in the early Church, for preparing the Catechumens for Baptism, and a large portion of St Cyril's Catechetical Lectures were delivered at this season. There were also constant daily sermons at the services, as we see from expressions used by St. Chrysostem and other fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called upon to do outward penance as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence, and general depression of tone on account of sin; and was marked, on every side, with the sombre tokens of mourning.

From this short account of the Lenten fast of primitive days, we may go on to consider briefly what shoud be the mode of observing it in modern times, so that the ancient and unchanging principles of the Catholic Church may be applied to the ever-varying habits of the world which those principles are intended to leaven. The Church of England has not expressly defined any rule on the subject of fasting, but in the Homilies on the subject has urged the example of the Early Church as if intending it to be followed with a considerable amount of strictness. The work that is set before most persons, in the Providence of GOD, at the present day, makes it quite impossible, however, for those who have to do it to fast every day for six weeks until evening, or even to take one meal only in the day. And the ordinary mode of living is so restrained among religious persons, that such a custom would soon reduce them to an invalid condition, in which they could not do their duty properly in the station of life to which GOD has called them, whether in the world or in the sanctuary. The problem which the modern Christian has to solve, then, in this matter, is that of so reconciling the duty of fasting in Lent and at other times ordered by the Church, with the duty of properly accomplishing the work which GOD has set him to do, that he may fulfil both duties as a faithful servant of GOD.

It is impossible to lay down any general law as to the amount of abstinence from food which is thus compatible with modern duties; nor can any one, except a person possessed of much physiological acumen, determine what is to be the rule for another. But the general rules may be laid down, (1) that it is possible for all to diminish in some degree the quantity of their food on fasting-days without harm resulting; (2) that many can safely abstain altogether from animal food for some days in the week; (3) that food should be taken on fasting-days as a necessity, and its quality so regulated that it shall not be a luxury; (4) that all can deny themselves delicacies on fast-days which may be very properly used at other times.

Finally, it may be remarked, that as the changed habits of life have diminished our capacity for abstaining from food for long periods, so have they increased our opportunities of sacrificing our pleasures by abstinence from luxuries. "Theatres, balls, private parties, novel-reading, mere ornamental pursuits, unnecessary delicacies, sumptuous costume,—these are things which may well be selected as the subjects of our abstinence, if, in Lent, or in our general life, we desire to adopt a stricter Christian habit than is commonly necessary." From time so saved, many an hour can be gained in which to attend the Divine Service of the Church day by day, to use extra private devotions, and to engage in works of charity.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop. Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Helena.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Sidney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack—————— Mission.
The Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
The Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
The Rev. A. D. Drummond.

Choteau County.

Fort Assiniaboine——————Mission.
The Rev. ——————
Fort Benton—St. Paul's Mission. Church.
The Rev. ——————
Fort Shaw——————Mission.
The Rev. ——————
Sun River——————Mission.
The Rev. ——————

Custer County.

Fort Keogh——————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. S. D. Hooker.
Jefferson, St. James' Mission.
The Rev. S. D. Hooker.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Ass't, The Rev. S. D. Hooker.
Marysville, St. Mary's Mission.
The Rev. S. D. Hooker.

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. S. D. Hooker.

Missoula County.

Bitter Root Valley—————— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—A MANCHESTER firm, having introduced a type-writer into their correspondence department, received a letter from an indignant customer, saying, "I want you to understand that you needn't print letters sent to *me*. I can read writing—*even yours*—and I don't want to be insulted by reflections on my education."

—A CITIZEN who had been playing poker the night before dropped a blue chip into the contribution-box by mistake. After service he went to the Deacon who had passed the plate and told him of the mistake. "So I'll just give you a dollar in its place," "and we'll keep the matter quiet." "No you don't," replied the Deacon, ignoring the money offered. "That's a blue chip. It's worth $5."—*New York Sun.*

—WATTY DUNLOP, the humorous minister of Dumfries, had frequent practical jokes played upon him, but the perpetrators rarely got the better of him. On one occasion some idle and mischievous youths waited for him as he passed through a churchyard, and one of them came to him, dressed as a ghost, in hopes of frightening him, but Watty's cool accost speedily upset the plan. "Weel, Maister Ghost," said he, "is this a general rising, or are you just taking a santer frae yer own grave by yersel?"

—THERE is a message-boy in New York who will probably not have much trouble in holding his own in this world. Sent by his employers for some money at the bank, he was counting the money when a bystander said, "You've dropped a bill." Recollecting the game, instead of stooping down he put his foot on the bill and continued counting. When through he picked up the bill and was walking off, when the bystander remarked: "I guess I was mistaken. I must have dropped the bill myself." "I'll keep it to remember you by," said the boy as he went away.

—"THIS is the poetry of motion," said the editor, as he shied a bundle of very blank verse into the waste basket.

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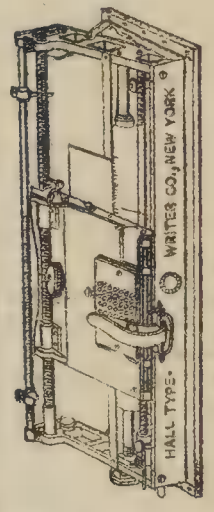

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The Montana Churchman.

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VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. II, No. 12. Virginia City, Montana, March, 1885. Whole No. 24.

Kalendar.

MARCH, 1885.

1 The Second Sunday in Lent.
8 The Third Sunday in Lent.
15 The Fourth Sunday in Lent.
22 The Fifth Sunday in Lent.
25 The Annunciation of the blessed Virgin Mary.
29 The Sunday next before Easter.
30 Monday before Easter.
31 Tuesday before Easter.

APRIL, 1885.

1 Wednesday before Easter.
2 Thursday before Easter, (Maundy Thursday.)
3 Good Friday.
4 Easter Even.
5 EASTER DAY.
6 Monday in Easter Week.
7 Tuesday in Easter Week.
12 First Sunday after Easter. (Low Sunday.)
19 Second Sunday after Easter.
25 St. Mark the Evangelist.
26 Third Sunday after Easter.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Deer Lodge, Easter Day,.....	Apr.	5
Miles City and Fort Keogh, Sunday,.....	"	12
Billings, Sunday,.....	"	19
Big Timber, Wednesday,.....	"	22
Springdale, Thursday,.....	"	23
Livingston, Sunday,.....	"	26
Helena, Sunday,.....	May	3
Fort Assinaboine, Sunday,...	"	10
Fort Benton, Sunday,.....	"	17
Fort Shaw and Sun River, Sunday,.....	"	24
Augusta, Wednesday,.....	"	27
Chestnut, Sunday,.....	"	31
Argenta, Friday,.....	June	5
Bannack, Sunday,.....	"	7
Dillon, Sunday,.....	"	14
Glendale, Tuesday,.....	"	16
Philipsburg, Sunday,.....	"	21
Missoula, Sunday,.....	"	28
" "	July	5

THE BISHOP'S RECORD.

(18)

ON Saturday the last day of January, I went to Marysville to take Mr. Hooker's Services on the following day. I visited Marysville in May last with Mr. Hooker. Then the services were held in a borrowed room. On this visit I found a neat little chapel had been provided for use in our services. It belongs to the Mining Company which owns the Drum Lummon mine. It is a small building covered with rough boards. But the interior looks quite churchly, though the seats have no backs. There is a little chancel, an organ, lecturn, Altar, Bible, alms basin, Prayer Books and Hymnals. The appointments were far better than anything I had seen there before, and the building is used only for religious services. That was best of all. It is GOD'S House, and GOD'S House is needed in a mining camp if anywhere. In such a place, Sunday differs little from other days. The stores and saloons are all open. The stamp mill pounds away at the ore. The miners are at work in the mines. Business proceeds with its usual course. There is needed the House of Prayer and a religious service to tell people of a world where miners and mills and business have no place. Let it be small and plain and rude. It is yet GOD'S House and speaks to a careless world of things invisible.

Leaving Helena a little after eight in the morning, I arrived at Marysville about mid-day, stayed at the Drum Lummon hotel, kept by two Roman Catholic ladies, who received me cordially and entertained me hospitably and would receive no compensation. I spent the afternoon in calling upon the different families, telling them of the services to be held on the morrow. Sunday morning at ten o'clock the choir met in the chapel for practice. And the chants and hymns were very creditably rendered at both services. In the morning the congregation was small, the miners being at work in the mines, and their wives staying at home to prepare their dinners. In the evening the chapel was well filled, and the service most earnest and hearty. In the afternoon, I attended the Sunday School, which is taught by the widow of a Clergyman of the Church and held in her own house. I found twenty four children assembled almost filling the room. She taught them as one class from the Catechism of the Church, and I was intensely interested to hear her talk to them and drill them on those old but ever-important questions—Duty to GOD and duty to our neighbor. And I thought if we could only have such teachers in all our Sunday Schools there would be no need of leaflets, or maps, or special courses of instruction. The old Catechism would be the foundation and the teacher would supply all the illustrations necessary for teaching faith, doctrine, practice. This lady leaves Marysville soon to make her home in a distant valley, where we have no services except on the Bishop's visitations once a year. Who will care for the Sunday School when she has gone I do not know. I hope a way will be opened to keep it in existence.

Monday morning, the stage brought me back to Helena. The second Sunday in February, as there was no appointment in Mr. Hooker's field, I stayed in Helena and preached for Mr. Webb.

On the third Sunday I went again to Marysville, and repeated the experience of a fort-night before. On this visit, I was most hospitably entertained by the superintendent of the mine. The congregations were larger than before. The Holy Communion was celebrated with nine communicants.

On the fourth Sunday I went to Townsend. This place being on the Northern Pacific Railway, I could dispense with the stage. I do not find stage riding disagreeable very often. Yet I am not sorry that Railroads have reached Montana. They save time and are less expensive. Cars keep out the wind and do not require buffalo coats to guard against the cold. Stages are a great convenience, but Railroads are a blessing.

In Townsend we have no Church or Chapel, bnt hold our services in the Methodist house of worship. Mr. Hooker is planning to build a small Chapel there soon. Whether it will succeed or not remains to be seen. The Congregations were very good both morning and evening. I baptized a child and made twenty or thirty calls.

There seems to be a good deal of interest in our services in this place. They ought

to be continued. Indeed we ought to go on with our work in the whole region covered by Mr. Hooker's services. Yet I have been thinking that I might have to abandon this field for the present and take up work elsewhere. It is a question of ways and means. Times are hard. Money abounds not. Not much of our work is self-supporting. We are obliged to ask, where can the most money be raised? We ought to ask, where can the most good be done? And when work is begun it ought not to be given up as long as there is a demand for it to be done. But a Missionary Bishop must do the best he can with the means and force at his command. He must provide for the present, while he plans for the future. I still hope that the work begun will continue. We shall see.

On the first Sunday in March, Mr. Webb went to Marysville, and I took his work here. At the end of this work I start off to begin my regular visitations for the year. I have been home for three months, with only short occasional absences. Now I am to take the road and keep it. May GOD give His blessing to whatever work shall be done!

L. R. B.

HELENA, March 3, 1885.

HELENA NOTES.

AT the annual meeting of the Ladies' Society, Mrs. W. C. Child was re-elected President, Mrs. A. M. Holter Vice-President, and Mrs. W. F. Chadwick Secretary and Treasurer.

The Rectory debt has been reduced, chiefly by the efforts of this Society, during the past two years, from $1,700 to $260, which balance it is hoped will be cancelled by Easter.

At this meeting of the Society, the pledge of the Bishop made during his late visit at the East, that the work of the "Woman's Auxiliary to the Board of Missions" should be organized in Montana, and the action of the Convocation thereupon, was proposed for consideration. To aid the Bishop in the fulfilment of this pledge, it was agreed that the Society consider itself a branch of the "Woman's Auxiliary," and that five per cent. of its net annual earnings should be given to the Board of Missions through this channel. Mrs. L. R. Brewer was made Secretary. This plan was adopted to avoid making another separate parochial organization and to keep the machinery of parish work as simple as possible.

About the first of January St. Peter's Hospital was moved from the commodious building it had occupied from the time it was started to a more easily accessible location. The Trustees took this step very reluctantly. But the convenience of patients and physicians and visitors required the change. A quantity of new furniture has been given or purchased, and the new building, under the careful management of the Matron, Mrs. Andrews, presents a very neat and inviting appearance. A large proportion of the hospital work is charitable; and gifts of money, fruit, vegetables, bedding, etc., will be always acceptable.

In the absence of the Rev. Mr. Hooker, the services at Boulder and Jefferson have been abandoned for the winter. The other missions of the parish, at Marysville and Townsend, have been visited by the Bishop or by the Rector.

Spending a couple of months in Helena, his only stay at home, of any consequence, for two years, the Bishop has wrestled with our somewhat disordered finances, and, in spite of the hard times, has succeeded in getting them into fair shape. The parish is also better for the stirring sermons and addresses which he has on several occasions delivered.

The Lenten Services are those customary in this parish: On Mondays, Tuesdays, Thursdays, and Saturdays, Evening Prayer with brief readings at 4:30 P. M.; on Wednesdays and Fridays, Litany at 11 A. M. and Evening Prayer with addresses at 7:30 P. M. There will be also a weekly celebration of the Holy Communion.

F. T. W.

NOTES.

—IN the March number of the *Spirit of Missions* are the following "Acknowledgements" from Montana:

WORK AMONG COLORED PEOPLE.

St. John's, S. S., Butte.....$3 18

WORK AMONG INDIANS.

St. Paul's, Miles City.....$1 70

FOREIGN MISSIONS.

St. Paul's, Miles City.....$1 70

—SPECIAL Lenten Services are held in St. Paul's Church, Virginia City, on the Wednesdays and Fridays of each week, both morning and afternoon. The Holy Communion is celebrated every Sunday, (except the Fifth in Lent,) and on Thursday in Holy Week. During Holy Week, the services will be daily; twice on Wednesday and Good Friday. A careful selection of appropriate, yet not very elaborate music is in preparation for Easter.

—IN St. James' Church, Bozeman, Lenten services are held on Tuesdays, Thursdays, and Fridays at 4 P. M., Wednesdays at 7:30 P. M., with Lecture; also at the Ellis school-house on Fridays at 7:30 P. M., with Lecture. Holy Week services, daily, except Easter Even, in the morning, also in the afternoon of Good Friday; Easter Even in the afternoon. Holy Communion on the First, Second, and Fifth Sundays.

—THE Lenten Services in St. Peter's Church, Helena, are as follows: Holy Communion early every Sunday except the first Sunday in the month, when it is at the mid-day service; week days daily in the afternoon or evening, with Litany service in the morning of Wednesdays and Fridays; Holy Week, Monday, Tuesday, and Saturday at 4:30 P. M., Wednesday, Thursday, and Good Friday at 11 A. M., and 7:30 P. M.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—ON St. Matthias' Day, February 24, the Rev. George Worthington, D. D., was duly consecrated Bishop of Nebraska, in St. John's Church, Detroit. A very large congregation was present. In the procession there were eleven bishops and sixty-two other clergy. Bishop Coxe, of Western New York, was the Consecrator; Assistant-Bishop Potter, of New York, the Preacher; Bishops McLaren, of Chicago, and Harris, of Michigan, Presentors.

—IT will be remembered that the St. Louis Exposition took its stand on keeping its exhibition closed on Sunday. It came out handsomely ahead in its financial exhibit at the close. Godliness did not hurt it. The New Orleans exhibition decided otherwise, and is open all day Sundays. It has been under a cloud, and a losing concern from the day it opened, in spite of the government loan to help it.—*Church News.*

—THE Church will regret to hear of the illness of Bishop Jaggar, of Southern Ohio. He is ordered by his physicians to cease all mental work and retire from all official care for at least six months.

—THE Standing Committee of Virginia recently recommended six young colored men to be received as Candidates for Holy Orders.

—A CHEERING proof of Church growth is reported from Vicksburg, Miss. In that city is the largest negro population of any city in the State—where the negroes vastly outnumber the whites. Seventy-five of the best class of the colored people have signed a communication to the venerable Dr. Sansom, rector of Vicksburg, asking for Church instruction, and desiring to form a congregation and parish. Dr. Sansom should have assistance at once.—*Churchman.*

—THE Joint Committee of the Church Temperance Society and the Society for the Prevention of Crime have been preparing a new excise bill, which was to be completed on Saturday, February 28. Mr. Elbridge T. Gerry was added to the committee by nomination of the mayor. Professors Chandler and Doremus were also connected with it by virtue of their knowledge touching the adulteration of liquors. The

special features of the bill are the division of the State into cities of 300,000 inhabitants, and into towns of less number. In places of the first class the fee for licenses to sell distilled liquor is $1,000, and in those of the second class $500. With reference to beer licenses there is a similar division, the licenses of either class being respectively $100 and $50. The applicant for a license, instead of being a man of good moral character, which may have no meaning, must have been a man who was not convicted of a felony or a misdemeanor. When a license has been revoked, if the holder has been convicted of breach of the Excise Law, he is not only ineligible for holding another license, but the place is disqualified for one year. Breakers of the Excise Law are guilty of misdemeanor, and will be dealt with under the provisions of the penal code. Distilled liquors on premises having only a beer license, is presumptive evidence that such liquor is for sale. Liquor, if supplied to children under sixteen, is punishable by a fine of $50; for subsequent offences, imprisonment from one month to a year. In respect to sale on Sundays, election days, to intoxicated persons, etc., the clauses are the same as in the existing act. So, also, as to the hours of closing, from 12, midnight, to 6 A. M. The bill has been drawn with all possible care to make it simple, accurate, and effective.

—We are grieved to hear of the painful accident that has befallen the wife of our bishop. On Monday, the 19th, Mrs. Kip fell on the sidewalk at the Palace Hotel, sustaining a compound fracture of the ankle. Hard enough for any one to meet with such a calamity, it seems doubly so that it should come to the wife of our good bishop, for not only in her home is she the centre of influence and sympathy, but in every parish and mission in the diocese, in their frequent visits, is Mrs. Kip looked for and welcomed. And in her suffering the Church, as one family, extends its sympathy and prayers for her speedy recovery.—*Pacific Churchman.*

—There is a Church guild among the students of Cornell University, called the "Seabury Guild." It was organized about two years ago by the Rev. Dr. Moses Coit Tyler, and probably derived its name from Prof. Tyler's well-known interest in the history and character of Bishop Seabury. The guild is composed of students of both sexes, some forty in all, who are thus brought to know each other as Church people. Meetings are held semi-monthly, and though these are generally social and literary, yet those held in Lent are religious, and include sermons and lectures by clergymen and others.

—The Bishop of Maryland has addressed a circular letter to the Sunday scholars of his Diocese. He asks that one Sunday in each month be set apart as "the Bishop's Sunday;" the offerings to be for "the Bishop's Penny Fund," which is to be used for Church work among colored people in Maryland. He urges on them also the use of the following "Prayer for the Diocese and the Bishop:" "Almighty Father, who hast given us place in this Diocese of Maryland, and hast appointed that here we receive the blessings of Thy Church and have our part in Thy work, bless, we beseech Thee, all the Sunday-schools and congregations, all the clergy of the diocese, and further their work in peace and love. Be with Thy servant the Bishop of Maryland. Make sure to him the loving confidence of his people. Direct his ways, and strengthen him by Thy Grace, that he may well and wisely do Thy work in the charge that Thou hast given him. All which we ask through Jesus Christ our Lord." With necessary changes, this might well be used in our Sunday schools throughout the land.

—A beautiful and costly pulpit of marble and burnished brass will be erected in St. Ann's Church, Brooklyn, to the memory of the late Rev. Noah Hunt Schenck, for many years the rector. Upon it will be engraved the text of Dr. Schenck's first sermon in the edifice; "My meat is to do the will of Him who sent me;" also the text of his last sermon: "The poor have the Gospel preached unto them."

—St. James' Church, Albion, in the Diocese of Western Michigan, was destroyed by fire on the morning of February 19. The loss is total, including a valuable new pipe organ. An insurance of $2,500 will be the nucleus for rebuilding, which, it is hoped, can be begun at an early day.

Foreign.

—The title of Bishop Anson, the recently appointed Missionary Bishop in the North-West of Canada, has been changed from Assiniboia to Qu'Appelle.

The Hon. John Campbell, who gave ten thousand pounds toward the foundation of the Bishopric of Riverina, has signified to the Bishop of Goulburn, and through him to the Archbishop of Canterbury, that he intends devoting the same amount for the endowment of a bishopric in Fiji, where he possesses some property.

—The Episcopal appointments and changes consequent thereon, are still subject of comment in the English Church papers. Dr. Wordsworth has already formally resigned his see, instead of waiting for Lady Day as he first announced. The new Bishops of Exeter and Lincoln are to be consecrated on St. Mark's day, April 25. It is now announced that the Bishop of Salisbury, Dr. Moberly, is to resign immediately, and those who ought to be well informed say that Canon Liddon will have his place. This would be a popular and fitting appointment. It was in Salisbury that Dr. Liddon began his career, he being the private secretary of the sainted Bishop Hamilton. These changes admit Dr. Wilberforce of Newcastle, Dr. Lewis of Llandaff, and Dr. Wilkinson of Truro, to the House of Lords.—*Living Church.*

—A stained-glass window has just been put up in Lambeth church to the memory of the late Archbishop Tait. One compartment of the window contains a representation of the archbishop in the act of laying the foundation stone of a church. This has given the artist an opportunity of producing an excellent likeness of the archbishop, whose features will thus be perpetuated in the parish church with which, during his residence at Lambeth Palace, he was so closely connected. Moreover, there is a certain appropriateness in associating the prelate who founded the Bishop of London's Fund with church building. Our readers will be glad to learn that the "Pedlar's pane" has been restored to the church, a small window having been specially constructed to receive it.

—Mr. Gladstone, Lord Salisbury and Earl Granville have replied as follows to the inquiry of an Accrington correspondent—Are the bishops and clergy of the Church of England State paid? Mr. Gladstone's secretary writes: "Sir: Mr. Gladstone, in reply to your letter, desires me to inform you that the clergy of the Church of England are not State paid." Lord Salisbury's secretary writes: "Sir: I am directed by the Marquis of Salisbury to acknowledge the receipt of your letter. In reply, I am to say that the bishops receive no grants from the State, but they receive a revenue from ancient endowments given to the Church." Lord Granville's secretary says: "Sir: In reply to your letter I am desired by Lord Granville to state that tithes existed in England before Acts of Parliament, though the present mode of assessment and payment was settled by the Tithes Commutation Act, 6 and 7 William IV., c. 79, and subsequent statutes. I am to add that you will find a short summary of the origin of tithes, which is very complicated, in 'Blackstone's Commentaries,' or other text-books of English law, or in most encyclopaedias."

—The church building in Glenfinen, a remote mountain district near Stranorlar, Donegal county, Ireland, was destroyed by dynamite on Tuesday, March 3.

—At a meeting of the clergy and laity of the Diocese of London, it was decided to erect a memorial of the late bishop, to "take the form of a recumbent effigy in St. Paul's cathedral." The estimated cost of the monument is £3,000.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A. D. 1885.

THE MONTANA CHURCHMAN.

WITH this number closes the second volume, and the second year of publication, of the MONTANA CHURCHMAN. The material success attained during the two years past has exceeded the expectations with which the beginning was made. And assurances have been received that the "venture of missionary faith," as it was characterized by Bishop Brewer in his introductory note two years ago, has not been altogether a failure in other ways than the material; that, if in no other way, it has been of aid to the Missionary work in Montana, by helping to engender and keep alive an interest therein among those on whose gifts the Church must be more or less dependent. This is one of the two directions of helpfulness to the Church that in the inception of this enterprise were set forth to be striven for. The Editor would fain believe, he does believe, that some measure of success has been reached in the other direction that seemed possible, that of influence for good upon our Church people resident in Montana.

The undertaking, from the first, has had many difficulties to contend with, along with some specially favorable conditions. The Editor has, until very lately, had a large part of the manual labor of the paper to do himself, and that on a press, capable of doing the best of work, but too small to do work of this kind to advantage. For the past five months, matters have been in a transition state, not entirely conducive to absolute beauty and perfectness of execution. Removals and business necessities have compelled the withdrawal of the work from the office in which it was begun, and not until now has it seemed settled.

This second volume is completed, as the third will be begun, with feelings of strong courage and great hopefulness. The new arrangements that have been entered into will, when perfected, leave the Editor more at liberty, with better opportunity to apply himself to the improvement of the paper in all directions, than it has been possible to secure while he has had to concern himself so greatly with the mechanical work.

May he not be excused for adding some reflections especially for the consideration of his fellow Churchmen of Montana? Many subscriptions expire with this number. That a prompt renewal of them will be gratifying goes without saying. But it seems possible that more might be done. Relatively, the number of subscribers to the MONTANA CHURCHMAN in Montana is not large. The Editor ventures to think that the number could be greatly increased without injury to the subscribers, and with positive benefit to the paper and to the cause for which it is working in common with all good Christian men. "What is worth doing at all is worth doing well;" and assurances are not wanting that this particular branch of work has proven itself worth doing. It is desirable to put considerably more expense upon the paper than is now possible. An enlargement is to be wished for. Whether it shall be enlarged and improved as it might be must depend upon its readers and well-wishers.

The agencies by which the work of the Church of GOD is carried on are as manifold and various as are those employed in the propagation of any other instruction, in the carrying on of any other business. And not least among these is the agency of the Press. And as a part of this, the MONTANA CHURCHMAN was begun and will be continued. It has in view solely the welfare of the work in the souls of men of our LORD JESUS CHRIST. Its success has already in measure justified its existence. It is hoped that success in that direction may continue and increase, else the paper had better stop. The Editor used to think that possibly it was worth keeping up for the "fun" he could get out of it; he has had that idea roughly knocked out of him long ago.

AN APOLOGY.

THE present number of the MONTANA CHURCHMAN is very late in issuing. The difficulties met with in printing the last two previous numbers made it evident that a new press must be procured, which has accordingly been done. And by both the Editor and his printer—the proprietor of the *Madisonian*—it was thought that delay was preferable to sending out another paper as ill-looking as the last ones have, perforce, been. The next number will be issued on Saturday, April 18; succeeding ones on the Saturday on or next preceding the fifteenth of each month.

MORE than the mere announcement to be found in another place is due from the MONTANA CHURCHMAN to the memory of JOHN TILTON. For some time he worked on this paper as compositor; only withdrawing therefrom in September last, on the removal of his family to Butte. Patient, faithful, industrious, careful, and trustworthy, he commended himself to the good opinion of all who had to do with him; and his departure is matter of sincere sorrow to many others as well as to his own immediate relatives, whom GOD—Who knoweth best—hath stricken.

WE acknowledge the receipt "from old friends of Bishop Brewer" in Geneva, N. Y., of $2.00, for two subscriptions to the MONTANA CHURCHMAN, to be sent where they will do the most good. Thanks to the confidence of the Post office authorities in our identity, we had no trouble in getting the P. O. order cashed, although we could not designate the sender.

Married.

WORTMAN—LAY.—In Bozeman, Montana, on Friday, March 6, 1885, by the Rev. F. B. Lewis, Miss MARY C. LAY to Mr. JOHN L. WORTMAN.

SHANLEY—FARNSWORTH.—In St. James' Church, Deer Lodge, Montana, on Monday, March 9, 1885, by the Rev. S. C. Blackiston, Miss FLORA FARNSWORTH to Mr. WILLIAM F. SHANLEY.

GOULDING—RAMSEY.—In Billings, Montana, on Thursday, March 19, 1885, by the Rev. Alfred Brown, Miss LILY RAMSEY to Mr. E. J. GOULDING.

PASCOE—WHITE.—In Butte, Montana, on Saturday, March 21, 1885, by the Rev. S. C. Blackiston, Miss FLORA WHITE to Mr. GEORGE PASCOE.

Died.

PFEIL.—In the Ruby Valley, Montana, on Thursday, February 19, 1885, Mr. JOHN HENRY PFEIL, aged 61 years.

TILTON.—In Butte, Montana, on Sunday, February 22, 1885, JOHN TILTON, second son of D. W. Tilton, in his fifteenth year.

FOR SALE.

A "Mason & Hamlin" PORTABLE CABINET ORGAN; four octaves; two sets of reeds; knee stop; automatic swell; plain case. Condition, very good. Price $30.00.

Apply to

The Rev. E. G. Prout,
Virginia City, Montana.

HISTORY OF THE CHURCH IN MONTANA.

BY THE RT. REV. L. R. BREWER, D. D.

MONTANA is a part of the large region originally acquired by the United States under the Louisiana purchase. It was organized into a Territory in 1864. The first settlers found their way into Montana in 1861 by way of the Missouri River. The next year placer gold was discovered in paying quantities at Bannack where quite a settlement was formed. In 1863 the rich placer mines of Alder Gulch were discovered, which attracted thousands of people who founded Virginia City. From this time on, placer gold was found at different points in other portions of the Territory, attracting new-comers and scattering the population. The richness of the placer mines was soon worked out, and then attention began to be drawn to quartz mining which now forms no inconsiderable part of the industry of the country. Gradually the valleys were occupied with an agricultural population and the plains taken possession of by stock-men. And now, these three industries—mining, stock-raising and farming—make up the prosperity of Montana.

In 1867 Bishop Tuttle came to the West as Missionary Bishop of Montana, Utah and Idaho. On the 18th of July in that year, accompanied by the Rev. E. N. Goddard he reached Virginia City. It was then a place of about two thousand people. He found a Methodist minister and a Romish priest at work there. For three weeks the Bishop and Mr. Goddard remained in Virginia, holding Services on the intervening Sundays, and baptizing two children. Then they went on to Helena. This town was at this time a little more than two years old, and had four thousand people. The Methodists and the Jesuits were then at work here. On Sunday, August 11th, Services were held morning and evening in the school house. During the following week the Bishop started on his return to Salt Lake City, leaving Mr. Goddard in Helena. Mr. Goddard stayed at Helena till October 28th, and returned to the East. In November, Bishop Tuttle came back to Virginia City, took up his quarters in a log cabin, with a cat for his companion, and did the work of a pastor till July of the following year. During that time St. Paul's Church was built and paid for. The cost was about thirty-five hundred dollars. Of this sum, the Bishop furnished five hundred and the people provided the rest. A building was also given for a rectory which has been in use for that purpose ever since. The church was first used for worship May 24th, 1868, and the Holy Communion was first publicly administered on Whit-Sunday, May 31st. St. Paul's Mission then had ten communicants and a Sunday School of sixty children. There had been sixteen baptisms, and the people had contributed for Church purposes nearly four thousand dollars.

In June the Rev. Mr. Goddard returned to Montana bringing his wife with him, and took up his residence at Virginia City as the permanent pastor of St. Paul's Mission. Immediately on his arrival the Bishop started on his visitations of the Territory. He visited Helena, Deer Lodge, Bozeman, Gallatin, Blackfoot and Bannack. He bought a lot for a church in Helena, and had ground given him for the purpose in Deer Lodge. He went away feeling that he must secure a clergyman for Helena as soon as possible. No doubt he tried hard enough to accomplish this; but not succeeding, he came himself, and with his family took up his residence in Helena in December, 1868. Here he remained for seven months doing the work of a Rector. Services were held regularly in the court-house. A Sunday-school was organized. The Holy Communion was first celebrated publicly on Easter day, with nine communicants. On the 11th of July the first confirmation took place in Helena, when twelve persons were confirmed. On the 26th of this month the Bishop left Helena for a visitation of the Territory, after which he returned with his family to Salt Lake City. In this visitation he travelled by stage, on horse-back and afoot twelve hundred and forty-five miles, visited eleven different towns, holding Services once in our own church, once in a Methodist house of worship, three times in court-houses, once in a billiard-hall, once in a town-hall, once in a lager-beer saloon, and three times in log-cabins. Before the Bishop left Helena, the Rev. Walter F. Lloyd came from Wisconsin to take up the work in that place. He came to stay, and entered vigorously on his work. He opened a parish school and made plans to build a rectory. But failing health compelled him to leave the Territory in January after a stay of less than six months. The Mission became vacant, the school stopped, the rectory was not built.

And so the year 1870 opened with only one clergyman in Montana. Mr. Goddard stayed on at Virginia City. Bishop Tuttle made his annual visitation, holding Services in twelve different places, celebrating the Holy Communion three times, baptizing ten, burying one, marrying two couples, and was absent from his home fifty days. The Rev. Morelle Fowler came to Helena in August and took up the work. But he came as an invalid, and after a stay of three months went away again. And once more Mr. Goddard was the only workman we had in Montana. In June of the following year he resigned his work, returning to the East, and then Montana was desolate. The Bishop made his annual visit in July and August, holding services in twelve places, baptizing twenty-two children and one adult, and confirming one person. In September of this year the Rev. W. H. Stoy came to the Territory and began work at Deer Lodge; and in November, the Rev. H. H. Prout took up the work which Mr. Goddard laid down at Virginia City. Therefore when the Bishop came up in 1872 he found two clergymen in the field. He gave two months to Montana this year, holding Services in thirteen places, baptizing three adults and fifteen children, and confirming seven. In 1873, when the Bishop came on his yearly visit, Mr. Stoy had left Montana, but Mr. Prout remained at Virginia to represent the Church in the Territory. Seven persons were confirmed. In 1874, there was the same record, varied only by the fact that Mr. Prout had left Virginia and had been succeeded by his son, the Rev. E. G. Prout, who has had the faith, patience and courage to remain to this day. In 1875 there was a change for the better. In May the Rev. E. L. Toy came to Helena and took up the neglected work. And later in the year, the Rev. Mahlon N. Gilbert came to Deer Lodge and the Rev. Thomas E. Dickey to Bozeman as resident Missionaries.

The Bishop's record for the year gives a total of thirty-four baptisms, thirty-one confirmations, one hundred and sixteen communicants, seventeen Sunday-school teachers and one hundred and forty one scholars. Three months were occupied with the visitation. Services were held in twenty-eight towns, and the Rev. Mr. Gilbert was advanced to the Priesthood.

In 1876, for a wonder, the four clergymen of the previous year were still in the field, and good results of their work were seen. Mr. Dickey had built a church at Bozeman. He bought an unfinished hall, fitted it up into a comfortable and churchly place of worship, largely by the work of his own hands, and that building has been used for our Services in Bozeman from that day to the present. The cost of the church and lot was about eleven hundred dollars. Five hundred of this was given by a gentleman of Brooklyn, N. Y., through Bishop Tuttle; the remainder was raised by the people. Thus, after seven years waiting, we gained a second church in Montana.

Mr. Gilbert, from Deer Lodge as a centre, was Missionary over two counties, teaching and holding Services in five places. Mr. Toy, at Helena, presented a class of twenty-six for Confirmation. Mr. Prout, at Virginia, was Missionary for all Madison County. The Bishop gave three months and a half to Montana, visited twenty-nine places and confirmed thirty-nine persons.

The year 1877 was marked by two removals, one accession, and the building of

one church. The Rev. Mr. Dickey left Bozeman in August. The Rev. Mr. Toy shook the dust of Helena off his feet in November. In July the Rev. Geo. Stewart came from Minnesota and began work at Missoula. St. James' Church, Deer Lodge, the third church in the Territory, was built of stone at a cost of about five thousand dollars. St. James' Church, Batavia, W. N. Y., gave one thousand dollars toward its erection as a memorial to the Rev. Morelle Fowler, who for a short time was a Missionary in Montana.

In 1878 the only change that marked the field was the resignation of Deer Lodge and Butte, by the Rev. M. N. Gilbert and his coming to Helena to renew the work there. The church in Deer Lodge was consecrated on St. James' day, by the Bishop on his annual visitation. There were three clergymen for the whole Territory. The communicants numbered two hundred and twenty, and the Sunday-schools had two hundred and eighty-two scholars enrolled.

In 1879 there was an advance in the work beyond anything Montana had yet known. In August the Rev. F. B. Lewis came to Bozeman. In September the Rev. C. O. Tillotson took charge of Deer Lodge and Butte. And in November the Rev. S. C. Blackiston began work as general Missionary over a region one hundred and eighty miles from north to south and one hundred miles from east to west. St. Peter's Church was built at Helena, costing twelve thousand dollars. And in 1880 there was a still further increase. Mr. Blackiston had met with such success at Fort Benton that he was desired as a resident minister. Therefore the Rev. H. E. Clowes came out from Minnesota and took up his general work. The work in Butte demanded the attention of a resident minister. Therefore Mr. Tillotson settled there, and the Rev. H. C. Hutchings came to Deer Lodge in December. But at the end of the year Mr. Gilbert resigned the rectorship of St. Peter's, Helena, to remove to St. Paul, Minnesota. In Benton a brick church was built, though it was not used for Services till the next summer. The Bishop spent four and a half months in making his visitation of Montana. His annual report gave fifty-one confirmed, three hundred and sixty-eight communicants, and four hundred and eighty-seven Sunday-school scholars.

And this was his last report for Montana. As early as 1876 he began to plead for the division of his immense jurisdiction. Each year was adding to his great labors, and each year was finding more and more work needing to be done which he had not the time or the strength to do. The first year he came to Montana he visited only two places; and the fourth year the number was only twelve, while he had to be absent from his home only fifty days. But as the years went on, the population increased and new centres were continually springing up; and in the last years of the undivided jurisdiction, he gave Montana four or five months of his time, visiting from thirty to forty places, and then went home feeling that much work was left undone. It is not strange that he wanted his vast field divided. And the Clergy of Montana shared in this feeling, only they wanted to keep Bishop Tuttle for *their* Bishop.

At last the Church was ready for action, and the General Convention of 1880 set apart Montana as a separate Missionary field. Bishop Tuttle choosing Utah and Idaho, the Rev. Leigh Richmond Brewer was elected Missionary Bishop of Montana. He was consecrated in December and reached Montana in the following February. Finding the parish at Helena vacant, he took charge of it till the following June, when the Rev. R. M. Duff came out from Central New York as its Rector. Then he started on a general visitation of the Territory. It was February in 1882 before he settled down again in Helena to spend two or three months in his home. In doing this work he traveled about four thousand miles, only thirty of them by rail. Forty-seven were confirmed and Services held in fifty-two places. In 1881 eight clergymen were at work in Montana besides the Bishop, and these eight men reached twenty-six places with Services. During the year a debt of more than two thousand dollars on St. Peter's Church, Helena, was paid, and the church consecrated. A rectory was also purchased. St. John's Church, Butte, was built, at a cost of thirteen thousand dollars. Work was begun in a new field in Beaverhead County by the Rev. E. G. Prout.

The year 1882 opened with a disaster. The Rev. Mr. Clowes was obliged to give up his work on account of ill health. In July the Rector at Helena resigned his parish and went back to his old diocese. On the first of December the Rev. Mr. Tillotson resigned Butte and removed to California, and at the end of the year Deer Lodge became vacant by the removal of the Rev. Mr. Hutchings to the Diocese of Albany. To compensate for these losses, in August the Rev. William Horsfall came to Miles City, and began the first church in the Yellowstone Valley. In October Mr. Sydney D. Hooker was ordained Deacon. In November the Rev. A. D. Drummond came from Colorado to assist the Rev. Mr. Prout in his Missionary work over two counties. And by the beginning of the new year, the rectorship of Helena was filled by the coming of the Rev. F. T. Webb from Iowa. So that in spite of the losses, the number of the Clergy was not decreased; and two new churches were built—St. James' at Dillon, costing thirty-five hundred dollars, and St. Paul's at Miles City, costing two thousand dollars. The Bishop gave four months of his time to the care of the vacant places, but made up for it, in part, by continuing his visitations through the winter.

In March, 1883, the Rev. Mr. Blackiston removed from Fort Benton to Butte, taking Deer Lodge also under his care. Benton remained vacant until November, when the Rev. C. S. Fackenthall went there. The Rev. Mr. Hooker, in conjunction with the Rector at Helena, took up work in a large Missionary field surrounding Helena. A brick church was built at Missoula, costing three thousand dollars. Parish schools were started at Helena and at Miles City. A rectory was built at Bozeman. The year ended with nine clergymen in the field. At the beginning of 1884 a tenth was added. The Rev. Alfred Brown came from Kansas to work in the Yellowstone Valley. For eleven months there have been ten clergymen at work in Montana, besides the Bishop—a larger number than ever before. The Rev. Mr. Fackenthall left on December first, but it is hoped the Rev. Mr. Clowes will be able to fill his place and so keep the number good. These ten men minister with more or less frequency in thirty-five places, though we can call but nine churches our own.

The schools have enlarged and prospered, though they are as yet but the beginnings of what ought to be. St. Peter's Parish, Helena, has started a hospital in a rented building, which ought to be a help to the Church and a blessing to the community. But it will require hard work and faithful hearts to make it a success.

Two Deacons have been ordained Priests, and so the working force of the jurisdiction stands to-day at one Bishop, nine Priests, and one Deacon. There are nine church buildings, and church property to the value of more than $72,000, while the contributions of the people for the past year have been upwards of $20,000. The confirmations for the year number eighty-two. The communicants are reported as seven hundred and fifty-four, and the Sunday-school children as six hundred and forty-five.

This brief statement does not make a bad record. Yet it is easy to see how it might have been far better. Could Montana have had a Bishop of her own at the outset, or could Bishop Tuttle have found all the men, and had all the means that he needed, the Church would have been much stronger than it is. We were on the ground early enough. But we were not here in proper force, and the men who came did not come to stay. This will be seen from a brief recapitulation.

1. As to men. The first year there was one man at work and he was the Bishop.

The second year there were two, and for six months of the time one of them was the Bishop. The third year there was one, except for two or three months, when there were two. The fourth year there was one. The fifth year there were two. Then for two years there was one. The eighth and ninth, there were four. The tenth and eleventh years there were three. Then there was an increase to six, and finally in 1881 to eight. Since that time there has been no decrease, but a gain of two.

2. As to churches. The first church was built the first year, and the second after a lapse of seven years. One year later a third was added, and then after two years more the fourth was built.

3. As to schools. A parish school was started in Virginia City by the Rev. H. H. Prout, but it did not last very long. One was planned in Helena by the Rev. Mr. Lloyd, but it came to nothing because of Mr. Lloyd's short stay. So that it was not till 1883 that any educational work was undertaken for the Church which gave any promise of permanence, and that now exists on a very small scale, because there are no means to do anything more.

4. As to hospitals. No hospital work had ever been undertaken by the Church in Montana until it was begun in Helena a few months ago. Yet it is a field where such work is especially needed. But it has always been left to the Romanists, and they have taken excellent advantage of their opportunities. Shall we leave it to them, or try to do the work which CHRIST's Kingdom was intended to do?

No man can write a history of the future, living in the present. And so what the history of the Church in Montana for the time to come will show no man can tell. But we are here, established, organized, working. What is needed is to work on, along the lines already marked out. Missionary work ought to enlarged. Schools ought to rise from the beginnings already made. Hospitals ought to be carried on, in order to show to the indifferent and the doubting that the kingdom of the Messiah exists in the world. All that can be done under the existing circumstances will be done. If more is to be done than is doing, the Church in Montana must have the help of the faithful.—*Spirit of Missions.*

Church Notes.

FOR LAYMEN TO READ.

IN that admirable little work, "How to Behave in the Parish," by the Rev. R. W. Lowrie, a chapter is devoted to the "Rector, who and what he is." We are told that the word rector is from a Latin word which means to regulate. He then is the one to whom is committed the regulation of the religious affairs of a certain portion of the Church. Says Hoffman, in the "Law of the Church :" "A rector is a clergyman regularly called to the charge of a parish. He has the exclusive management (under the canons and customs of the Church) of its parochial affairs. He alone has the use of the church, rectory, and all other church property."

In relation to the work and office of a minister, at the end of this chapter there are grouped together what he has appropriately termed some "impossibilities," which every layman should read, mark, learn, and inwardly digest.

1. It is impossible for a minister to live with any comfort for himself or family unless his salary is paid promptly and regularly.

2. It is impossible for any minister to preach as good a sermon to a small congregation as to a large one. There is something very uninspiring in empty pews.

3. It is impossible for a minister to visit his parishioners as often as they would like to have time or as often as he would like to visit them. He must visit the sick and afflicted. He must spend a certain portion of his time in his study in order to prepare his sermons and lectures.

4. It is impossible for a minister to know who are sick in his parish without being informed of it. How often it occurs that parishioners lie sick for days and feel hurt because the pastor has not the remotest idea of the fact and no effort has been made to inform him of it. He may or may not so hear of it. They don't expect the doctor to hear of it in this way.—*Kalendar.*

—Is it not the plain effort of the Church through the holy discipline of Lent, to develop in her children a personal religion in a complete form, with *three* equal conjoined and inseparable sides—the equilateral triangle (an emblem of the Holy Trinity) of practical Christianity? In the special religious discipline and effort, there is the endeavor to make our religion an *earnest*, energizing element of our whole being. In the required withdrawment of the Christian from the absorbing pursuit of worldly business and amusement, the effort is to secure in us an *unworldly* religion. And in the attention directed to the Faith, Order and Worship of the Church, and to love, devotion and good works, the aim and result is to produce a *manifest* religion. These points are grounded in, and enforced by Holy Scripture. "Strive to enter in at the strait gate;" "Be not conformed to the world;" and "Let your light so shine before men, that they may see your good works, and glorify your FATHER which is in Heaven." To the obeying of these, "The SPIRIT and the Bride say, come."—*Living Church.*

—THE following, from the Lenten Pastoral of one of the San Francisco clergy, is worthy of a more extended circulation.

One special subject of thought and prayer I earnestly commend to you: the obligations and duties involved in your personal membership of the Church. The well-being, the prosperity, and spiritual power of this parish demand all forms of co-operation on the part of every member—the attendance, when possible, on public worship, activity in all forms of charitable and useful work; and the giving, according to your ability, for the support of the parish, and for missionary work. Besides these duties, and helpful to them, there is a crying demand for deeper Brotherly Love, and a broader sympathy. The Church should serve as a furnace rather than a refrigerator.

—ONE of the Detroit papers has the following exquisite sentence in its account of the consecration of Dr. Worthington: "The *Te Deum* was breathed over him, the solemn act was performed, and *the Rev. George Worthington was no more.*" The italics are ours.—*Living Church.*

MIZPAH.

BY MARAH.

MAY GOD Most High e'er watch between us,
Tho' sundered wide our pathways be!
May He Who led His chosen people
Keep watch and ward 'twixt me and thee!

When lured by Pride or vain Ambition,
When worldly joys a snare may be,
May He Who guided ancient Israel
Keep watch and ward 'twixt me and thee!

When sorrows come and shadows deepen,
And dark and drear our ways may be,
May He who watched and shielded Judah
Keep watch and ward 'twixt me and thee!

'Mid storms and tempests, clouds and sunshine,
'Mid all the changes yet to be,
May He Who led His sons from bondage
Keep watch and ward 'twixt me and thee!

—*Living Church.*

A MILLION DOLLARS IN FIVE.

THE Missionary Enrolment Plan aims to get pledges of five dollars, for the relief of our Missions and Charities. These subscriptions, enrolled in every parish, are to be collected by October, 1886, and then sent by Diocesan Deputies to the General Convention, where all is to be offered to GOD. A general acceptance of this plan will make that offering one million dollars. This great sum will be surely gained if each active Church member gives five dollars. The plan is approved by Bishops, Conventions, and Board of Missions, and has already proved successful in both city and country. It is worked by laymen who bear all the expense.

Send for circular and full information to I. Welsh, Chairman of Committee, Box 941, P. O., Philadelphia. [23–26.]

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Sidney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
The Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
The Rev. A. D. Drummond.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. H. E. Clowes.
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. ————
Sun River————Mission.
The Rev. ————

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. S. D. Hooker.
Jefferson, St. James' Mission.
The Rev. S. D. Hooker.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Ass't, The Rev. S. D. Hooker.
Marysville, St. Mary's Mission.
The Rev. S. D. Hooker.

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. S. D. Hooker.

Missoula County.

Butter Root Valley———— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—"EXPERIENCE may be a dear teacher," remarked a clergyman as the contribution box was returned to him empty, "but the members of this particular flock who have experienced religion have accomplished it at a very trifling cost. The choir will sing the seventy-ninth hymn, omitting the first, third, and fourth verses, in order to save unneccessary wear on the organ." Another minister who had lent his hat to take the collection, which did not amount to much, took the matter philosophically, and found his consolation in the reflection, that he was glad he had gotten his hat back safe anyway.

—A CORRESPONDENT of the New York *Times* illustrates the idea of domestic economy that some men have. He quotes the head of a family as saying: "I can't afford to waste my money buying eggs at four cents apiece when I can get one hundred very passable cigars for one dollar. I don't think it would be right."

—"How are you coming out in your parish?" asked a Bishop of one of his clergy. The Rector, who had once been a speculator in cotton, promptly answered: "I am long on slippers and book marks, but rather short on suspenders."

—THE Athenaeum Club of London is thought by some of its irreverent members to be rather too full of the Episcopal element. When the United Service Club is under repair its members sometimes seek refuge in the Athenaeum. When the Athenaeum visits the United Service it imparts an ecclesiastical character to the latter. Once, the first night that the Athenaeum members arrived there, an aged warrior descended the stairs at midnight and went to his stand for his umbrella. It had vanished, and a thunder-storm was going on. "Gone!" roared the ferocious veteran; "of course it is gone. This comes of letting in those Bishops."

—"You will observe this," says Josh Billings, "the devil never offers to go into partnership with a bizzy man, but you will often see him offer to jine the lazy, and furnish all the capital besides."

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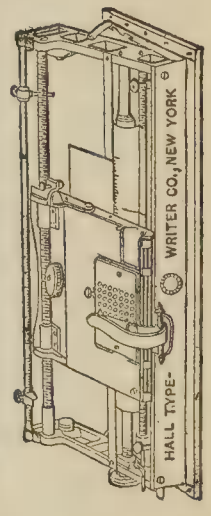

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 1. Virginia City, Montana, April, 1885. Whole No. 25.

Kalendar.

APRIL, 1885.

1 Wednesday before Easter.
2 Thursday, before Easter, (Maundy Thursday.)
3 Good Friday.
4 Easter Even.
5 EASTER DAY.
6 Monday in Easter Week.
7 Tuesday in Easter Week.
12 First Sunday after Easter. (Low Sunday.)
19 Second Sunday after Easter.
25 St. Mark the Evangelist.
26 Third Sunday after Easter.

MAY, 1885.

1 St. Philip and St. James.
3 Fourth Sunday after Easter.
10 Fifth Sunday after Easter. (Rogation Sunday.)
11 12 13 Rogation Days.
14 ASCENSION DAY.
17 Sunday after Ascension.
24 WHITSUN DAY.
25 Monday in Whitsun Week.
26 Tuesday in Whitsun Week.
27 29 30 Ember Days.
31 TRINITY SUNDAY.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Helena, Sunday,.....	May	3
Fort Assinaboine, Sunday,...	"	10
Fort Benton, Sunday,.....	"	17
Fort Shaw and Sun River, Sunday,.....	"	24
Augusta, Wednesday,.....	"	27
Chestnut, Sunday,.....	"	31
Argenta, Friday,.....	June	5
Bannack, Sunday,.....	"	7
Dillon, Sunday,.....	"	14
Glendale, Tuesday,.....	"	16
Philipsburg, Sunday,.....	"	21
Missoula, Sunday,.....	"	28
" "	July	5

THE BISHOP'S RECORD. 19

SATURDAY morning, March 7, I left Helena and went to Butte. The journey was by rail, the distance a little more than a hundred miles, yet it took the time from half past nine in the morning till six o'clock in the evening to accomplish it. But it has to be made over two roads—the Northern Pacific and the Utah & Northern. The first half of the trip was by a freight train with a passenger car attached, and there was a delay of an hour at the junction of the two roads. That accounts for the slow time. In the west we do not wish to be considered slow. But even that time was a great improvement over the olden method of travelling. Four years ago I made my first trip to Butte from Helena. It was made by stage. It was in the spring of the year and the snow was melting on the mountains. The distance was only seventy miles by the route traveled, yet it required two days to make the journey. The second day I had to walk ten miles through mud, snow, slush, and water. I was new to the business then. I did not like it. I thought I never could endure it, and when I returned to my home, I wrote such a letter to one of the wardens of my old Parish in Watertown, N. Y., that the Sunday School immediately set to work to get me a team. I have not used that team very much in my own personal work, yet it has been of great use to Montana, for Mr. Hooker has used it for three years to explore a large region of country in his missionary operations. So I am very glad that I had the experience which resulted in writing that letter. But now such a journey would not disturb my equanimity. Four years of travel in stage coaches has inured me to any hardship that may come, yet I was not sorry to be able to go to Butte by rail.

I remained in Butte for nearly three weeks. During my stay there, I was most hospitably entertained in the pleasant home of Mr. and Mrs. John Noyes. The first week services were held every evening and a series of sermons delivered on the evidences of Christianity. The second week the published Lenten programme was followed, with the exception that services were held on two evenings and sermons preached. I was glad to find the congregation larger than ever before. At the last week-day evening service four adults and four children were baptized, and on the last Sunday of my stay eight persons were confirmed. The work in St. John's Church gave good reason for encouragement. The ladies had carpeted the Church and the heating apparatus had been changed. There seemed to be more life and more interest than I had ever seen before. The work of the Womans' Auxiliary has been organized in a very successful and satisfactory manner. The choir were preparing for Easter, and the congregation were looking forward to that festival, hoping that the offering of the day would pay the debt of five hundred dollars resting upon the Church. I have not heard whether that has been accomplished, but I trust it has. Mr. Blackiston's work has been very successful in Butte and he has every reason to be encouraged over the results.

On Wednesday morning, March 25, I left Butte for Anaconda. I was to have service there in the evening, and expected to reach the place before twelve o'clock. Silver Bow Junction is seven miles from Butte. There the train on which I was carried is supposed to connect with the train from Ogden. On arriving at Silver Bow the train from the South was not in sight. Supposing that we should certainly wait for the Eastern mail, I strolled about without watching the motions of my own train. But the Southern train was several hours late. The conductor had orders not to wait, and in my carelessness I allowed him to go off leaving me behind. I was booked for Service at Anaconda in the evening. The question was how to get there. No team was to be had. But by walking eleven miles on the track to the next station I could catch the return train and arrive at my destination between four and five o'clock. I took that course. I had five hours to do the work in, but made it in three, and so had two hours for rest. I was sore and lame from my walk, but took it in good part, considering it a just punishment for my carelessness. I do not mean to be left behind again by heedlessness. One lesson is enough for me.

Anaconda is a town a year and a half

old. It is made by the Anaconda Mining Company of Butte building their smelter there. It now has a population of two thousand people. I visited it a year ago, but held no service. Then I could hear of but two communicants of the Church there. On this visit I found ten, and a number of other people who would be glad to have our Services. During the year two neat churches have been built. In one of them I held Service with a good congregation, good responses, and good music. I remained over the next day to visit the people. And on Friday morning I came away with the feeling that we ought to begin Services there at once. Since then I have been studying how to accomplish this plan. Whether my studies will lead to any result the future must show. On Friday of March 27, I reached Deer Lodge. Here I remained till Easter Monday. On the two intervening Sundays Services were held morning and evening, and during Holy Week eight week-day services were held. The attendance was all that I could have expected. The Church people of Deer Lodge are a little band. For more than two years they have had no resident clergyman, and their only services have been held by the Rev. Mr. Blackiston of Butte, who has given them one Sunday a month. They like Mr. Blackiston, but they want more services. I am glad they do. And if I can accomplish it, they shall have what they want. I found the Sunday School had been kept in good condition, which shows the earnestness of the congregation. I confirmed one person on Easter-Even. As soon as they found I had made my Easter appointment with them, they began preparing for service. The music was excellent. And we were indebted to some good friends outside our congregation for its excellence and beauty. The ladies decorated the House of GOD with beautiful plants and flowers. The Sunday School participated in the festival rejoicings with their offerings and their carols. Altogether I do not know that I have ever spent a happier Holy Week or a brighter Easter. If I can only give to St. James' Church, Deer Lodge, a resident clergyman, I shall be thankful.

Monday I came to my home in Helena, where I am permitted to spend three days before starting off again. I am thankful for the three days.

L. R. B.

Helena, April 8, 1885.

NOTES.

—THE Easter services at St. John's Episcopal Church on Sunday were among the most impressive ever held in Butte on a similar occasion. The Rev. Mr. Blackiston delivered morning and evening sermons appropriate to the day, and the church was crowded on both occasions. The music was also excellent, that of the morning being particularly so. The music at the latter service was by a choir of nine voices and an orchestra of seven pieces, and was rendered in a manner reflecting much credit upon all the ladies and gentlemen participating. The offerings at both services aggregated $344.80. Mr. Blackiston stated that the church required only about $600 to relieve it from debt, so that the debt was reduced by the Easter offering to about $250.—*Inter Mountain.*

—THE offerings at St. James' Church, Bozeman, on Easter Day, amounted to the handsome sum of $367. It is to go towards the payment of the rectory debt.

—THE *Yellowstone Journal* says that the Rev. Alfred Brown, in charge of the missions at Livingston and Billings, has concluded to take up his residence at Livingston, which he will make his headquarters in future.

—ST. PAUL'S Church, Virginia City, had a very pleasant Easter morning Service, attended by a good congregation. The principal elaboration was given to the Office for Holy Communion, of which a large part was choral. The Responses, Gloria Tibi, Gratias Tibi, Creed, Benedictus, and Agnus Dei were taken from a simple but substantial and very pleasing service, recently published by W. B. Gilbert, organist of Trinity Chapel, New York. Anthem by M. Oulton. Offerings $42.80, for Domestic Missions. A Chancel Prayer Book and Hymnal, the gift of the N. Y. Bible and Prayer Book Society, were offered to GOD, and first used on Easter Day.

—EASTER was appropriately observed in St. James' Church, Dillon. The Church was crowded. The music was hearty and inspiring. Among the gifts there were a Desk Prayer Book, and Hymnal to match, given by a former minister of the Parish. St. James' Church has been recently improved and adorned inside, and the improvements are paid for.

—THE Rev. Alfred Brown lately received a box of books for the Sunday-schools of Billings and Livingston, the gift of the Young Ladies' Missionary society of Trinity Church, Chicago. These young ladies have also given largely to the aid of the Bishop for the support of the missionary of these two missions, and their good example is worthy of imitation.—*Billings Post.*

—THE Easter services at St. Paul's Church, Miles City, were well attended both morning and evening, the little chapel on both occasions being filled to its utmost capacity. Many officers and ladies from Fort Keogh were in attendance at the morning service. The music was excellent and reflected much credit upon Mr. Ross both in the selections and the manner in which they were rendered. The discourses delivered by Mr. Horsfall were as usual both eloquent and logical, and claimed the utmost attention of his auditors.—*Yellowstone Journal.*

—THE Ladies' Guild of St. Paul's Church, Miles City, gave an entertainment on Monday, April 13. The preliminary notice in the *Yellowstone Journal* announced as principal features music by the Fifth Infantry band and vocal selections by home talent. Besides there were to be booths for the sale of fancy articles while a supper was served throughout the entire evening. Concert and supper were both included under one ticket, at seventy-five cents.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—ON Wednesday evening, March 11, Assistant Bishop Potter made a visitation of Emmanuel Chapel, belonging to the Church Society for promoting Christianity amongst the Jews; and confirmed a class of six Christian Jews, presented by the Rev. J. Chamberlain, minister in charge. Three of the candidates had reached years of discretion under the Christian training of the Society School for Hebrew children in care of Miss M. J. Ellis; and the remainder were adults. Mr. M. Lerman, Lay Missionary, was in attendance. The Chapel was filled with pupils of the Society School and friends of the work. Several of the city clergy were present. On Sunday evening following, the newly confirmed were addressed at the Chapel by the Rev. Dr. Gallaudet.

—BISHOP MCLAREN was one of the presenters of Dr. Worthington at the latter's Consecration in St. John's Church, Detroit, on St Matthias's Day of this year. On St. Matthias's Day, thirteen years ago, in that same church, Dr. Worthington presented Dr. McLaren, a recent convert from Presbyterianism, for Confirmation. Not quite four years later, Dr. Worthington was one of the attendant priests at the Consecration of his whilom candidate for Confirmation to the Episcopate of Illinois.

—THE first service of Bishop Worthington, in his diocese of Nebraska, was at the cathedral in Omaha, on the fourth Sunday in Lent. He was greeted by an overflowing congregation. According to his own desire he said the Litany at the Litany Desk, from which he proceeded to the Altar, where he officiated as gospeller. After the Creed he went to the pulpit and delivered a sermon, in which he referred most touchingly to the work of his predecessor,

declaring that, although his own methods might not be exactly the same, they would be successful, if at all, by the blessing of GOD, and because of the foundation which was already laid. He impressed every one with his earnestness, and will most certainly secure the love and sympathy and help from the people of his diocese, for which he so heartily begged. Immediately after the sermon he was conducted to the throne by the dean, where, after a short prayer, he was seated for the first time. Dean Millspaugh, after a few words of cordial welcome, asked that all the communicants might remain, and, in the most sacred of all acts of worship, pray for GOD'S blessing upon the work of the new Bishop. The offertory, a good one, was devoted to his work in Nebraska.

—ON Friday, March 27, Mr. Frederick S. Winston, a very prominent Churchman, died in Florida, where he had gone for his health from New York. He was for many years one of the managers of our Board of Missions.

—THE contract for the walls of All Saints' Cathedral, Albany, has been given to John Sneith of Ithaca, for $116,000. The contract includes the building of twenty-four memorial pillars in the nave, but is exclusive of towers, vestry, and cloister. Money enough has been pledged for the eastern half, which will cost $50,000, and the construction of the western depends upon future pledges. The walls are to be of Potsdam and brown stone, and it is expected that the eastern half will be finished by All Saints' Day.

—THE will of the late Capt. James Jenkins, of Oshkosh, diocese of Fond du Lac, has been filed in the Probate Court. By its provisions $10,000 is left as follows: $2,500 to the Nashotah Theological Seminary, $2,500 for the support of Church Missions in the diocese, $2,500 for the aid and support of candidates for Holy Orders at Nashotah, $1,000 to the St. Paul Mission in Oshkosh, $5,000 for the support of Kemper Mission School in the same city, and $1,000 for the aged and infirm clergymen's endowment fund of the diocese.

—THE rooms of the new St. James's Club, at No. 268 Huron street, were thrown open for the inspection of members on the evening of March 8. The club was originated about a month ago by the Rev. Dr. Vibbert, rector of St. James's Church, and several prominent members of his parish, with a view of providing evening entertainments for young men living away from home.

—THE cathedral of the Incarnation at Garden City, L. I., the gift of the estate of the late A. T. Stewart to the diocese of Long Island, will be informally opened by a service on the Thursday after Easter. The *Tribune* says: "The formal consecration of the cathedral cannot be held until the title to the property shall have been conveyed in perpetual trust by the estate to the cathedral corporation, of which the Bishop of Long Island is *ex officio* the head. Before the corporation will be able to receive the conveyance, certain action must be taken by the diocese in convention assembled. The Diocesan Convention will occur on May 19, and it is expected that shortly after that date, either toward the end of May, or, at the latest, early in June, the cathedral will be formally consecrated."

—AT an adjourned meeting of the Board of Managers of the Domestic and Foreign Missions, held on Tuesday, March 17, it was voted to consolidate the domestic and foreign committees. This arrangement will go into effect on September 1, when the committee will meet monthly and report the details of business directly to the board. There are to be elected a vice-president, a general secretary and associate secretary, a treasurer and assistant treasurer. The presiding bishop is the president of the Domestic and Foreign Missionary Society and of its Board of Managers.

—THE three parishes of the city of Omaha joined, on March 10, in the celebration of the Holy Communion in Trinity Cathedral, it being the anniversary of Bishop Clarkson's death. Flowers had been tastefully arranged on the altar and prayer-desk. After the service, the flowers were placed on the bishop's grave, which is under the window of the south transept.

—A FINE bell, weighing twenty-six hundred pounds, has just been presented to Gethsemane Church, Fargo, North Dakota, by James C. Fargo, of New York City, and Charles Fargo, of Chicago. The church is now complete in its appointments. The present rector took charge of the parish four years ago, at which time it was a mission station. It immediately became self-supporting. The rectory has been repaired, the church twice enlarged, and a fine pipe organ procured. A surpliced choir of thirty voices renders superior music; and for three and a half years the Holy Eucharist has been celebrated weekly. A mission could be effectively established, and the rector, whose hands are more than full, looks for some earnest assistant to help, and to the Church for means to carry on the encouraging work open before us.

—THE fifty-third annual report of the City Mission Society, New York, which was organized in 1831 to do mission work in the public institutions and city prisons, and which also maintains a department of St. Barnabas at Nos. 304 and 306 Mulberry street, and the Bethlehem German Mission in Ninth Avenue, between Eighty-second and Eighty-third streets, has just been issued. Bishop Horatio Potter is president of the mission and signs the report of the executive committee. During the last financial year 2,781 religious services were held by the missionaries of the mission, which were attended by 117,866 persons The number of visits to families in distress was 1,263, and to persons for relief and religious instruction, 64,140. Books were drawn from the libraries of the mission on Blackwell's Island, 51,661 times, and 10,171 magazines and papers were distributed in the institutions. The result of the mission work was that 4,047 persons received the Holy Communion, 367 were baptized, and 59 were confirmed. The General Fresh Air Fund enabled the superintendent to send many persons and families to the seaside and into the country for health and rest. The report of the treasurer, John H. Boynton, shows that the receipts during the year were $41,203.45, which with a balance of $1,178.15 from the preceding year, made the available funds $42,381.60. The disbursements were $40,711.30 leaving a balance in the treasury on October 21, 1884, of $1,670.30. The assets of the society in real estate, furniture, etc., are $68,750. The Executive committee issues an urgent appeal to the churches for more workers and more money to continue the work, and the superintendent says that the first and most urgent need is a well-educated German clergyman who can devote his whole time to his countrymen who swarm in the public institutions, and who are crying out for friendly words from German lips.

—THE thoughts of the whole civilized world are once again directed to this country, with anxiety and sympathy. The greatest soldier of the time lies prostrate, waiting for death, and such are at once his fame and this nation's position that the whole earth sorrows. Grant is truly a great soldier, but he is more, he is a great citizen, and he certainly deserves the universal tribute of admiration which he is receiving. When the star of Napoleon went down into the waters of the West, there was a sigh of relief, almost of joy, from the war-wearied nations. Wellington was never really popular, and his political opinions led him ever into fierce opposition to his country's feelings; but Grant, in every capacity, has deserved well of the Republic, and his name will ever and everywhere be cited as that of a world-hero, well worthy to have achieved such fame.—*Living Church.*

—ON Friday afternoon the Assistant Bishop confirmed a class of seven persons, in the chapel of the Home for Incurables, at Fordham, New York. The service was rendered more than usually impressive by the physical condition both of those con-

firmed and of the majority of the congregation present at the time. All were sufferers from incurable diseases, or else they bore in crippled and deformed bodies the fruits of disease, happily checked indeed, yet melancholy in the ruin it worked while it lasted. The Bishop's address was especially tender and sympathetic as well as appropriate and forcible. His happy comparison of the patients in the Home, to vessels that had suffered in the gale or on the lee shore, and were laid up in ordinary receiving or awaiting repairs, was a touching and truthful setting forth of the condition of many to whom he spoke. And his hearty words of cheer, counsel and encouragement, to those to be confirmed, will long be remembered by those who heard them.

—The *Churchman* of last week contains an admirable "Open Letter" addressed to the Roman Archbishop of Baltimore, by that well-known priest, the Rev. J. S. B. Hodges. The subject is "Magna Charta," which the prelate claimed in a sermon as essentially the work of his sect. Dr. Hodges completely demolishes this absurd pretension, reminding the Archbishop that the then Pope, Innocent, condemned the Charter, branding it as a crime, declaring it null and void, and excommunicating the Archbishop of Canterbury, Stephen Langton, and the Barons for the part they took in it. Undoubtedly it was the *Catholic* Church that brought liberty to England, but it must not be forgotten that the Roman Catholic Church did her utmost to crush that liberty and preserve slavery of the most debasing sort.

—St. Paul's Church, East Saginaw, Michigan, was totally destroyed by fire, with its entire contents, on the evening of Tuesday, March 10. After evening service the rector, with two friends, was about to leave the church, when it was discovered that a fire had started in the vicinity of the furnace near the chancel. The firemen were quickly summoned, but were unable to stay the flames, and in a brief time the church was a mass of ruins. The loss on the church and its contents, including a pipe organ and two cabinet organs, is about $15,000, the insurance is $8,800. The rector lost vestments and other property to the value of about $800. The church was built during the rectorship of Bishop Paret in 1864, and though unpretentious, had a beautiful interior. There are about three hundred and thirty communicants, who, with the other parishioners, are mostly in very moderate circumstances.

—About five hundred pupils attend the State school for deaf-mutes located at Columbus, Ohio. About one hundred of the older ones have permission to attend service at Trinity church every Sunday morning. A supply of Prayer Books and an interpreter have been provided for them by the rector, the Rev. C. H. Babcock. Besides this, the Rev. A. W. Mann, general missionary to deaf-mutes, has officiated statedly at this church and the school referred to. He has baptized a number of deaf-mute graduates, living in the city, and their hearing and speaking children. On Sunday, March 22, at the church, he baptized seventeen deaf-mutes, mostly pupils. On the Wednesday evening following, Bishop Penick, acting for Bishop Jaggar, confirmed a class of twenty-four deaf-mutes, with the Rev. Mr. Mann as interpreter.

—The *Interior* closes an eloquent tribute to the character and career of General Gordon, in these words: "What brave hearts sleep in Africa! What grand lives have been sacrificed to her discovery and redemption! And what names of her martyrs that dark land can plead when she stretches forth her hands unto God!"

—The standing committee of the Board of Managers of Domestic and Foreign Missions, acting with the cordial co-operation of the Bishop of the diocese, who will preside, have arranged for a missionary conference to be held in the city of Providence on Tuesday, Wednesday and Thursday, May 5, 6, and 7. The Rev. William N. McVickar, D. D., rector of the church of the Holy Trinity, Philadelphia, will preach at the opening service. On the following evenings addresses will be made by the Rev. Dr. Battershall, of Albany, the Rev. George William Douglas, and the Rev. William S. Rainsford, and Mr. R. Fulton Cutting of New York.

—Mr. Charles Powell, General Secretary of the "Church of England Working Men's Society," intends visiting this country in May, with a view of spreading a knowledge of what is being done in England in the matter of the relationship of the working classes to the Church. He also purposes the establishment in the American Church of branches of the Society which he represents.

—Dr. Gallaudet is working bravely to remove the debt from St. Ann's church, and has the sympathy of all who are acquainted with the most interesting and noble efforts of that church. The property, together with the rectory, was bought in July, 1859, from a Baptist congregation for $70,000, and at the same time a bond and mortgage debt of $50,000 was assumed. The Burr legacies of $20,000 were received last autumn and to pay the remaining indebtedness $23,000 is needed. An appeal is made for subscriptions, conditional if preferred, on the whole amount being secured.

Foreign.

—Churchmen everywhere will learn with sorrow of the death of Dr. Christopher Wordsworth, who but a few weeks ago resigned the see of Lincoln. As a writer, a theologian, and an administrator, he occupied the foremost rank, while his Churchmanship was of a very decided character. Dr. Wordsworth was born in 1807, and educated at Cambridge. In 1844 he became a Canon of Westminster, and in 1869, Bishop of Lincoln. He took a prominent part in the "Old Catholic" Congress held at Cologne in 1872, and was always a friend to the important movement there systematized. His chief works are his edition of the Greek Testament with Notes, The Holy Year or Original Hymns, Lectures on Inspiration, Theophilus Anglicanus, Memoirs of William Wordsworth, Greece, and his celebrated Commentary. His brother, Charles, who is his elder by a year, is Bishop of St. Andrew's.—*Living Church.*

—On Monday, March 9, the Dean and Chapter of St. Paul's met in the chapter-house, and went through the formality of electing Bishop Temple as Bishop of London, in the place of the late Dr. Jackson.

—The Metropolitan of Canada has taken order for the Consecration of the Bishop Elect of Niagara. The ceremony will take place in the Cathedral, Fredericton, on the festival of St. Philip and St. James, May 1.

—The Bishop of Salisbury resigned his See at Lady day, so that Mr. Gladstone has to nominate a new ruler for the important diocese of Sarum. There is a general expectation that Canon Liddon will be recommended to the Queen as Dr. Moberly's successor; his appointment would be an admirable one, and very popular.

—It is reported that the project for the creation of a bishopric in Fiji has been abandoned. The primate had approved of it, but unexpected difficulties have arisen to prevent the realization of the project.

—Bishop Wordsworth sent a parting gift to every curate in the Diocese of Lincoln, in the shape of a copy of his famous "Commentary on the Old and New Testament," in eight volumes, which is acknowledged to be one of the most valuable theological works of the last half-century.

—On Sunday, March 1, a service was held in the Temple Church, London, in commemoration of the seven-hundredth anniversary of its consecration by Heraclius, Patriarch of Jerusalem.

—The Bishop of Minnesota has just brought to a close a visitation of St. Paul's church, Rome, Italy, which has been of great interest and of most real help to the spiritua interests entrusted to our Church in that famous city. He preached on three successive Sundays in St. Paul's church, to large congregations; telling on the last occasion of his own great mission work among the Northwestern heathen. On the first Sunday in Lent he held a confirma-

tion, at which six candidates were confirmed. Again on the 3d of March he confirmed three more candidates under circumstances of peculiarly touching interest. Out of the nine confirmed in all, three had been baptized as adults by the rector, but a few days before the confirmation. Monsignore Savarese was present in the chancel of St. Paul's Church at the first confirmation. Of even greater interest and helpfulness was the support that Bishop Whipple was able to give to the struggling brethren of the Italian Catholic Church. After attending their service on one Sunday he called their clergy together and spoke to them many words of fatherly encouragement and counsel, and on the following Sunday he appeared in his bishop's dress at their evening service and gave the concluding benediction.

—The Archbishop of Canterbury has selected for the see of Brisbane as successor to Bishop Hale, who has been a colonial bishop hardly ever absent from his post since 1857, the Rev. W. T. Thornhill Webber, Vicar of St. John the Evangelist, Holborn, London. The antipodean diocese is to be congratulated on the primate's choice; for Mr. Webber has not only been a successful London clergyman, but he has two powers essentially neccessary for a colonial bishop, viz., those of locomotion—he is simply ubiquitous in London—and of a successful beggar, as shown by his having raised fifty thousand pounds in twenty years for church building and other purposes, in a poor parish. And Mr. Webber will be consecrated with the Bishops of Lincoln and Exeter at St. Paul's.

—It is now officially announced that the Rev. C. Hamilton, Bishop-elect of Niagara, will be consecrated May 1, at Fredericton, N. B. The Endowment Fund is steadily creeping upwards, and will it is confidently expected be completed before the meeting of Synod in June. The Metropolitan has written to the Ven. Archdeacon McMurray of Niagara, senior clergyman and acting commissary of the diocese, urging upon him the vigorous prosecution of the canvass for completing the fund, and expressing his unwillingness to consecrate Mr. Hamilton, until some definite provision has been made for his support. About $10,000 is still required.

—The revised edition of the Old Testament will be issued to the public on the first day of May next. Investigation shows that the recent reports to the effect that the committee of revisers have found reason to believe that their work will prove a popular failure have been without foundation. The orders for the revised Old Testament already exceed those secured before the publication of the revised edition of the New Testament.

—Professor Austin Phelps produces "A Study of the Episcopal Church" which he prints in *The Independent*—and which *The Churchman* reproduces—and a high tribute Dr. Phelps pays that denomination, and deservedly so; it stands for dignity and solemnity of worship, for beauty of service, for a decent ordering of all that is done, and for respect to authority, save when a mercurial rector, disregarding the request of his superior, will do just what seems good in his eyes, regardless of admonition or consequences.—*Christian at Work.*

—Bishop Bedell, of Ohio, who is the president of the Ohio Divorce Reform League, presents a formidable array of statistics, showing the work of the divorce mill in that state. He urges the necessity of a radical reform in the divorce laws of the state, and favors an amendment to the Constitution of the United States, giving Congress the power to pass uniform laws on the subject. We entirely agree with him as to the wisdom of such an amendment.—*N. Y. Independent.*

—In Maryland in early times a tax of forty pounds of tobacco was levied upon every taxable inhabitant for the pay of the preacher's salary. This tax was collected by the sheriff, who charged four per cent for his services and also deducted from the total collected 1000 pounds per annum for the payment of the parish clerk. By the laws of Virginia, every clergyman received annually 1500 pounds of tobacco and sixteen barrels of flour.

—Among the various English amusements adopted by foreigners, that of bicycling seems to be the most popular. The French have even outdone us; they have given a new name to the riders of bicycles, or velocipedes, as they still call them, that of *Velocemen*. Equally expressive is the new German name for a sausage, quoted in the *Kolnische Zeitung*, "*Saucissenbreisauerkrautkranywurst.*" Yet we doubt if this is not surpassed by the ingenious Flemish term recently suggested by a patriotic purist and admirer of his native language: "*Ijzenwegsstillstandsplaatskoopwarenbureelonderoverste.*" (*Under manager of the Railway Goods Department.*)—*Tablet.*

—Definitions by little girls: Define the word nothing. Answer, by a cooper's daughter: It's a bung hole with no barrel round it. What is slander? Answer: When nobody did nothing, and somebody went and told on't. What is chaos? Answer: A great pile of nothin', and nowheres to put it. How do they make a cannon? Answered by Patrick: They take a long round hole and cast a lot of iron around it.

The Montana Churchman.

Virginia City, Montana, April, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

We are beginning to wonder how soon the Committee on "The Missionary Enrolment Plan," appointed at the last convocation, is going to begin its work.

A serious typographical error escaped the proof-reader's notice in last month's Churchman. In the "Bishop's Record" a superfluous "r" makes him speak of Heaven as a world "where miners and mills and business have no place." *Mines* and not *miners* was the word employed.

—Religion and morality, or in other words, piety and virtue, are inseparable. There is no true religion without a solid substratum of genuine morality; and no perfect morality which is not both pervaded and crowned by pure religion. The error of much of the religion of the day is, that it so often practically puts asunder, "what God hath joined together."

A MILLION DOLLARS IN FIVE.

The Missionary Enrolment Plan aims to get pledges of five dollars, for the relief of our Missions and Charities. These subscriptions, enrolled in every parish, are to be collected by October, 1886, and then sent by Diocesan Deputies to the General Convention, where all is to be offered to God. A general acceptance of this plan will make that offering one million dollars. This great sum will surely be gained if each active Church member gives five dollars. The plan is approved by Bishops, Conventions, and Board of Missions, and has already proved successful in both city and country. It is worked by laymen who bear all the expense.

Send for circular and full information to I. Welsh, Chairman of Committee, Box 941, P. O., Philadelphia. [23-26]

Married.

MOORE—PETERS.—In St. Peter's Church, Helena, Montana, on Thursday, April 2, 1885, by the Rev. F. T. Webb, Miss Jane Peters, of Helena, to Mr. William Moore of the Isle of Man.

Poetry.

EASTER WINGS.

Lord, Who created man in wealth and store,
Though foolishly he lost the same,
Decaying more and more,
Till he became
Most poor:
With Thee
O let me rise
As larks, harmoniously,
And sing this day Thy Victories:
Then shall the fall further the flight in me.

My tender age in sorrow did beginne:
And still with sicknesses and shame
Thou didst so punish sinne,
That I became
Most thinne:
With Thee
Let me combine
And feel this day Thy victorie;
For if I imp my wing on Thine
Affliction shall advance the flight in me.

—*Geo. Herbert.*

THE VISION OF BALAAM.

He hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth. *Numbers* xxiv, 16, 17.

O for a sculptor's hand,
That thou mightst take thy stand,
Thy wild hair floating on the eastern breeze,
Thy tranc'd yet open gaze
Fix'd on the desert haze,
As one who deep in heaven some airy pageant sees.

In outline dim and vast
Their fearful shadows cast
The giant forms of empires on their way
To ruin: one by one
They tower and they are gone,
Yet in the Prophet's soul the dreams of avarice stay.

No sun or star so bright
In all the world of light
That they should draw to heaven his downward eye:
He hears th' Almighty's word,
He sees the Angel's sword,
Yet low upon the earth his heart and treasure lie.

Lo! from yon argent field,
To him and us reveal'd,
One gentle Star glides down, on earth to dwell.
Chain'd as they are below,
Our eyes may see it glow,
And as it mounts again, may track its brightness well.

To him it glar'd afar,
A token of wild war,
The banner of his Lord's victorious wrath;
But close to us it gleams,
Its soothing lustre streams
Around our home's green walls, and on our church-way path.

We in the tents abide
Which he at distance eyed
Like goodly cedars by the waters spread,
While seven red altar-fires
Rose up in wavy spires,
Where on the mount he watch'd his sorceries dark and dread.

He watch'd till morning's ray
On lake and meadow lay,
And willow-shaded streams, that silent sweep
Around the banner'd lines,
Where by their several signs
The desert-wearied tribes in sight of Canaan sleep.

He watch'd till knowledge came
Upon his soul like flame,
Not of those magic fires at random caught;
But true Prophetic light
Flash'd o'er him, high and bright,
Flash'd once, and died away, and left his darken'd thought.

And can he choose but fear,
Who feels his God so near,
That when he fain would curse, his powerless tongue
In blessing only moves?—
Alas! the world he loves
Too close around his heart her tangling veil hath flung.

Sceptre and Star divine,
Who in Thine inmost shrine
Hast made us worshippers, O claim Thine own;
More than Thy seers we know—
O teach our love to grow
Up to Thy heavenly light, and reap what Thou hast sown.

—*Keble: Christian Year.*

Selections.

CHARITY.

The law which commands us to love our neighbor commands us also to comfort him in his affliction, for no loving heart is insensible to the sorrows of those it loves. The precept to love our neighbor does not mean simply that we are not to take his goods, to injure his reputation, to ruin his fortune, to lay violent hands on his person, to disturb his peace of mind. The heathens and barbarians have had laws which forbade injustice, fraud, and cruelty, for these are duties imposed on man by nature, and they do not constitute Christianity. The laws of charity, peculiar to the religion of Jesus Christ, go beyond these. Charity must not only not hate, she must love. Charity must not only not injure, she must aid. Not only must her hands be innocent of the sin of taking another's goods, she must give of her own. That is to say, you are unjust if you are not benevolent; you hate your afflicted brother if you do not relieve him when you have the power to do so—in short, that you appropriate what belongs to him if you refuse him in his misery a share of your own worldly estate.—*Massillon.*

THE JUDGMENTS OF WOMEN.

In a conversation we once held with an eminent minister of the Church, he made this fine observation: "We will say nothing of the manner in which the sex usually conduct an argument, but the intuitive judgments of women are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning. No man who has an intelligent wife, or is accustomed to the society of educated women, will dispute this. Times without number you must have known them to decide questions on the instant, and with unerring accuracy, which you had been poring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of difficulties.

It were hardly generous to allege that they achieve these facts less by reasoning than a sort of sagacity which approximates to the sure instincts of the animal races; and yet there seems to be some ground for the remark of a French writer, that when a man has toiled step by step up a flight of stairs, he will be sure to find a woman at the top; but she will be unable to tell you how she got there. How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns us. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice and self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable that the man who thinks it beneath his dignity to take counsel with an intelligent wife stands in his own light, and betrays that lack of judgment which he tacitly attributes to her."—*Scottish American Journal.*

RISEN WITH CHRIST.

At early morn, an angel descending to the tomb awakened its slumbering inmate and bade Him again come forth. This is the simple fact which Scripture announces to us. It says: "Christ was raised up from the dead by the glory of the Father;" but more than this we know not. No mortal eye beheld the process, when the Son of Man burst the bonds of the grave. The disciples were far away. The keepers were smitten blind. It was beneath the arch of the sepulchre that the angel discharged his mission. We see the result, that is all. And is it not so when the heart of man is renovated by the spirit of God? Who sees this mysterious change which goes on in the silence of the breast? Who can mark its steps as he passes through this purifying influence, and gradually worldliness loses its hold, and new hopes take the place of those which were "earth, earthy." No eye but that of God marks the gradual unfolding of spiritual life—this planting of the germ of immortality. We look upon an individual, and see that all is altered—that he has passed from darkness to light—that he has risen from the grave of sin and ignorance—and we welcome him into fellowship with the children of the day. But we know as little of the steps and time as did the great world around, or the busy city of Jerusalem, know of that mysterious event, which, on the morning of the first day, was taking place in the sepulchre in the garden.—*Bishop Kip.*

Church Notes.

HOW IT HAPPENED.

In a certain parish a very great change has taken place in the matter of attendance at the Evening Service. We met one of its vestrymen lately, and he told us of it and how it came about. They have a large church building and a large and thriving parish. On Sunday mornings, the Services have always been well attended. But it had come to pass that at the Sunday Evening Service the attendance was miserably meagre. Their rector has publicly spoken of it, time and again, but it made very little difference. For a Sunday or so, there would be a slight improvement, and then, soon again, the same old order of things. The Sunday evening congregation was uncertain, irregular, and largely composed of strangers. The responsive Service on the part of the people was thin, faint, dispiriting. The rector was discouraged. The Sunday Evening Service was a constant trial. He knew not what he could do to make it anything other or better. On a certain Sunday evening, one of the vestrymen was lying on the sofa at home, when, tired of reading, he happened to hear the last ringing of the church bell. He said, "I ought to go to Church; there is no good reason for not going, but it is not too late now." Then he arose, hastily put on his coat and hat, and went. He was late. The congregation was very small, scattered through a large church. Between the clergyman and the few in attendance there was a great space of empty pews. The responses were faint, "jerky," uncertain. The choir did not seem to care for anything so much as to get away. Over empty space, the rector addressed the far-off flock, with what spirit he could; but he could not throw off the depressing effect of the lame worship, and of that rod or more of empty pews nearest to him. Here and there, in the central part of the church, there were a scattered few. They had a lonely look, but through the sermon they sat there with decorous resignation. Our vestryman, being late, slipped into the first vacant pew. During the sermon, he fell into a vague reverie. The vacant space before him seemed the "clearing" near his childhood home. The backs of the scattered few were its blackened stumps, and the voice of the far-away preacher was as the rumbling of the old mill on the hill. But suddenly the stumps arose. The vision vanished. He knew he was in Church, and the sermon was over. Then they sang,

> "Now from the altar of our hearts,
> Let *flames* of love arise."

But no flames did arise. There was love, but no flames of it. How could there be? Even a Lacordaire could not have moved men under such circumstances. So that congregation hurried from church, "as people being ashamed steal away when they flee in battle." As our vestryman went his way, he resolved that this state of things should last no longer. The next day he went to the Church wardens and talked the matter over. They saw, first, every member of the vestry. Each one of them acknowledged his carelessness and fault in the matter. Each one of them promised that for the next three months he would not miss a Sunday Evening Service if he could help it. They promised to speak quietly to everyone they could, and try to get from them a like promise. They resolved to be promptly at the church, and take especial pains to join spiritedly in the responsive worship, and at the Sunday Evening Service to occupy the very front pews. The next Sunday night every vestryman was at the church, and many more besides. They were sufficiently near the clergyman to warm him, and be warmed by him. The Service was prompt, hearty, inspiriting. The rector was astonished. Instead of preaching his written sermon, he made a spirited extemporaneous address on the blessing, privilege, and power of Worship; and on the duty and privilege of the individual Christian, in trying to do whatever he can to make the Worship of GOD'S House what it ought to be. Everyone was warmed, encouraged, strengthened.

Those vestrymen went from GOD'S House that night with a quickened conscience, and with a new sense of their duty, privilege, and responsibility in the work of bringing men to CHRIST. Their zeal did not effervesce, only to die out. They kept their word. They found pleasure in it. Their example was contagious. Their words were caught up and repeated by those who heard them. The good work has gone on. A revolution has been wrought in that parish. It is filled with a new life, in every department of its work. The strong are strengthened; the weak helped and comforted; the fallen raised up; souls are saved.

Measurably, this work might be repeated in every parish, in all the land. Would that it might be! It is possible. GOD'S blessing is certain. Faith and patient continuance in well-doing, on our part, are wanting. And "the LORD is at hand." As to the possible, which we could do, but do *not*, it shall be said in that final hour which is to test the sum total of this world's work, and our small share in it—"Inasmuch as ye have done it," or "Inasmuch as ye did it not;" and the issue of that judgment will be endless for us all.—*Living Church.*

—IT cannot be too often repeated and insisted upon that the prime responsibility for bringing the children of the Church to Confirmation rests upon parents and sponsors. "*We* are to see that this child be brought to the Bishop," etc. There is in these days everywhere, and in all respects, a tendency to throw off parental obligation; and there is no greater burden laid upon the clergy than to resist this tendency, and in every way, in the pulpit and out of it, to recall to parents their obligations to their children, and to make the *Home* a training place, a *Christian* home. Unless this is done the influence of the Church and the clergy will and must be small. The clergy cannot do parental work, have no right to undertake to do it, and parents have no right to expect them to do work which is obligatory upon themselves. These truths need to be iterated and reiterated. When parents and sponsors do their duty, then our Confirmation classes will be many fold larger than they now are, and in quality ten fold better. A desirable candidate for Confirmation seldom comes out of a thoughtless and careless home, the spirit and temper of which is essentially worldly, and in which the "pomps and vanities" of the world are cultivated to the almost entire exclusion of religious things. Alas! such is the character, to a great degree, of too many of the homes even of those who "profess and call themselves Christians."—*Church Helper.*

—THE tendency of Church music toward sensuousness in our choirs, is one of the evils that must be fought. A surpliced choir of men and boys is not the only cure, —the vice is not less conspicuous in many churches where choirs of such a sort sing all the music. Nor is "high ritual" necessarily a safe-guard; it is in those churches where high ritual obtains, that sensuous music chiefly rules. What is wanted, is first that congregational singing should form the principal portion of the music in every parish church on every Sunday, with an anthem or some figured music at rare intervals during the service, say at the Offeratory morning and evening. The golden mean between bald Gregorianism, and operatic sensuousism is easily achieved by any choir master, whose object is sincerely to promote the greater glory of God, and not his own in the Sanctuary.—*Ch. Press.*

—IT is a most distressful, yet not infrequent thing, to find persons who are thoughtfully looking towards the Church for an assured landing place for their souls, staggered and beaten back towards scepticism by the general worldliness, formality, and spiritual indifference of a parish, and the unworthy, un-Christian, and perhaps unmanly conduct of known communicants. Christianity wounded in the house of its friends, and the dear LORD crucified afresh in His sorrow for unfaithful servants and his grief over souls repelled from the Kingdom of Heaven!—*Living Church.*

Miscellany.

—What did the donkey do when he first heard of the doctrine of evolution? He brayed until he became a little hoarse.

—'Squire B., of Bangor, is wealthy, and wishes his friends to understand that he is a wonderful sportsman. Last winter, he started up country on a fishing trip, where he met with poor success. The first thing he did on returning to the city was to go to a market and buy fifteen trout. They were beauties; and he told the salesman what he was going to do, and asked him where he should say they were caught.

"Oh, tell them they were taken from Linus Pond."

On his way home, the 'squire called and had the largest one photographed. Underneath the picture, he wrote:—

"One of the fifteen taken from Linus pond, January 8, 1884, by Timothy B., Esq."

In two days, he came back to the market-man, and said:—

"Lookee here, where is Linus pond, anyhow? They asked me where it was, and I told them it was up in the north part of Hancock County. Then they got a map and wanted me to show it to them; and, for the life of me, I couldn't find it. Just tell me where it is, and I'll go home and fix them. Confound them, I'll tell them where Linus pond is, and give them enough of it."

Then the market-man lead him gently outside the shop and pointed to his sign. It read: "Linus Pond. Fish, oysters, and game."—*Chicago Mail.*

—A clergyman of a country village church desired the clerk to give notice that there would be no service in the afternoon, as he was going to officiate for another clergyman. The clerk, as soon as the sermon was finished, rose up with all due solemnity, and cried out, "I am requested to give notice that there will be no service this afternoon, as Mr. L. is going fishing with another clergyman."

—The meanest man on earth has been found, or rather the officers of the law are trying to find him. He is a defaulting railroad cashier who recently ran away with $5,000, leaving his wife with $5. She was an army nurse during the war and saved his life when he had been dangerously wounded.

—Ordered to clear the Court, an Irish crier at Ballinasloe did so by this announcement: "Now, thin, all ye blackguards that isn't lawyers must lave the coort."

—The late Dr. Macadam used to tell of a tipsy Scotchman, making his way home upon a bright Sunday morning, when the good folk were wending their way to the kirk. A little dog pulled a ribbon from the hand of a lady who was leading it, and as it ran away from her, she appealed to the first passer-by, who happened to be the inebriate, asking him to whistle for her poodle. "Woman!" he retorted, with that solemnity of visage which only a Scotchman can assume: "Woman, this is no day for whustlin'!"

—When little Willie L. first heard the braying of a mule he was much frightened, but after thinking a minute he smiled saying, "Mamma, just hear that poor horse wiv the whooping cough!"

—There is an anecdote of the late Bishop Wilberforce recounting what has been called the best repartee ever made. He was a guest of Palmerston, who was notorious for profanity. It so happened that he had an appointment in the neighborhood, and because it was Sunday the "Lord Spiritual" steadfastly declined the invitation of the "Lord Temporal" and Prime Minister to a seat in his carriage, and started on ahead on foot. "Pam" overtook him toiling up a steep hill and mopping the profuse perspiration (the day was hot) from his brow. Putting his head out of the window of his luxurious carriage Palmerston remarked:

"How blest are they who ne'er consent
By ill advice *to walk!*"

Quick as a flash the Bishop rejoined:

"Nor sit in *sinners' seats*, nor stand
Where men *profanely talk.*"

—The New York correspondent of *The Southern Churchman* tells this story of the Rev. W. S. Rainsford, rector of St. George's, who is a very tall man. He has a mission for the street boys, and as he and his assistant were taking a walk the other day they fell in with a young "Arab," when the assistant asked him to come round that night to the mission, the rector was going to be there. "What's that?" asked the little heathen. "This man," said the assistant, pointing to Mr. Rainsford. Looking him up and down with a kind of wonderment, the little wretch observed, "When he gets grown, what a help he'll be to his mother?"

—The late Professor Sophocles, of Harvard College, was a striking looking man, with a thick, white beard, dark, olive complexion, and keen black eyes under overarching brows. He was extremely modest and retiring in social life, but had a fund of pleasant humor, and was esteemed highly by the students. Many little anecdotes are current of him. One day he asked a student in recitation: "What was done with the bodies of the Greeks who were killed at Marathon?" "They were buried, sir." "Next!" "Why, they—they were burned." "Next!" "They were taken home, sir." "Next!" "They were embalmed, sir." The next student quickly said, as he met the Professor's eye: "I don't know, sir. What *did* they do with them?" "Oh!" replied he: "*I* don't know. Nobody knows that ever I heard of, except Mr. A. here, and Mr. B., and Mr. C. They are the authorities."

—"Me FinD," tellingly remarks an editor, whose compositors have struck, "tyAt we caN Gət oxt owr pepor withant thn aid of af ony of thase besky oniun combosutors." There is nothing better in this world than self-reliance.

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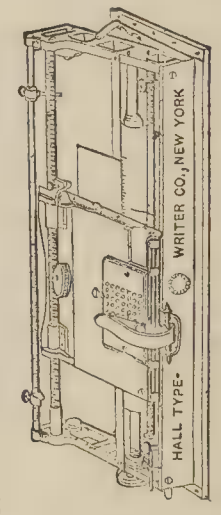

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In the interests of the Protestant Episcopal Church, especially in the

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Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

Remittances should be made by P. O. Order, or Registered Letter.

Address all Communications, Business Letters, etc., to

The Rev. E. G. PROUT,
Virginia City,
Montana.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 2. Virginia City, Montana, May, 1885. Whole No. 26.

Kalendar.

MAY, 1885.

1 St. Philip and St. James.
3 Fourth Sunday after Easter.
10 Fifth Sunday after Easter. (Rogation Sunday.)
11 12 13 Rogation Days.
14 ASCENSION DAY.
17 Sunday after Ascension.
24 WHITSUN DAY.
25 Monday in Whitsun Week.
26 Tuesday in Whitsun Week.
27 29 30 Ember Days.
31 TRINITY SUNDAY.

JUNE, 1885.

7 First Sunday after Trinity.
11 St. Barnabas the Apostle.
14 Second Sunday after Trinity.
21 Third Sunday after Trinity.
24 Nativity of St. John the Baptist.
28 Fourth Sunday after Trinty.
29 St. Peter the Apostle.

The Church in Montana.

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Bozeman, CONVOCATION, Sunday..... " 23

THE BISHOP'S RECORD.

FRIDAY morning, the tenth of April, I took the cars for Miles City. Arriving there at two o'clock the next morning, I was met by the Rector and taken to his home. I found Church matters at Miles City in good condition. There were no debts. The salary had been promptly paid. The Chapel had been improved by the addition of a new Altar, a Chancel Rail, and a Reredos. The Parish School, taught by the self-denying labors of the wife of the Rector, was in good condition. While I was there, a successful festival was held to raise money for a new organ. Reality exceeded anticipation. More money was raised than was expected, and soon, no doubt, the organ will be in use in the worship of the Sanctuary. On Sunday, April 12, three services were held—morning and evening at Miles, and in the afternoon at Fort Keogh. The Holy Communion was administered and three persons were confirmed. Wednesday afternoon I left Miles and went to Fort Keogh. There I was a guest in the hospitable home of Colonel and Mrs. Wilkins. Visits to military posts are always pleasant. Hospitality is always most generously accorded. There is only one sad thing about them. Changes are constant. Some familiar faces are always missed, and there is ever the thought that at the next visit others will be missing. The Church people of Keogh have been generous in their support of the work at Miles. They may leave us soon, but we shall always remember their good deeds.

Thursday night, at half past one o'clock, I left Keogh for Billings. The distance is about one hundred and fifty miles. I arrived at Billings at eight o'clock in the morning. I was entertained during my stay there in the pleasant home of Mr. and Mrs. C. S. Tutt. There were meetings of the Church Committee, and there were questions of finance to consider. But in the end everything was satisfactorily settled. The outlook for the future is an improvement over the past. The health of the Rev. Mr. Brown is not good, and he may have to take a vacation for rest and improvement. But his work is most acceptable, and if his services can be retained it will be a matter for great thankfulness. On Sunday, April 19, two services were held, the Holy Communion was celebrated, and a class of four confirmed.

Wednesday morning, I started west again, Mr. Brown accompanying me. We stopped at Big Timber and held a service in the School House in the evening. The next day we went on to Hunter's Springs, where Evening Service was held. One adult and two children were baptized. Friday we reached Livingston. Livingston is dull as far as business is concerned, but Church work prospers as well as could be expected. On the Sunday that I was there, there was a good congregation in the morning, and in the evening more people came than could be furnished with seats. Three persons were confirmed. The log chapel that was bought last year has done good service. It has been improved in appearance since my last visit with funds raised by the Ladies' Guild. The choir has made special improvements in the music. The interest in the services seems to increase. Mr. Brown's work is evidently appreciated. A Sunday school has recently been organized. A few weeks ago, the Young Ladies' Branch of the Womans' Auxiliary to the Board of Missions of Trinity Church, Chicago, sent a box of books for Mr. Brown's work. He divided the books between Billings and Livingston. They have been an incentive to the Sunday schools in the two places, and so have done good. The deed was done unasked. It was the prompting of hearts seeking to do good. I can see the good influences resulting from it even now, and I am thankful. The organ which was given by a member of St. Paul's Church, Brookline, Massachusetts, does good service. These two Missions have been blessed with good friends, but the people have been trying to help themselves. In each place they have not only done what they could toward the support of their own services, but they have started a Building Fund for a permanent Church Edifice. In Billings they have a hundred dollars on hand for this purpose, and in Livingston between twenty-five and thirty. I have in hand about as much more which has been given me for the same purpose, by two Parishes in Rochester, N. Y.—St. Luke's and St. Andrew's.

Sometime we shall accomplish our aim. When the people have a mind to work, and the Clergyman is not afraid to endure hardness, good results will follow. The Church in Montana has such people and is blessed with such Clergymen. The future must show good rewards.

On Monday, April 27, I came to Helena, and on Sunday, the third of May, I confirmed a class of twelve in St. Peter's Church. The work here is prospering. The Parish School is doing well. The Hospital is accomplishing the work for which it was intended. The Rector is doing all in his power to forward the work under his charge. The Church so sadly defaced by fire during the Christmas season is now under process of renovation. The walls have been painted. Gas has been introduced. The wood work will soon be repainted. And in time a new organ will be provided. Misfortunes do not always kill. Sometimes they are the means of new life. I trust that will be the result here. From what I have seen at this visitation, I believe that will be the result here. May GOD overrule all things to His glory!

L. R. B.

Helena, Montana, May 4, 1885.

NOTES.

—THE ladies of St. Luke's Guild, Billings, had great success with their basket sociable on Thursday evening last. A nice musical programme was rendered by the band, Mrs. Martin, Mrs. Straight, Misses Panton and Barney, Messrs. G. M. Hayes and W. J. Martin. Mrs. C. E. Barney gave a reading in remarkably good style. The organ accompaniments were played by Mrs. Sweetman. The baskets were auctioned off by Judge Sweetman, who made considerable amusement with his humorous remarks. The whole entertainment was an exceedingly enjoyable one.—*Post, April 16.*

—ST. PAUL'S Guild, Virginia City, gave a Domino party at the Madison House, Wednesday evening, April 29. The affair succeeded beyond expectation, the net receipts being a little in excess of $120.

The Church at Large.

Domestic.

—*Church and Home* learns through private sources that the Bishop of Florida has confirmed about one hundred and fifty in his recent visit to Cuba.

—A FEATURE of the Easter Sunday School Festival of Emmanuel Church, Baltimore, Rev. Dr. Eccleston, rector, was the singing of a hymn by the Chinese scholars, about fifty in number.

—THE White Cross Army is gathering force and seems destined to do a great and much needed work. The Rev. Dr. De Costa and others addressed a large gathering of men at Association Hall, New York, on a recent Monday night, and with excellent results, some four hundred young men joining the Army. The sin of impurity is one of the terrible sins of the time, and of all times as for that matter.

—ON Easter Day the Bishop of Fond du Lac confirmed twenty-two persons in the cathedral chapel. The offerings amounted to over $2,200, of which $1,600 was for the Cathedral Building Fund.

—ON Easter Sunday, Bishop Worthington of Nebraska confirmed in the cathedral at Omaha thirty-eight candidates, a large number of whom were men. The dean will have a supplementary class in May. The offering at the four services of the cathedral on this Sunday amounted to $1,500, of which $569.55 was for Diocesan Missions.

—MESSRS. JAMES POTT & CO. and Messrs. E. & J. B. Young & Co. have issued editions of the "Book Annexed" as modified by the last general convention. Each form accompanies the work with a Summary or Guide. Every Churchman should have a copy, and should study it carefully.

—THE Five Dollar Enrolment, by which it is hoped that the sum of one million dollars may be subscribed for the cause of our Church Missions, to be presented at the General Convention in Chicago, in October, 1886, gathers momentum as the time passes. In Oregon, far-away missionary field though it is, one hundred names have been enrolled in one congregation, that of Trinity, Portland. If the whole jurisdiction does as well, says their Church paper, the roll will approach five hundred names in Oregon alone. Dare we calculate what would be the proportion of some of our Eastern Dioceses contributing with the same generosity? In communicants and contributions, a Diocese in the region of the Great Lakes is from six to twelve times stronger than Oregon; its quota would be from three thousand to six thousand names. And not less than that will be needed to complete the roll of two hundred thousand required from the whole Church.—*Standard of the Cross.*

—ON the evening of Thursday, April 23, the old parsonage of St. John's Church, Elizabeth, N. J. (the Rev. Dr. W. S. Langford rector), was the scene of a very interesting service. This old building, part of which dates back to 1696, and all of which dates from 1818, was formally opened as a parish home, and devoted to pious and charitable purposes for all time. The services consisted of the reading appropriate selections from Scripture, the singing of hymns, and prayer by the rector, who also made a brief address, at the end of which the fire was lighted on the hearth, and St. John's Home was declared opened. In his address the rector reviewed briefly the history of the house, mentioned those whose names are connected with it, and introduced the Rev. C. M. Pyne, the son of one who had preceded him both in St. John's Church, Yonkers, N. Y., and in this parish, and who first began his housekeeping in this house nearly sixty years ago. Mr. Pyne made a very brief address congratulating the parish and the rector on the opening of the home, and expressing gratification at seeing the old parsonage restored to pious uses. The family of the late rector, the late Rev. Dr. Samuel Clark, were also present; as well as the great-grandson of the original builder. Another incident of the evening was the presence of one who had been married in that house on the same night twenty-five years ago: it was only regretted that her husband was not well enough to be present also.

—DAVID PENDLETON OAKEHATER, Indian Deacon at Darlington, Indian Territory, writes: "This Mission was established in 1880 by the Rev. J. B. Wicks, of the Diocese of Central New York, who continued at this point and Anadarko, forty miles south of here, until June 30, 1884, since which time his office has been vacant. The mission work here is among the Cheyenne Indians. The results, while not yet large, are encouraging, considering the many obstacles to overcome, and the absence of an ordained white clergyman much of the time. The foundations for a chapel have been laid and part of the material has been on hand some time, but nothing towards completing the building has been done since the Rev. Mr. Wicks' departure. There is a house completed for the clergyman's use. My own work is among my own people, and it is necessarily slow work inducing those still practising the native religion to abandon it for what they very imperfectly understand as the white man's faith. There are no Church schools, but the United States operates two schools of about one hundred pupils each, and my work is principally with these children, to whom I explain the principles of Christianity almost daily. About eleven girls and twelve boys have been confirmed by Bishop Pierce, and others have been baptized. Three await Confirmation at the Bishop's next visitation."—*Spirit of Missions.*

—THE Churches in Utah enjoyed a grand good Easter filled with blessing and joyousness to many hearts. As usual, overflowing congregations attended the morning service. At the early Celebration at St. Mark's, there were thirty-one communi-

cants, and eighty-six at the 11 o'clock service. The Bishop preached at the Cathedral in the morning and at St. Paul's Chapel in the evening. Forty-five persons communicated at the Church of the Good Shepherd, Ogden, and the offerings for Domestic Missions were $48.20. The offerings for the same object at the Cathedral were $179 and $43 from the Sunday school, part of which for a scholarship at Cape Mount, Africa. Lilies and roses from kind friends in California graced the chancels of the churches in Salt Lake City and Ogden. The Sunday after Easter twenty-three were confirmed at the Cathedral, and seven at St. Paul's Chapel. Of these thirty, nineteen were from the schools and twenty-two of Mormon antecedents.—*Western Churchman.*

—A SPECIAL convention of the Diocese of Long Island was held in the Church of the Holy Trinity, Brooklyn, on Thursday, April 16, to consider the acceptance of Mrs. A. T. Stewart's gift to the Diocese of the Cathedral, See House, and school at Garden City, along with an endowment of $15,000 a year. Bishop Littlejohn presided, and nearly ninety of the clergy and lay delegates were present. The Bishop made an address in which he gave an account of what had been done by himself and the Cathedral corporation since the first proposition was made to present such a gift to the Diocese. The Diocesan Convention of 1878 approved what had then been done, and he now asked them to take final action. At the conclusion of his address the matter was referred to a committee, which, after a short recess, presented a report agreeing to the conditions of the gift. According to these conditions Mrs. Stewart conveys the whole property, with the endowment, to the Cathedral corporation as a perpetual trust, on condition that the church at Garden City be made the Cathedral Church of the Diocese, the See House the Bishop's official residence, and St. Paul's School the Cathedral school, and that they be maintained as such forever. The convention unanimously accepted the report of the committee. The Bishop congratulated the Diocese on the gift, and said it was the happiest day of his life. On the proposal of the Rev. Dr. Hall, the convention joined heartily in singing the "Gloria in Excelsis." The property, which will be, at the request of the convention, be conveyed to the Cathedral corporation, is valued at a million and a half of dollars.

THE Rev. Dr. George Leeds, rector of the Church, Baltimore, died suddenly in Philadelphia, Wednesday, April 15, of heart disease. He was President of the Maryland Diocesan Convention that elected Mr. Paret Bishop, and he himself came near being elected. On the afternoon preceding his death, he presided in New York, at the meeting of the Committee for Domestic Missions, of which he was the senior member. For the fourth time in five months the Board of Managers of the Domestic and Foreign Missionary Society has been called together because of the death of a fellow member. The Board met in special session April 17, for the purpose of taking suitable action upon the announcement of the death of the Rev. Dr. Leeds. A special Committee was appointed to draft a suitable Minute expressive of the bereavement of the Board.

—THE Bishop Payne Divinity School, a new institution, designed for the training of colored candidates for the Ministry, is located at Petersburgh, Va. It was originally part of the work in charge of the Rev. G. B. Cooke, but was made a separate institution about a year ago. A Board of Trustees has been formed, and they have placed general management and instruction in the hands of the Rev. Thomas Spencer. There are at present fifteen students, some of whom will be admitted to deacon's orders in June or July. A building has been rented and fitted up for the school, containing boarding accommodations and recitation rooms. The industry and patience shown by these men are certainly remarkable. Some of those who a short time ago were utterly unable to read are now studying Church history, moral science, and other branches, besides the regular Biblical course. A few who are graduates of grammar schools take a very creditable position in the various studies. It would be difficult to find men who seem to be more in earnest, and who appreciate more highly the sacred office toward which they are aiming.

—THE will of the late Edwin E. Curtis of this place was admitted to probate on May 1st. He leaves all of his estate, valued at $35,000, to St. Andrew's Church, except about $10,000, which is given to various Church missionary societies.

—ON the afternoon of the third Sunday after Easter, April 26, some five hundred members of the Sons of St. George attended divine service at the cathedral in Chicago. St. George's Day was Thursday, April 23, and the St. George Benevolent Society having observed its anniversary on the previous Sunday, the Sons of St. George held their commemoration on the Sunday following.

—THE Easter offering at St. Paul's, Brookline, Mass., was $16,000, of which $10,000 was contributed by the children of the late Henry S. Chase towards the building of a rectory.

—THE programme of the American Congress of Churches for its meeting at Hartford, May 11 to 13, covers the following topics: Monday evening, "the Relations of a Divided Christendom to Aggressive Christianity," Rev. Drs. Howard Crosby, John Henry Hopkins, and others; Tuesday, "Worship as Promoting the Growth of the Church;" "The Secular Press and Religion," Rev. Dr. Washington Gladden, Hon. Joseph R. Hawley, and others; Wednesday morning, "The Historical Christ the True Centre of Theology," Rev. Dr. James Freeman Clarke, President Noah Porter, and others. Prayers from the ancient liturgies are provided for the use of the Congress.

—A VERY kind and timely gift has been made to the University of the South, Sewance, Tenn., in the shape of about two hundred and fifty folio volumes of the best Benedictine edition of the Fathers. The marked increase of interest in patristic study in this country of late makes such an addition to the library of the university peculiarly valuable. The institution is to be congratulated on its good fortune. The kind friend in England who was moved to be so munificent, has made the library of the earlier Fathers complete by supplementing it with handsome sets of Baronius, Suarez, Bernard, Du Cange, Mabillion, and Gallaudius.

—A LEGACY of $10,000, left by the Hon. John B. Howe, will soon be paid over to the Bishop of Indiana. A fund will be created with it, the proceeds of which will be devoted to the education of young men for the Ministry.

—AT an adjourned session of the Board of Managers, held March 17, the Rev. William R. Huntington, D. D., Rector of Grace Church, New York, was elected to fill the vacancy caused by the death of the Rev. Dr. Schenck, and assigned to the Domestic Committee. Dr. Huntington has accepted.

Foreign.

—BISHOP SELWYN is visiting England in the interests of the Melanesian Mission. As an instance of the blessing that has rested upon the labors of the martyr Patteson and his successor, Bishop Selwyn was able to relate that some of the very men who had taken part in the martyr's death had recently assisted him in setting up a cross on the site of the tragedy, and that he had sat down to meat in the village of the tribe which had accomplished it.

—ONE of the first acts of the new Bishop of London, Dr. Temple, has been to visit the famous church of St. Alban (Mr. Mackonochie's), for the purpose of administering Confirmation. His two predecessors in the see, Drs. Jackson and Tait, persistently refused to visit the church, and this proof of Dr. Temple's liberality is hailed with great satisfaction by all but the rabid persecutionists.

—THE English bishops, delegated by the Church Council of Natal to elect and con-

secrate a bishop to succeed the late Dr. Colenso, have refused to comply with the request.

—The Bishop of London has renewed the "commissions" of the two suffragans of his predecessor, Dr. Walsham How, Bishop of Bedford, and Dr. Titcomb, coadjutor in charge of the chaplaincies in Northern Europe.

—At the recent opening of the new American Church is Dresden, there were three Celebrations of the Holy Eucharist, one according to the American "use," one according to the Scotch, and one according to the English.

—The new Bishop of Niagara, Dr. Charles Hamilton, was consecrated by the venerable Metropolitan of Canada in the cathedral at Fredericton, New Brunswick, on Friday last, the festival of St. Philip and St. James. The sermon was preached by Bishop Hamilton's former diocesan, the Bishop of Quebec.

—The old Chain-Bible at Canterbury Cathedral, was, on Monday, April 13, reinstated in the position it originally occupied upon what is known as Cranmer's desk, in the northeast aisle. On receiving the Bible from Mr. Wetherell, by whom it has been carefully renovated, the Bishop of Dover said it gave him a great pleasure to replace the volume in the position in which it was chained in the reign of Queen Elizabeth, at the time when Bibles of the same edition were placed in cathedrals and deans' houses throughout the country. The event in which they were then engaged was one that would recall to their minds the commencement of one great era in the history of Christianity, inasmuch as the position in which he had just replaced that volume was undoubtedly constructed in the reign of Henry VIII., and was the place from which the first English Bible was read in the English Church for the benefit alike of the clergy and laity.

—The Bishop of Maritzburg (Dr. Macrorie,) has received through Mr. Beresford Hope, on behalf of two hundred subscribers, a sum of $1,700, in appreciation of his services to the Church in South Africa, and as a mark of their affection and esteem, and "their firm conviction that under his wise rule, rather than by his resignation of the see, the present unhappy schism in Natal will best be healed."

—The Bishops-elect of Lincoln (Dr. King), Exeter (Dr. Bickersteth), and Brisbane (Mr. Webber), were consecrated in St. Paul's Cathedral, London, on the Festival of St. Mark. The Primate was, of course, the Consecrator, and the sermon was preached by Canon Liddon.

—The Archbishop of Canterbury, in a letter to the Metropolitan of South Africa as to connection between the mother church and that of South Africa, says: "To my mind it is totally impossible to conceive that any church is united in communion with the church of England if you are not —you and your bishops, consecrated here; your ordained clergy admissible to officiate, to serve cures, and hold benefices in England exactly on the same terms as all other colonial or Anglican clergy. Your union is close and formal, as well as spiritual and internal. The legal separation, which has been such a stumbling-block, does not really determine anything but the present ownership of property. The body to which that property was given was the same that it is now; it is the body of which you are bishop and metropolitan. A change affects your tenure. It has not altered your doctrine and discipline. The Church of Ireland never had the same Court of Appeal as the Church of England, yet the whole was the Church of England and Ireland. The difference of court made no difference to the union even of an established Church, and how can it possibly do so for an unestablished Church?"

—Complaints are being made in England, and apparently with justice, that the Revised Edition of the Old Testament will be purchasable, and at a somewhat high price, only in conjunction with that of the Revised Version of the New Testament, two million copies of which were sold at the time of its issue, and many of the purchasers of which may not desire to pay for it a second time.

—Christ Hospital, the school of the blue coat boys, is to be removed from London. It was founded by Edward VI. Its endowments, yielding an annual income of over a quarter of a million dollars, now give a free education to 1,200 boys. Under the reorganization, about double the number of pupils, and girls as well as boys, will receive its benefits.

—In consequence of the division of the diocese of Athabasca by the creation of a new diocese containing the Athabasca Lake and country, while the Bishop retains the great northwestern regions, he has officially resigned the title of Bishop of Athabasca, and will now be known as the Bishop of Mackenzie River.

THE READING OF CHURCH LITERATURE.

They who are reared in the Church and who take its teachings traditionally are not always familiar with the great facts on which those teachings rest; while many, who are outside of our Communion, attach more importance to the sentimental aspect of our religion than to its great historic virtues; the result is moderate convictions, and a low tone of Churchmanship. Some who have found their way into the Church through mental struggle and conflict, who have been driven to study history, and consult ecclesiastical authorities, come to clearer views. This is the reason that such are often more effective in their zeal for the Church than they who are birthright members.

We need to encourage the reading of Church literature in all our homes. While the Church finds her strongest adherents among cultured people, we are to utilize our force by directing the tone of religious thought; the ministry of good books and papers is the best agency to this end.

Church history should especially be read; not history written by our opponents; too many people know the Church only through the evil reports of those not of her fold. Robertson's History of the Christian Church is candid and good. Blunt's Reformation of the Church in England, and Palmer's Church History are also good. For those who are seeking their way into the Church, Kip's Double Witness is very satisfactory; for a brief and comprehensive argument, "Why I am a Churchman," by Bishop Randall has met with great favor. Sadler's "Church Doctrine—Bible Truth" is also good. As one finds his way along he will derive great devotional aid in reading Goulburn's admirable books. In every Christian family a little money spent for the right kind of books is a cheap and good investment, and as a missionary agency their influence and value cannot be overestimated.—*Living Church.*

—In a recent Confirmation address we were gratified to hear the confirmants exhorted to acquire positive views of the teaching of the Church. We think it is wise to give emphatic utterance to this as one of the necessities of our times. Why should young persons be drilled to accuracy in the various branches of secular education any more than in religious truth? This world is not to be despised, and preparation for the life that now is should have a large share of time and attention. But the other world is more important and the other life more enduring. All earthly life is really a preparation for that, and why should we be so foolish as to neglect it? Careful study of truth as contained in the creeds and Scriptures is indispensable, and is moreover the most fascinating and beneficial of all branches of study.—*Living Church.*

—"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you. For remember that you show courtesy to others not because they are gentlemen, but because you are one."

—If man feared the displeasure of God as much as he does that of his fellow-man, the paths of sin would need mowing.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MAY, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THOUGHTS FOR ASCENSION TIDE.

IT is only a truism of Christian thought that all events and incidents of our LORD'S earthly life are of importance to Christian people; because they are connected with the person of Him who should be the object of the affection of every heart, and because they all, immediately or remotely, bear upon our own spiritual welfare. Especially is this true of the leading events in that life, which may be considered as four in number, the Nativity, the Passion, the Resurrection, the Ascension. These may be arranged in pairs and counterparts, helpfully to accuracy of conception. As related to the person of CHRIST, two are of humiliation—the Nativity and the Passion; two of exaltation—the Resurrection and the Ascension. The Nativity has its counterpart in the Ascension; the former being the taking upon Himself of the form of a servant by the SON of GOD from Heaven, the latter the return of the Son of Man to the right hand of the Father, where He was before. The Resurrection is the counterpart of the Passion, the one being His submission to death, the other the triumph over death. All are connected by necessary sequence, and therefore none is unimportant. Each has its day of commemoration, Christmas, Good Friday, Easter, and Ascension Day. But we find a marked difference in the observance of these days. Christmas and Easter are well-nigh universally kept, Good Friday and Ascension Day are largely ignored. In this country at least, aye among Church people it is to be feared, the observers of the Passion and the Ascension are in a minority; a minority which one would fain hope is increasing. Surely this ought not so to be. Our practice is to take one of each of the pairs of Great Events in our dear LORD'S earthly life, while we are apt to neglect those which in the conception of relation are set over against these. The Nativity involves the Ascension, as the Passion involves the Resurrection. We keep Christmas and Easter quite carefully; there is no good reason, if we keep Holy Days at all, why Good Friday and Ascension Day should not be observed with equal attention.

At this season it is the intention of the Church that her members should engage in the consideration of, and contemplation of the Ascension into Heaven of CHRIST our LORD. Two reflections may help us to make this celebration and its bearings spiritually profitable to us.

(1) As the Ascension is related to the person of CHRIST, it is not very hard to conceive, though it is not easy adequately to express that relation. It is the consummation of His life on earth. It is the counterpart of His condescension in which He "made Himself of no reputation;" that whereby GOD "hath highly exalted Him and given Him a Name that is above every name." It is the giving effect to that voice more than once heard from Heaven, "This —this Man—is My beloved SON, in Whom I am well pleased." In relation to His work in Redemption, to His victory over the power of sin and death, it is as the placing on the brow of the victor of the garland, the crown of victory, the sign to attesting eyes of the acceptance of His work. Our love for Him should rejoice to joy with Him in His triumph, not only secured as at Easter, but awarded as at Ascension.

(2) The Ascension has for us a very comforting reflection of hope, a helpful suggestion of promise. The materialism of our ideas, inseparable from the materialism of our present physical structure and surroundings, makes it impossible that our conceptions of the future can be other than vague and misty. We do not see how the limitations of our nature can be removed, so as to allow of our receiving a share and exercising an activity in that condition known as the home of GOD, which is the promised reward of love and faith. The Ascension of CHRIST is the strongest evidence that could be given of the refining of His humanity in the process of victory over death, whereby, while His humanity was in no respect destroyed, a change passed upon it removing the restrictions by which His Body like our bodies was bound before. "It doth not yet appear what we shall be;" we are incapable of that knowledge now as matter of thought, it must be only matter of faith; "but we know that, when He shall appear, we shall be like Him." His Body, his humanity perfect, rather perfected, was capable of the Ascension; what conclusion must faith draw in regard to our bodies? Thought may fail, it must fail to produce in our minds any adequate conception of the glorious possibilities and capabilities of the risen body; the Ascension offers a basis, most helpful and needful, upon which faith may rest, from which faith may in measure comprehend and learn to trust in the greatness of that power, through which CHRIST "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."

A MILLION DOLLARS IN FIVE.

THE Missionary Enrolment Plan aims to get pledges of five dollars, for the relief of our Missions and Charities. These subscriptions, enrolled in every parish, are to be collected by October, 1886, and then sent by Diocesan Deputies to the General Convention, where all is to be offered to GOD. A general acceptance of this plan will make that offering one million dollars. This great sum will surely be gained if each active Church member gives five dollars. The plan is approved by Bishops, Conventions, and Board of Missions, and has already proved successful in both city and country. It is worked by laymen who bear all the expense.

Send for circular and full information to I. Welsh, Chairman of Committee, Box 941, P. O., Philadelphia. [23-26]

Married.

CUSICK—MILLER.—In St. James' Church, Dillon, Montana, on Sunday evening, April 26, 1885, by the Rev. A. D. Drummond, Miss NETTIE MILLER to Mr JOHN J. CUSICK.

FOR SALE.

A very fine PARLOR ORGAN (*new*), ESTEY *manufacture, five octaves, ornamental top, eleven stops, recommended as well adapted for parlor use. Price* $125.

Apply to

The Rev. E. G. Prout.

Virginia City, Mont.

Poetry.

CHRIST LOVES THEE.

BY G. T. B.

CHRIST loves thee, dear!
I see the starting tear,
Which, as I stoop to wipe away,
Words fail, and I can only say—
CHRIST loves thee, dear!

I may not speak hope near;
I can but watch the silent grief
And yearn, in vain, to bring relief—
CHRIST loves thee, dear!

"Darkness as noonday, dear."
And thus, tho' shadows now be thine,
They may be sent thee as a sign—
CHRIST loves thee, dear!

And yet shall light appear!
Lift up again the drooping heart,
And in life's battle bear thy part—
CHRIST loves thee, dear!

Oh! gentle friend and dear!
Take these words with thee as a spell,
That, He—"Who doeth all things well"—
CHRIST, loves thee, dear!

—*Living Church.*

PRAYER.

HAST thou within a care so deep
It chases from thine eyelids sleep?
To thy Redeemer take that care,
And change anxiety to Prayer.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before GOD that wish, that care,
And change anxiety to Prayer.

—*Selected.*

A HYMN.

BY ELDRIDGE MIX, D. D.

O CHRIST, our Life and Light,
Break through the shades of night
That shut us in!
Give us Thy face to see;
Thy life our pattern be;
From evil set us free;
Cleanse us from sin.

In love, O LORD, draw near;
Take from our hearts all fear;
With us abide.
In deserts drear we roam,
Alone and far from home,
If Thou come not. O come
And be our guide!

In Thee ourselves we hide;
To Thee our all confide,
Thou SON of GOD!
Thou knowest what is best;
We tread at Thy behest
The pathway to our rest
Which Thou hast trod.

Through all the toilsome day
We would thy will obey,
Nor call it task:
May we at set of sun,
When all our race is run,
But hear Thee say, Well done.
'Tis all we ask.

—*The Independent.*

—WHERE is the seed we scatter,
With meek and trembling hand,
Beside the gloomy waters,
Or on the arid land?
Not lost! for after many days
Our prayer and toil shall turn to praise.

Selections.

NOLI ÆMULARI.

From an Address to a Graduating Class.

BY THE BISHOP OF ALBANY.

I do greatly want to caution you, dear children, against the fretting of the needless worrying of life. Great sorrows come; bitter bereavments; heart-sick disappointments; failures when we seem near success; and those devious labyrinths of divine delays,—as when GOD led His people about, through the way of the wilderness. But these can be borne. Grace comes with need. "As thy day, so shall thy strength be." And it is with trials as with other temptations; God opens a way of escape that we may be able to bear them. But it is our way too much, to suffer in anticipation; to let anxieties and coward fears fret out our hearts. And the torture of dreaded and expected sorrow, outweighs the agony of real griefs. It is what the old proverb warns us against; crossing the brook before we come to it. It is the repetition of what those three sad hearted women suffered, who wended their weary way in the grey dawn of the first Easter morning toward the sealed sepulchre. As they went on with downcast hearts and eyes they wondered who should roll them away the stone. But when they came to it and looked up, it was rolled away. Fret not thyself with fear and faithless dread. If the worst comes, then you must suffer it, and GOD will help you. But there is no need to suffer it twice, in foretaste and in reality. All the more, because no grace is given to bear the pain of unbelieving anxiety.

Just as much I say to you—and both the Latin and Hebrew make this the first meaning of the word—fret not thyself with rivalry. The Holy Ghost counts emulations, in between wrath and strifes, "seditions and heresies," as the chief sins of the flesh. There is a wholesome stimulus to ambition in the honest strifes and rivalries that you have felt here which is right and good. To match yourselves in the noble race for attainments, accomplishments and achievements against all others; to let the strength, the faithfulness, the holiness, the energy of another, make you stronger, more faithful, more in earnest; this, in life's little and life's larger schools, makes mutual advantage for all. But the mean and petty contentions—mean and petty because they are for little things, and because they cause belittling motives, and because they create the small vices of envy and jealousy, and because they lead to the small devices of unworthy advantages taken of each other; these do not stimulate, ennoble, quicken; they only fret, embitter and degrade. It is greater honor to be beaten in a contest by a rival who has won by greater gifts than we have, than to win the victory by the resort to trick or treachery. And neither man nor woman is worthy to contend or likely to succeed in any rivalry, who is fretted into paltry envy, or brooding discontent.

Once more consider the fretfulness of *restiveness* under the discipline of life. Unbroken colts that champ the bits, and toss their heads, and pull against the reins—you have seen them how they are hot and breathless and lathered with foam. And the strong hand holds on with steady pressure, till they are worn out with their resistance and succumb. That is the discipline of life. GOD's hand would hold us still, till we can feel and get our part in the magnetism of His calm and patient purpose; and grow patient, and calm, and strong in harmony with Him. Fret not thyself. The old Greek word for patience means, lying under the pressure and the presence of GOD's hand, till we can learn to suffer and be still.

It is St. Peter's thought to "humble yourselves under the mighty hand of GOD, that He may exalt you in due time." We use the word "broken," of a horse, not meaning mean-spirited and cowed, but only trained and lifted to the dignity of conscious self-control. So I would have you not break your hearts, as birds against the bars, or colts against the bits, with the fret of vain resistance to the wise, strong will, but only let yourselves be "broken" in this better sense of training, that shall develop in yourselves mastery and the dignity of discipline.

LIKES AND DISLIKES.

CHRISTIAN duty ought to be above the disturbing influence of petty incentives and petty drawbacks. No doubt the performance of duty under perfect conditions, amid congenial surroundings and in agreeable companionship, would be very much easier than among the hindrances and imperfections of every-day life. Never in this life, at least, can we expect to find any such a paradise as work without friction and workers without faults. The fact that we can never meet with just the set of circumstances and just the circle of people which satisfy our likes, and do not rouse our dislikes, is often forgotten by Christian workers who become restless searchers after such a sphere as they imagine possible. Duty that waits to find perfect opportunities and easy channels, will never accomplish its mission. Discount your likes and dislikes. These cannot alter duties nor remove responsibilities. CHRIST worked on with Judas even after Judas had his hand in the bag. The personal duty of the individual has a mission with which neither thorns nor stumbling-stones should interfere.—*Episcopal Register.*

THE SACRIFICIAL THOUGHT DOMINANT IN THE EUCHARIST.

BY THE BISHOP OF ALBANY.

BISHOP THIRLWALL, of Exeter, describes the difference between the two offices of England and Scotland as consisting "in the greater prominence which is given in the Scottish to the commemorative character of the rite." It is worth our while to dwell upon this thought, for it has passed too much out of the modern religious use of the Blessed Sacrament, and helped in some degree to the irreligious disuse of it. And the first recourse may well be to the simple statement of the Catechism: "The Sacrament of the LORD'S Supper is ordained for the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby." In the exhortation in the Office, the same statement is made: "He hath instituted and ordained holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort." And in the very centre of the Consecration Prayer stands the great Oblation, linked with the manual acts and the recital of the words of Institution, by the strong word "Wherefore;" which is meant to state the very purpose of the Sacrament and to be the climax of its offering; "we celebrate and make before Thy Divine Majesty the memorial Thy SON hath commanded us to make."

What the Bishop of Exeter said of the Scottish office is true then of the teaching of the English Church, and true of our American Liturgy. The dominant thought of the Eucharist is the sacrificial thought; of something offered *and* eaten; and of the two the offering is first and foremost in time. We believe with St. Paul that partaking is of the very essence of the sacrifice; "as often as ye eat this bread and drink this cup, ye do show forth the LORD'S death till He come." But the "do this," the sacrificial word, and the "do this for my memorial," the commemorative sacrifice; these lie at the root and source, for they are the words of institution of our LORD. And just as the being born again or regeneration is the technical or theologial word, inseparable in any accurate speech from baptism; so the "do this" for my memorial or commemorative sacrifice is the technical or theological word, inseparable in any accurate speech from the LORD'S Supper. I cannot think it needful to argue this at length. The Greek word "*anamnesis*," which is the word of the Gospel, is the Septuagint word which had too well-known and universally used an application, to have been used by our LORD or understood by the disciples in any other way. And the doctrine of the Scripture cannot hold together; the Institution before the twelve and the revelation to St Paul cannot consist; the Epistle to the Hebrews cannot interpret the old types and shadows into the matter and substance of Christianity; the great revelation of the eternal Priesthood of CHRIST cannot be made powerful in the exercise of our earthly priesthood; Holy Thursday and Maundy Thursday can have no bond of one great purpose; except as we remember ourselves and teach our people the power of the memorial offering of "holy gifts;" the great commemorative sacrifice of the Christian dispensation. Never a single prayer goes up but in its prevailing power. "Through JESUS CHRIST our LORD" is really the oblation in every prayer; and no matter how frail the breath that utters it, of dying soul or trembling penitent, it swings the golden censer of CHRIST'S intercession, and "adds its incense to the prayers of all saints upon the golden altar before the throne" of GOD. How all-powerful and prevailing prayer must be, when faith offers it in connection with the great oblation which shows forth to GOD *the only* Sacrifice. We know now, since the vision of St. John at Patmos, that "the Lamb as it had been slain," "the Lamb slain before the foundation of the world," gave all their value to the bloody sacrifices of the older dispensation; that Abel's prayers and Abraham's and Noah's were heard, as they laid hold, in the unconscious and prophetic faith of obedience, upon that which the Cross gathered up into its one supreme act. And we know now, since the High Priest went in alone on the great day of Atonement, the day of the Ascension, that the Mercy Seat is sprinkled with the Blood shed on the Cross. And "the boldness that enters into the Holiest by the Blood of JESUS through the new and living way of His flesh" finds its full expression in the confessions and prayers and offerings of ourselves, at the solemn time when we draw near to GOD in the Liturgy of the Altar, "with a true heart in full assurance of faith."

To this blessed Sacrament, with its multitude of functions and powers, we are to draw near to-day. We cannot by any lack on our part restrict or restrain any one of them. It *will* show forth the LORD'S death. It *will* plead by the might of its oneness with the great High Priest's intercession. It *will* open the ear of the FATHER to our prayers. It *will* set JESUS CHRIST before us crucified. It *will* offer to each one as much as he will of the true manna—the bread of GOD; of the refreshment from the once smitten and spiritual following Rock. It *will* unite us in the holy worship of the whole company of Heaven, Angels and Archangels and the Saints in Paradise. It *will* set forth our oneness with each other in Him; for "we being many are one bread and one body, for we are all partakers of one bread." Not ignorance, nor non-realization, nor felt unworthiness, nor lack of fervent faith can hinder CHRIST from coming and being here. All that we can do is, by wilful sin to bar our souls from the blessing of the gift, and by weak and shallow wills to lessen the fulness of that blessing. But it is surely true that with our hearts fixed specially upon some one thought of all these offers, we may, at various times, get what at various times we chiefly need. We must learn to pattern ourselves after the Divine Master as He stands before us in the Gospel picture; going gladly and naturally to the FATHER'S house, where we shall surely find Him, Whom elsewhere we seek only sorrowing; sitting in the midst of the great teachers of GOD'S law in patient and continuous questioning of the Holy Scriptures, out of which He will answer us; and occupied, absorbed, engrossed in the things of our FATHER, His work on earth. While we learn this from *the* example, I hope we shall agree together to-day—and the power of such agreement is the power of Jacob's wrestling which will not let the Angel go without the blessing; which is mighty with GOD, and prevails; of which the Master promises "if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my FATHER which is in Heaven"—I hope we shall agree together, to turn this week's Epistle* into our special prayer, beseeching GOD by *His mercies*, the chief of which is set forth on the Altar, to give us grace to "present our bodies a living sacrifice, holy, acceptable unto Him in reasonable service, and to be not conformed to the world, but transformed by the renewing of our minds to prove," to make full trial of, to test, to find out, and then to follow that only good and perfect will—the will of GOD.—*Convention Address.*

*The Epistle for the First Sunday after the Epiphany.

—THE Church has a weekly commemoration of CHRIST'S Passion on Friday, as a weekly Celebration of His Resurrection on the LORD'S Day. And as the element of spiritual rejoicing is presented to us on Sunday, the fellowship of CHRIST'S sufferings, and the imitation of His self-sacrifice, is the special lesson of every Friday in the life of a Churchman. And he is no loyal son of Holy Church who keeps her Festivals but not her Fasts; who enjoys the privileges of Sunday, but never humbles his soul on Friday; who is willing to exult in the Redemption, but not to sympathize with the Passion; who wants the crown, but not the cross; who will not partake of CHRIST'S sufferings, although he hopes to share His glory.

—A WEAK mind is like a microscope, which magnifies trifling things, but cannot receive great ones.—*Chesterfield.*

The Church in Montana.

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Miscellany.

—"Oh! Mr. S." said a young lady at a church fair, "I want your help for a moment. I have just sold a tidy for $15 that cost fifteen cents, and I want you to tell me what percentage that is." "A transaction of that kind, my dear Miss B.," said Mr. S., who is a lawyer, "gets out of percentage, and into larceny."

—Reports of School-Board examinations will form quite a comic library. "What would have happened if Henry IV. of France had not been murdered?" The reply was: "He would probably have died a natural death." "Where was Bishop Latimer burned to death?" "In the fire," replied a little fellow, looking very grave and wise. An equally unexpected reply was elicited from a pupil when asked, "What did the Israelites do when they came out of the Red Sea?" "They dried themselves."—"What is the feminine of friar?" First bright boy: "Hasn't any." "Next." Second bright boy: "Nun." "That's right." First boy, indignantly: "That's just what I said!"—The following is still more ludicrous. A teacher asked a juvenile class some questions regarding their knowledge of electricity, and inquired which of them had ever seen a magnet. One sharp boy immediately said he had seen lots of them. "Where?" inquired his instructor, astonished at his proficiency. "In cheese," was the ready reply. But the good things are not all monopolised by the boys. Some little girls were studying the history of David, the passage for the day being that which describes the shepherd boy's victory over Goliath. The teacher asked the question, "Now, can any of you little girls tell me who killed the giant?" Quick as thought, one of the smallest responded, "Jack."—*Chamber's Journal.*

—*Harper's "Drawer"* makes a good hit this month, when it says, referring to the deceased wife's sister's marriage question in England, that it is a pity that the advocates of the measure did not begin by marrying the right sister. There is both wit and wisdom in this remark, at least in very many cases.

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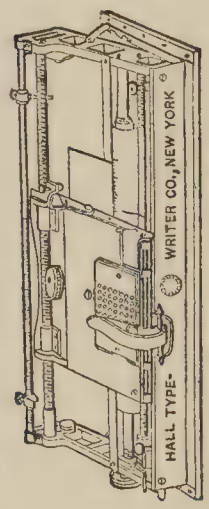

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The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 3. Virginia City, Montana, June, 1885. Whole No. 27.

Kalendar.

JUNE, 1885.

7 First Sunday after Trinity.
11 St. Barnabas the Apostle.
14 Second Sunday after Trinity.
21 Third Sunday after Trinity.
24 Nativity of St. John the Baptist.
28 Fourth Sunday after Trinity.
29 St. Peter the Apostle.

JULY, 1885.

5 Fifth Sunday after Trinity.
12 Sixth Sunday after Trinity.
19 Seventh Sunday after Trinity.
25 St. James the Apostle.
26 Eighth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Philipsburg, Sunday,	June	21
Missoula, Sunday,	"	28
" "	July	5
Townsend, Sunday,	"	12
Moreland, Sunday morning,	"	19
Three Forks, Sunday evening,	"	19
Bozeman, Sunday,	"	26
Harrison, Tuesday evening,	"	28
Pony, Wednesday evening,	"	29
Red Bluff, Thursday evening,	"	30
Virginia City, Sunday,	Aug.	2
Twin Bridges, Sunday morning,	"	9
Sheridan, Sunday evening,	"	9
Madison Valley, Sunday	"	16
Bozeman, CONVOCATION, Sunday	"	23

THE BISHOP'S RECORD.

ON Tuesday, the fifth of May, at half past six in the morning, I took the stage for Benton. The day was bright but cold enough to make an overcoat comfortable. At eight o'clock in the evening rain began to fall. We had a mountain range to cross and the road grew worse and worse. The rain continued to fall till three o'clock in the morning. The consequence was that we were two or three hours behind time. But no mishaps occurred, and about five o'clock Wednesday afternoon, Benton was reached. The Rev. Mr. Clowes, who has charge of the work in Benton, was waiting at the stage office to welcome me. The stage had not given me much sleep, and so on Wednesday night I slept the sleep of the weary, if not of the just. Thursday was given to making calls and greeting old friends. I found Benton dull as far as business is concerned. But I found the Church people alive, and thankful that they had Mr. Clowes as their Pastor. This was the best welcome I could have had. It is not easy for a Missionary Bishop to get clergymen to come out into the West. And when he gets one who is appreciated and loved his heart is rejoiced.

Friday morning, I rose at three o'clock to take the stage for Fort Assinnaboine. Mr. Clowes accompanied me. The distance is seventy miles, and we made it in fourteen hours. I was the guest of the commanding officer, Colonel Coppinger, and was most hospitably entertained. On Sunday two services were held and the Holy Communion administered. At the morning service I found in the Offertory an envelope marked for "Montana Missions." On opening it I found a check for $238.27. I inquired what it meant, and I found that last November the ladies had organized themselves into a society to work for the Church in Montana; that they have sewed night and day, that they had sold all that their hands had made, and that the result of all their work was here offered to GOD to help me to plant the Church in Montana. I was astonished, I was gratified, I was humbled. I accepted the offering and I blessed the givers. I was told that had not the Regiment been unexpectedly ordered away the sum would have been twice as large. In the 18th Infantry I have found many friends. They leave Montana for other Posts. I shall always remember their warm welcome and their generous help.

We came back to Benton with the Paymaster, Major Clayton. It took two days to make the journey. We spent the night at the Coal Banks. I slept in a tent, and Mr. Clowes slept in the telegraph office, on the floor. We both slept well, and the hospitality of the officer in command was most generous.

We reached Benton Wednesday night, weary, but thankful for safety and many blessings. I had letters to write, calls to make, and business to attend to. All this was looked after during the remainder of the week. On Sunday two services were held and the Holy Communion administered in the morning. The congregations were good, the music was excellent, and the interest was encouraging. I carried to Benton a Bible that had been given by a lady in Brooklyn, N. Y., a Prayer Book and Hymnal for the Chancel given by a gentleman in Cincinnati, Ohio, and a Surplice that came in a box from New York. All these things were needed and appreciated. I found that the ladies had raised money during the year to place pews in the church, and that they had been ordered. The last fifty dollars of debt on the church building was paid while I was there. The amount of salary for the service that I asked was pledged. And I left Benton encouraged and thankful. I wish I could say the same of every place I visit.

On my return trip I wanted to visit Great Falls and Mr. Charles Griffith, kindly offered to take me there. We stopped at noon near a spring to take our lunch and feed our team. In the afternoon Mr. Griffith killed a rattlesnake that ventured to sound his alarm as we passed. By four o'clock we had reached our destination. In half an hour, Mr. Paris Gibson had me in his carriage to take me to see the wonders of the Missouri. We visited the Falls, and the spring which has been named the "Giant's Fountain." They are all wonderful. I believe that the town which has been projected here is destined to be an important place in Montana. The water power is unlimited, the coal fields unbounded, and the situation is delightful. There are large coal fields near at hand. Iron ore, sandstone, and limestone are abundant; while the quartz mines of Neihart form a background of support and supply. It seems to me that Great Falls must have a good future before it. At night, Mr. Gibson gave up to me his room and bed, and retired to a tent to find sleep for himself. I could not have been shown greater kindness and hospitality. And I appreciated all that was done.

Wednesday morning the stage took me to Sun River. I remained there till Friday

afternoon, and then went to Fort Shaw. On Whitsun-Day three services were held --an early Communion at Shaw, Morning Prayer and Communion at Sun River at eleven o'clock, and evening service at Shaw. They were all interesting and well attended. The new Methodist church at Sun River is finished far enough to allow of its use, and our service was held in it. I baptized two adults and two infants there. We have now thirteen communicants in this vicinity, and services should be given them. At Shaw I received, as I have for two years before, the Easter offering of the little Sunday School for Missionary work in Montana. This year it amounted to $18.16—more than ever before. We have now ten communicants at this Post. Arrangements are made by which it is hoped the Rev. Mr. Clowes will come from Benton and hold service once a month at Shaw and Sun River.

On Tuesday, I went up Sun River thirty miles and held service in the evening at Augusta. Three years ago I spent a Sunday at this place, holding service in the morning. Then I had a small congregation. At this visit the congregation was three times as large, though the service was on a week day. This showed that the settlement had largely increased, and that interest in religious services had grown with the population. I heard of seven communicants in this region. I promised to give them a Sunday next year.

Returning on Wednesday, I stopped a day at Fort Shaw, and then went to Sun River, and the next day to Chestnut. On Sunday I held service in the only school house in the valley. There was a congregation of twenty-five, who came together from the scattered ranches. We have no Church people in this settlement, but some who would like to have our services. Sunday afternoon I came back to Fort Shaw, a distance of twenty-five miles, and held service in the evening. We ought to have a Missionary for this region, living in it, and working over the whole country which I have just visited. But the problem is to find the man, and then to support him. The man must be a genuine missionary, not afraid of hard work, and capable of dealing successfully with all sorts of people. He must have common sense, and carry the spirit of the Master with him. And having found the man, I should have to supply one half of his support. I have it not; I have no promise that I shall have it. The past does not warrant me in thinking that I shall have it. Therefore I dare not act. I am forced to see opportunities pass without the ability to take advantage of them. My yearly visits will be made. A monthly service may be given to one or two of the points by the nearest clergyman. And that is all. With this I must be content. It is a good deal like giving a stone when the people ask for bread.

Monday night I took the stage and after a ride of nineteen hours, reached my home. I had been gone four weeks. I had a day and two nights to stay, and then another and longer trip must begin.

L. R. B.

Helena, June 3, 1885.

THE TOWNSEND MISSION.

Editor Montana Churchman:

I HAVE just returned from Townsend where I spent Whitsun-Day very pleasantly. We had service and the Holy Communion in the morning. The congregations are smaller than they were a year ago, owing partly to the fact that there are not so many people there as there were last year, and partly to the fact that a good many do not care to go to Church. But those who do attend take a more active interest, and the responses are fuller and the service more hearty. During my visit to the East last winter, an excellent organ was given to me by a lady in New Rochelle, N. Y. and this is a very great help to us in the services at Townsend.

In the afternoon I drove up to Deep Creek, some four or five miles from Townsend, where I held service in the school house. The neighbors from the surrounding country had gathered there, and filled the school house. They seemed glad to have service. And I was very glad to find there a communicant of the Church from Bishop Brown's jurisdiction. She had come to the school house not knowing what the service was to be, and was delighted when she found that it was the service of the Church which she loved. It is one of the pleasant surprises that we missionaries in the west have sometimes, to find a member of the Church, a brother or sister communicant, in these out of the way corners. They are as bright rays of hope that shine through clouds of discouragement.

The people were anxious to have another service and I partly promised them to go out there again next month.

I had service again at Townsend in the evening, which finished up the day's work.

Two communicants came from their home in the mountains fifteen miles distant; and another came from twelve miles up the valley. They came on Saturday so as to be sure of being there in time for the service. Surely such devotion as that might put to shame many members of the Church who, living within sight of its holy spires, or within the sound of its sacred bells, yet care so little for their privileges that they prefer to stay at home and spend the day in selfish idleness, rather than go to GOD'S House to join with their brethren in worshiping Him who has promised to be present whenever two or three are gathered together in His name.

I had hoped to build a small church at Townsend this year, but things are so dull there, that I have abandoned the project entirely for the present.

It was very refreshing to see how deeply interested the Church people in the East are in all our work here, and, in fact, in all the missionary work of the Church. One going from where the Church is weak and struggling to the old established centres is greatly impressed with the strength and vigor of the organization which stands at his back, and with the earnestness and zeal which is manifested in the missionary cause by so many devoted men and women throughout the Church. I am sure that I come back to my work with greatly increased faith and courage. And I feel that in my work I have the prayers and the sympathy and the encouragement of many brethren in the Church, in a way that I never felt it before. And who that has labored in the loneliness and isolation of missionary stations has not felt the need of this very thing? I believe it would be of inestimable benefit to the missionary work, as well as to the missionaries themselves, if the way were open, to go East at least once in three years and spend two or three months, in the great centres of Church life and activity. They would, I am sure, "Thank GOD and take courage."

I was very much pleased to find the MONTANA CHURCHMAN so warmly welcomed and so highly appreciated wherever it has found its way in the East, and also to see that it had been the means of stirring up an interest in our work in many places.

S. D. H.

Helena, Whitsuntide, 1885.

BEAVERHEAD COUNTY.

Editor Montana Churchman:

SOME time has elapsed since the MONTANA CHURCHMAN has heard from Beaverhead County. The silence has been imperative. There has been so little of an encouraging nature in the inner workings of Church life in this the Banner county of Montana, and especially in Dillon, "the dimple in the cheek of Montana," that I have not felt in the mood to describe it outside. We are struggling along, hoping, praying, and believing that ere long the "full corn" will certainly manifest itself; for the "tender blade" is here.

Our Lenten services were more largely attended this year than last. During Lent I divided the time amongst my three stations, Dillon, Bannack, and Glendale. Bannack is improving; it is putting on prosperous airs. The mines are more extensively developed, and new bodies of rich ore are being discovered. Consequently more people are coming to Bannack. Our

Church service is the only worship held in the place, and that only once a month. During the winter the ladies have been faithful in continuing the Sunday school. But I fear the departure of the superintendent to Horse Prairie will cause its closing. I have endeavored to get a man to assume the headship, and possibly I may succeed. That will continue the school. The services are fairly attended. Having only monthly service does not encourage the people to use any extra effort to develop religious zeal. But it is the best we can do.

Argenta, the half way town between Dillon and Bannack, is gradually improving. New mines have lately been discovered in the Argenta district, which will surely give an impetus to the place. One smelter has been running all winter, and another will start up shortly. Here I have given week-day services, with good attendance.

At Glendale our Church work is very quiet. We shall be sadly injured by the removal of several Church families from the place, by which our work will be crippled. It was very gratifying to note the attendance of several of the Glendale communicants at the Easter service in Dillon.

Our Easter in Dillon was a source of great joy to the Church people. The church was filled; the decorations were tasteful and appropriate. We are expecting the Bishop, who comes to our midst the fifth of this month to remain until the seventeenth. Would that the condition of my field were more encouraging; it would make his burden lighter. But we labor, praying God to give the increase.

A. D. D.

Dillon, June 1, 1885.

NOTES.

—The June number of *The Spirit of Missions* contains the following "Acknowledgments" from Montana:

DOMESTIC MISSIONS.

St. James', Bozeman,.....	$21.15
St. John's, Butte, S. S.,.....	20.66
St. James', Deer Lodge, S. S.,..	14.00
St. Peter's, Helena, S. S.,.....	10.00
St. Paul's, Virginia City,.....	42.85

COLORED PEOPLE.

St. James', Bozeman, S. S.,.....	37.60

FOREIGN MISSIONS.

St. Peter's, Helena, S. S.,.....	5.00
St. Mary's, Marysville, S. S.,....	5.00

—A "Promenade Concert," for the benefit of St. John's Church, was given at the Court House in Butte, on Thursday evening, May 21. It was a very pleasant affair, and the net results were $160.00, which reduced the debt on the church to $40. Two ladies of the congregation soon afterwards by their own personal efforts collected the $40 that remained due. Now the last dollar has been paid of the debt that has so long been hanging over St. John's Church. It is hoped that arrangements may soon be perfected for its early consecration—before Convocation.

—On Sunday, May 24, the Rev. J. D. McConkey, of Lewiston, Idaho, preached in St. John's Church, Butte. He was in attendance on the Grand Lodge A. O. U. W., and fraternally gave Brother Blackiston a rest.

—It is announced that the Rev. A. D. Drummond will resign the charge of Dillon and the associated Missions on July 1. He will take work under the Bishop of Northern California. It is not yet known to whom the Church work in Beaverhead County will be assigned.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The observance of the one hundredth anniversary of the organization of the diocesan convention of Massachusetts, began with a service in Christ church (the "old North church,") Boston, on the afternoon of Tuesday, May 5. This is the oldest church in Boston standing on its original ground, being built in 1723. King's chapel was built in 1688, but was a wooden structure subsequently replaced. Christ church was therefore the second church erected in Boston. The lanterns that gave notice to Paul Revere on the night of April 18, 1775, were hung from the steeple of this church. In front of the church is Copp's Hill, from which the British fired upon Charlestown, and this is full of graves, some of the headstones of which bear date of 1632. The service was preceded by the ringing of the old chime of bells which was put up in 1744.

—The diocese of New Jersey celebrated its centennial on Tuesday, May 5. As it was the centennial of the Church in the State of New Jersey, both dioceses in the State (New Jersey, and Northern New Jersey) united in its celebration.

—Those interested in the great and self-denying work that Bishop Garrett is doing for the Church in Northern Texas, will be grieved to learn that owing to the failure of a bank in Dallas (Adams & Leonard), over $5,000 of the money raised for the proposed St. Mary's Boarding School for Girls has been entirely lost. The work on the school buildings had been begun when the crash came. The bishop will not incur debt, and work will not be resumed until fresh funds are in hand. It is estimated that $30,000 will be needed to finish the central portion of the building ready for use. The Churchmen of Dallas have contributed generously but they are not wealthy, and are crippled, besides, by business disasters.

—The third Annual Convocation of the Missionary District of Utah and Idaho, was held in the Church of the Good Shepherd, Ogden, Utah, on Sunday. May 17, and the two following days. The Convocation sermon was preached by the Rev. G. H. Davis, of Boise City, Idaho. The Committee on the state of the Church reported encouragingly concerning the year's work; the total of offerings, the number of communicants, and of baptisms, etc., being in excess of the report of last year. The report of the Trustees of the Episcopate Fund, showed, as the result of the first year's work, nearly $500 in hand, ready for investment.

—The Commencement exercises of the General Theological Seminary in New York City, occupied the early part of the week beginning with Whitsun-Day, May 24. The annual sermon to the graduating class was preached on that day in St. Peter's Church by Bishop Seymour, of Springfield. The new Library Building was dedicated by the Assistant-Bishop of New York on Tuesday. The commencement proper was held in St. Peter's Church, on Wednesday, May 27, when thirty were graduated.

—The Kemper Hall Memorial School for girls(writes the Bishop of the Diocese), is situated in Kenosha, Wis., and consists of eight acres of ground—with buildings for school purposes, and chapel, upon which $70,000 have been expended. There remains a debt of $15,000, which must be met in order that the income may be used to meet the growing needs of the school. More than $4,000 have been given toward this debt in Wisconsin within the past six months, and having "done what she could," she appeals to the general Church to aid in carrying out this work of Bishops Kemper and Armitage.

—Holy Trinity Church, New York, has rented a house in South Norwalk, to be devoted as a summer home for its poor. The house will accommodate two or three families at a time, will be opened about the middle of June, while small parties made up of young women and children will be received for a week or so. The house has a commanding view, embracing land and water. The estimated cost of carrying on the enterprise is $1,800. Single day excursions have been given in former years.

—The will of the late Edwin E. Curtis, of Meriden, Conn., was admitted to probate May 31st. He leaves all of his estate, valued at $35,000, to St. Andrew's Church, except about $10,000, which is given to various Church missionary societies.

—The ninth annual meeting of the Mexican League was held in the oratory of

Calvary Church, New York, (the Rev. Dr. H. Y. Satterlee, rector,) on Wednesday, April 29. Religious services were conducted by the Rev. Joshua Kimber, and an address made by the rector of the parish. The reports of the secretary and treasurer were presented and read. The receipts of the year have been $9,797.07; expenditures, $484.31; sent to Mexico, and vouchers returned, $8,856.24. In view of the difficulties met during the past year the result is looked on as encouraging, and it is hoped that an arrangement may be made satisfactory to the friends of Mexico in this country.

—By the will of the late Mrs. Esther M. Bouck, widow of ex-Gov. Bouck, who was Governor of New York from 1843 to 1845, $1,000 is given to Bishop Paddock of Washington Territory, to be applied in building the Memorial Hospital in memory of Fannie C. Paddock, at Tacoma.

—The clergy of Florida in the past ten years have increased from 17 to 40, and the list of communicants from less than 700 to 1,994. There have been erected in the same period 42 churches and chapels.

Foreign.

—The Rev. S. D. Ferguson, Bishop-elect of Cape Palmas (African Mission), has reached this country. He will be consecrated in New York, probably about the middle of this month.

—On Wednesday, April 29, there was presented to the Archbishop of Canterbury, as Primate of all England, an Archiepiscopal cross for himself and his successors in that office. The cross is a beautiful one, made after the pattern of the purely English type of archiepiscopal cross, which records, monuments, and pictures show to have been in use among the English archbishops, a decided and somewhat unusual type, being a modification of what is now known as the Maltese cross. It is richly ornamented with statuettes and elaborate engraving, and glitters with pearls, diamonds, and sapphires. The whole of the design is carried out in silver and gilt.

—The Bishop of Nassau (Dr. Cramer Roberts) has been obliged to resign his see on account of the health of his wife, and has returned to England. At the request of the diocesan council, he has consented to retain his office until the consecration of his successor, unless he is in the meantime appointed to another charge.

—During the last thirty years the Episcopal Church in Scotland has gained 50,000 members, 133 clergymen, 3 cathedrals, 170 churches, and 90 parsonages. The Primus of Scotland, Bishop Eden, is about to retire on account of advanced age. He has long and faithfully served the Church.

—A conference of English chaplains was recently held at Mentone. It was the first ever held on the shores of the Mediterranean. The proceedings began with a celebration of the Holy Communion at St. John's Church, and the chaplains, eighteen in number, then adjourned to St. John's parsonage, to discuss the subjects which had been appointed. The prospects of Church work in Italy are most encouraging.

—The Bishop of Lincoln has signalized his entry to the episcopate by establishing a daily Celebration of the Holy Communion in the chapel of his palace.

—The Session of the General Synod of the Church of Ireland for this year has been held in Dublin, the Archbishop of Dublin, and the Bishops of Down and Kilmore successively presiding. In the general funds of the Church there has been a considerable increase, and the spiritual condition of the Church is encouraging. The report of the representative body shows that the receipts from all sources amounted to £190,611 16s. 8d., showing an increase on the receipts of the previous year (1883) of £12,167 os. 6d.

INFIDELITY AS A BASIS OF MORALS.

The plausible argument is often used against the claims of the Christian religion, that men who make no pretense to religion live as honorable and useful lives as Christians do. Individual cases are cited with satisfaction by those who take this view, and no doubt they really persuade themselves that moral principle is quite as good as religious principle for a guide of life and a foundation of character.

But the thoughtful man who should consider the subject without prejudice would easily understand how unfair is the argument and how insufficient is the evidence. We can reasonably infer nothing from individual cases of infidels living among Christians. They were reared in Christian homes, taught to pray at a mother's knee, inspired with a high sense of honor and purity by the family life which had the Bible for its daily reading and the Prayer Book for its model of devotions. They are surrounded by all the safeguards of a Christian civilization, by all the restraints of a public opinion which, though far below the standard of the Gospel, is far above any standard that has ever been attained by man without the Gospel. All motives of self-interest and self-respect lead a man in a Christian community to live a clean life, to avoid all that is dishonorable and degrading, and to cultivate all that is of good report. Though he does not know it, he is a debtor to Christ and is near to the Kingdom.

The real test of the comparative value of these two bases of action, viz., religion and infidelity, it would be difficult to make in any one generation, inasmuch as in no Christian land is there an infidelity that is not largely influenced in its daily conduct by the religion in which it has been born and bred, and the restraints of which it can never quite escape. The comparison of Christian lands with heathen lands shows on the whole, a grand superiority in the former, though it is not altogether a fair comparison; because in so-called Christian lands a large portion of the people, while they are to some extent restrained by the influences of religion, are not in any real sense Christians, and hence do not contribute anything to the religious life of the country. If we make the comparison between an average Christian community and a settlement of avowed infidels, our religion is at still greater disadvantage, from the fact that the effects of infidel principles must have been greatly modified by the elevating influences of the religion under which these infidels have lived in their youth. With all this disadvantage, however, let us make the comparison.

There is, in the West, a small town of about 500 people, called "Liberal." It was founded some five or six years ago by a colony of "free-thinkers." It was founded to provide a congenial place of residence and resort for those who despise religion and rejoice in "liberality of thought." It has been advertised as the paradise of infidels and the paragon of incorporated virtues. *The Evening Times*, of Fort Smith, Arkansas, calls it, "a moral ulcer, a pestilential cess-pool of concentrated vice, that ought to be expunged from the maps."

Reports of competent and reliable observers have been made public which give to this resort of so-called liberalism the appearance of being the very mouth of hell. Scientific morality has reached its climax there in the almost universal practice of fœticide. Profane swearing is generally practiced by men, women, and children. Of the books that are read many are of the class that decency keeps under lock and key. Vile slanders are prevalent. "If one were to accept what the inhabitants say of each other he would conclude that there is a hell, including all liberals, and that its inhabitants are the devils." There are no school houses in this godless town, and only one mean place of meeting. The infidel league was turned out of the hall for not paying the rent of $100 a year. Money is freely spent for dances and shows that are corrupting the youth of the surrounding country.

This is the record of the first five years of a community that has no God. To a comparison with this we are not afraid to bring any nominal Christian community on the face of the earth.—*Living Church.*

—Occasions do not make a man frail, but show what he is.—*Thomas A Kempis.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, JUNE, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor

PERSONS whose names are on the subscription list of the MONTANA CHURCHMAN will do us a great favor, if they will kindly call our attention to their changes of address, and to any failures in the delivery of papers. We have been much distressed lately by the discovery of such errors that might as well have been corrected months ago, if we had only known of them.

THE AMERICAN CONGRESS OF CHURCHES.

THE first session of the organization known as "The American Congress of Churches" met in Allyn Hall, in Hartford, Conn., on Monday, May 11. Governor Harrison presided and made the opening address. A sketch of the history of the Congress was read by the Rev. Dr. Anderderson of Waterbury (Congregationalist), which we would gladly reproduce entire, if we had space. It referred to the divisions which have existed among Christians from the earliest times, multiplied since the time of the Reformation by the process of sub-division "to which there has seemed to be no limit." Dr. Anderson, very justly, said:

"The conviction has been growing that serious evils, of a very practical sort, are connected with the division of the Church into sects, and that something ought to be done, for the sake of our common Christianity, to mitigate the sectarian spirit, and to bring the various denominations of Christians into closer fraternal relations with one another."

He then traced the history of the present movement, referring to the establishment, forty years ago, of the Evangelical Alliance, and the aspirations and efforts of Dr. Muhlenberg, which through the labors of the Rev. Mr. Newton, of Pittsfield, Mass., have issued in "The American Congress of Churches." The list of speakers and readers of prepared papers embraces representatives of the Episcopal, Congregational, Presbyterian, Methodist, Baptist, Unitarian, and perhaps other religious bodies. The topics discussed were: "The Relations of a Divided Christendom to Aggressive Christianity:" "The Function of Worship in Promoting the Growth of the Church:" "The Attitude of the Secular Press in America towards Religion:" "The Historical CHRIST Considered as the true Centre of Theology." An appointment was made for another meeting of the Congress next year in St. Louis, Mo.

We believe that good will come of the movement thus begun. It is an expression of the growth of the feeling that has long been the cause of much failing of heart in view of the manifold divisions of Christians, by which their work for CHRIST has had its effectiveness seriously injured. It is a manifestation of the growth of a prevalent desire among Christian men for Christian unity. The Evangelical Alliance was an indication of the same thoughts, but in mode much less powerful than the movement now making. It proceeded upon a different principle, that of ignoring differences as far as possible, and so establishing a union merely sentimental and superficial. The Evangelical Alliance still exists, but as a force towards Christian Unity it has lost its influence, if it ever had any. The "American Congress" proceeds on a different basis. Differences are not ignored, they are openly and fearlessly discussed. It is a sign of the times, of the growth of Christian thought, that such discussions can now take place, while yet courtesy and respect are maintained, indeed increased. No other course can be expected to be effectual than the plain recognition of differences, with candid and courteous consideration of the same.

There can be no doubt in any thoughtful Christian mind, that the work of the Church is seriously thwarted, is almost minimised by the unhappy prevailing divisions amongst us. We may well pray and work for the success of all efforts at doing away with this condition, so disheartening, so dispiriting, so hurtful to the right and full effect of our labor for CHRIST and for souls. How "fair as the moon, clear as the sun, and terrible as an army with banners" would appear the Church of GOD, brought into one band, one host, outwardly and visibly! How is She shorn of her strength,

"By schisms rent asunder,
By heresies distrest!"

How much more potent for good will the Church be when united in one disciplined Host, than now operating as several distinct guerilla-like bands! We may well cry, "How long, O LORD, how long?" till this shall be; may with greatest reason pray "GOD speed the day of union!" may well welcome and encourage all efforts at so glorious a consummation.

It will not be at once, nor perhaps very soon. Many years must pass away. But meanwhile the tendency is growing, not slowly; and GOD be thanked for it. And, as the *Standard of the Cross* well says: "If it should never accomplish anything more than its first meeting, the Congress of Churches has at least brought otherwise secluded and sectarian thinkers to see each other face to face, and to hear and respect each other's opinions. If we really believe that a day of union is coming, every such meeting must contribute to hasten it."

—OF all the anguish in the world there is nothing like this: the sense of GOD without the sense of nearness to Him.—*Elizabeth Prentiss.*

Married.

McLEAN—MARS.—In Dillon, Montana, on Sunday, May 24, 1885, by the Rev. A. D. Drummond, Miss LAURA MARS to Mr. ROBERT MCLEAN.

KESSLER—MARRS.—At the house of the bride's parents, on Birch Creek, Beaverhead Co., Montana, on Saturday, May 30, 1885, by the Rev. A. D. Drummond, Miss IDA E. MARRS to Mr. JOSEPH KESSLER.

ALWARD—MERK.—At Twin Bridges, Madison Co., Montana, on Wednesday, June 3, 1885, by the Rev. A. D. Drummond, Miss ELLA F. MERK, of Twin Bridges, to Mr. EDWARD ALWARD, of Glendale.

JONES—ARMSTRONG.—In Helena, Montana, on Thursday, June 4, 1885, by the Rev. F. T. Webb, Miss IMOGENE ARMSTRONG, of Appleton, Wis., to Mr. ALBERT B. JONES, of Helmsville, Montana.

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Poetry.

HE LOVETH BEST.

BY MAIE ALLYNE.

He loveth best within whose breast
The love of CHRIST is shed;
His grateful heart doth love impart,
As one gives daily bread.
And for the gracious love distilled,
"An hungered One" his heart hath filled.

He loveth best whose soul hath pressed
The sweet from bitter cup,
In loved accord with his dear LORD,
Who stooped to drink it up.
Grown strong and brave, his heart of need
The Master's tender love doth feed.

He loveth best who with request
Doth wait upon his GOD,
So all alone, with tear and moan,
His pleading bends the rod.
For *love* he doth each burden bear,
With radiant look as angels wear.

He loveth best with holy zest,
Whom much hath been forgiven;
The wicked sin that entered in—
JESUS its bond hath riven;
Low kneeling at His sacred feet,
To do His will is joy replete.

Who loveth best doth patient rest,
Through suffering, on GOD'S Word,
And e'er abide, close to His side,
With supplication stirred.
Pain's arrow keen, doth lose its sting,
When *love*, through death, is crowned king.

He loveth best whose cherished Guest
Is FATHER, SPIRIT, SON.
GOD loveth all, both great and small,
His love hath victory won.
Now Hope, with Love's believing eyes,
Beholds the gleam of Paradise.

—*Churchman.*

THE SILVER LINING.

THERE'S never a day so sunny
But a little cloud appears;
There's never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Whenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.

—*Living Church.*

GRANT US THY PEACE!

Grant us Thy peace! Our summer time is over,
The days of dreaming and delight are past;
Heavy and chill the wintry shadows gather,
One boon we crave, the sweetest, and the last,
Grant us Thy peace!

To others give the cup of joy full flowing,
The bounding health, the strength for noble strife;
We, too, have known the sunshine of Thy favor.
Now, in the storm and bitterness of life,
Grant us Thy peace!

Thy peace! and by our desolate hearth shall linger
A brightness to our summer days unknown.
A gleam, reflected from that far-off portal,
Whither have fled our best-beloved—our own.
Grant us Thy peace!

It is enough, be this henceforth our portion
If less of earth, yet more of heaven and Thee!
Until that hour of rapture and of triumph,
When Thy beloved Voice shall set us free,
Grant us Thy peace!

—*The Churchman.*

Selections.

CHRISTIAN EVIDENCES.

MR. JOSEPH COOK, in a recent lecture presented a symposium on Christian Evidences, by reading the letters of several scholars and divines of various Christian bodies. A noticeable fact in every case, except in that from which we quote below, is that almost the entire argument is based upon subjective experience. One cannot read these letters without being convinced that the HOLY SPIRIT is given to move and rule the hearts of all who believe in sincerity on the LORD JESUS CHRIST. At the same time, one cannot but regret that appeal may not be universally made to the unity and power of the Kingdom of GOD, the Church militant. This is the evidence which our LORD pointed to, "that the world may know that Thou has sent Me."

Bishop Huntington's contribution was as follows:

SYRACUSE, March 14, 1885.

Dear Brother:—You ask me why I "personally believe Christianity to be a revelation." I so believe chiefly for seven reasons.

1. Seeing from abundant signs that I myself and the universe I live in must have had a personal Maker, and instructed by my own soul that He must be a Father, I find it to be antecedently probable, if not a moral necessity, that He should speak to his children, disclosing to them His character and His will.

2. Christianity declares of itself explicitly, repeatedly, and in terms and a tone befitting the majesty and tenderness of the message, that it is such a revelation; and nothing has been said or done in the world since it appeared, to negative that august claim, or to weaken its force.

3. Christianity is embodied and manifested to mankind in the living person of JESUS CHRIST, Who stands, has stood for eighteen centuries, and promises always to stand, in the complete stature of men, the one perfect type, measure, and pattern of our manifold humanity, affirming without refutation that He is the only begotten SON of GOD, and establishing that affirmation by a divine goodness, wisdom and power—an incarnate life of GOD on the earth.

4. Through this Incarnation, which must in reality be "from the beginning," and in its issues everlasting, as well as by His teaching and suffering, CHRIST, Who is Christianity, demonstrates the supremacy of the moral law, which is the welfare of the human race and the glory of GOD.

5. This demonstration of life, which shines sufficiently by its own light, is published, extended, and continued from age to age, by writings of which both the genuineness and the authenticity are attested against every kind and degree of hostile assault, and of which the historical authority may now be considered as beyond reasonable dispute.

6. Christianity, as well by what it directly confers on all men who will receive it in spirit, mind, and body, and in every private and social relation, as well as by its superhuman certificates of miracle, prophecy, and inspiration, by its openings of a world of life above us, and by its assurance of personal immortality, proves its precise fitness to all the wants of our nature, from its strongest and its weakest point, giving this express evidence that it proceeds from the Creator of that nature.

7. The undeniable effects of Christianity on national, domestic, and individual progress, wrought through the organization, ministries, and missions of the Christian Church, in knowledge, virtue, order, freedom and mercy, testify not only that the GOD of truth revealed it, but that the GOD of history is with it and within it. Christendom is accounted for only by Christianity, and Christianity broke too suddenly into the world to be of the world.

F. D. HUNTINGTON.

POSTURES AND PROPRIETIES.

WHILE kneeling is the proper and appointed posture, ordinarily, during prayer, standing is the attitude for praise. And this is so, not only as regards doxology and creed, but as truly, if not as emphatically, for canticle, and psalter, and hymn. Grand old Te Deum, not to put the matter now on the higher ground of principle—as of direct and solemn address to the Triune GOD—yet surely deserves the recognition of its majestic grandeur, by the reverent rising of the worshippers for its utterance. Of course there is excuse for persons in delicate health, or otherwise physically incapacitated, who keep their seats through this portion of the service. GOD knows who these are, and in the spirit of His words by His Prophet, "I will have mercy and not sacrifice," He doubtless accepts the fervent homage of the soul, though the body be hindered from paying, at the same time, its tribute. But we should be on our guard lest indolence, or indifference, not to

hint at anything worse, be the motive which the Searcher of hearts detects in some of us, here. Excessive fatigue may pass muster as an excuse, if it would be pleaded, under like circumstances, to release one from social requirements.

In regard to Special Services there would seem to be particular need of instruction now-a-days, under the head of "Postures and Proprieties." At marriages in church, for instance, the congregation, if not from courtesy, on the entrance of the bride, yet surely when addressed by the minister as "Dearly beloved," should rise, of course, and then should remain standing till the end of the service. At funerals, when the burial anthem is not sung, which in the lack of any general provision of organist and choir for such occasions, is likely to be the rule, the people should be ready to rise promptly, and read their verse responsively with the minister, as in the psalter. In the baptismal service, while there is some variation, and perhaps some room for it, in the custom as to posture, the best use would seem to be for all to stand, not only during the opening exhortation—that of course,—but continuously, even through the prayers, until, by rubric ordered, all kneel for the LORD's Prayer and the collect following. People may more easily remember, perhaps, if the rule be put thus: the proper posture for the baptismal party at the font, and of the congregation, is always the same as that of the minister: standing while he stands, and kneeling when he kneels. Space will allow only one other instance, and that is the Confirmation Office. The congregation, having listened, in their seats, to the reading of the opening preface, should rise with the bishop, and utter audibly the responses to the versicles beginning, "Our help is in the name of the LORD." And they should remain upon their feet, not only through the prayer directly following, but also during the actual solemnity of the laying on of hands—signifying, thus, their devout concurrence in the official act of blessing—until directed, all kneel for the LORD's Prayer, the collects, and the Blessing with which the office closes.—*Pacific Churchman.*

THE APOSTATE'S CREED.

I BELIEVE in the chaotic Nebula, self-existent evolver of heaven and earth, and in the differentiation of its original homogeneous mass, its first begotten product, which was self-formed into separate worlds; divided into land and water; self-organized into plants and animals; reproduced in like species; further developed into higher order, and finally refined, rationalized, and perfected in man. He descended from the monkey, ascended to the philosopher, and sitteth down to the rites and customs of civilization, under the laws of a developing sociology. From thence he shall come again, by the disentegration of the culminated Heterogeneousness, back to the original Homogeneousness of chaos.

I believe in the wholly impersonal absolu e, the wholly un-Catholic Church, the disunion of saints, the survival of the fittest the persistence of force, the dispersion of t e bo d , and in death everl sting.

WORTHY OF SECOND THOUGHT.

A PERSIAN pupil of the Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart."

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf; hope is a tree in flower, and enjoyment is a tree in fruit."

"What is eternity?"

"A day without yesterday or to-morrow; a life that has no end."

"What is time?"

"A line that has two ends; a path which begins in the cradle and ends in the tomb."

"What is GOD?"

"The necessary being, the sum of eternity, the merchant of nature, the eye of justice, the watchmaker of the universe, the soul of the world."

"Does GOD reason?"

"Man reasons because he doubts; he deliberates, he decides. GOD is omniscient; He never doubts, He, therefore, never reasons."

SPONSORS' RESPONSIBILITY.

BY THE BISHOP OF MINNESOTA.

I AM painfully impressed with the fact that the Church loses every year many of her children. They were consecrated to GOD in the faith, they do not come to confirmation. I fear that too often the blame lies at the door of those who assume the solemn office of sponsor.

I pray you, brethren of the clergy, to hold up plainly the privilege, the duty, and the awful trust of these sponsors for CHRIST's little ones. It is a blessed privilege to receive back from CHRIST His own lambs to be trained for holiness, happiness, and heaven. It is a solemn trust to educate a soul for eternity, and woe to us if through our neglect we offend one of CHRIST's little ones. I believe it would do much to cure the growing evil if every Pastor had monthly meetings for the sponsors of his parish.—*Convention Address.*

A LIVING PAPER CUTTER.

AN Indian rajah who was pleasantly disposed towards the English, and had learned their language after a fashion, frequently visited, some years ago—as the story runs—the viceroy of Calcutta, and on one occasion borrowed of the latter a copy of the Edinburgh *Review*, which he happened to see lying on the table. When he returned the magazine, the viceroy asked him if he had found anything interesting in it.

"Oh! yes," he replied, "many beautiful things, but also, many disconnected articles."

"How so?" asked the viceroy.

"See here," answered the rajah: "this begins with 'Hunting the Orang-outang,' does it not? And now turn over the page, and here you have the "History of Mary Stuart."

The viceroy laughed. He perceived that the rajah had attempted to read the book through without cutting the leaves. He accordingly took from his table a beautiful ivory paper cutter, explained its use to his visitor, and made him a present of it. The rajah was puzzled as to how the leaves of books could be printed before they were cut open, but this was also explained to him.

About a year after the occurrence, the viceroy saw a gay company entering the court, and in the centre of it, the rajah seated on a young elephant. No sooner did the rajah see the viceroy than he cried:

"Do you happen to have an uncut copy of the Edinburgh *Review?* If so please toss it to me."

The viceroy threw out the magazine. It was caught by the elephant, who placed it between his tusks, which had been wrought into elegant paper cutters, even including carved handles, and quickly cut open the leaves, after which the knowing animal passed the *Review* back to the surprised viceroy.

The rajah then dismounted, and said to the viceroy, as he pointed to the elephant: "He is yours. I return you your paper cutter alive."—*Paper World.*

—GOD calls all to lead a religious life, but we must be careful not to interpret that call by our own self will. Many have no sooner entered upon the pursuit of holiness than they get upon a wrong track which altogether misleads them. Thus a wife takes up devotional exercises which cause her to neglect her family; a daughter whose home duties claim her attention is bent upon the sisterhood life; a man devotes himself to good works while leaving his public or private responsibilities undone or ill done. All this comes from the unfortunate propensity we all have to think more highly of what is out of reach than of what comes naturally in our way. We like all that which is remarkable, we prefer doing differently to others. Our loss of independence makes us like self-chosen toil rather than that which is obligatory, and that merely because we dislike to submit ourselves. And so the result is that we aim at doing what we have not been called to do.—*The Diocese of Chicago.*

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Andrew D. Drummond, Dillon.
The Rev. Sidney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack——— Mission.
The Rev. A. D. Drummond.
Dillon—St. James' Mission. Church.
The Rev. A. D. Drummond.
Glendale—St. Mark's Mission.
The Rev. A. D. Drummond.

Choteau County.

Fort Assinnaboine———Mission.
The Rev. ———
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw———Mission.
The Rev. H. E. Clowes.
Sun River———Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh——— Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge St. James' Mission. Church.
The Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. S. D. Hooker
Jefferson, St. James' Mission.
The Rev. S. D. Hooker.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Ass't, The Rev. S. D. Hooker.
Marysville, St. Mary's Mission.
The Rev. S. D. Hooker.

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. S. D. Hooker.

Missoula County.

Butter Root Valley——— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—"REMEMBER, James," said the teacher, "when in spelling you come to two letters alike, to say *double-o*, *double-e* and so forth. T double-o l tool, h double-e l heel." Now you may recite the poem beginning 'Up, up, Lucy, the sun is in the sky!'" The pupil took his place, made his bow, and began,—

"'Double up, Lucy, the sun is in the sky.'"

Here James stopped, wondering what the scholars, and the teacher herself, were laughing at.

—THE teacher was going over the good old story of King Solomon and his wisdom. "Now, dears, who was the great queen who travelled so many miles and miles to see this king?" Silence prevailed in the class. "Why you do know, all of you. The queen who came to see the king?" The name had been forgotten by the class. In order to help them, the kind but misguided teacher began to offer a little assistance; "You do know, I am sure. The name begins with S, and she was a very great queen." Just then up shot a little hand and out spoke the triumphant voice of a little auburn-haired girl. She transfixed the listening schoolroom with the following brief statement: "I know, it was the Queen of Spades."

—BOSTON has the reputation of being the "hub;" it is also the "bull's-eye" of the target at which the shafts of wit are aimed. Some years ago a lady of that city died. Her husband being a strong Spiritualist, desired to hold communications with his departed, and inquired if she was happy. "Oh! yes," was the reply. "I am happy here; yet, after all, it isn't Boston."

—A PHILADELPHIA minister believes in the efficacy of prayer, but he does not appear to believe in praying to Heaven for things which will be furnished in the natural course of events without being prayed for. Speaking to a number of his parishioners, he indicated his feelings by stating: "I have often prayed that I might be kept humble; I never prayed that I might be poor. I could trust Buttonwood street church for that."

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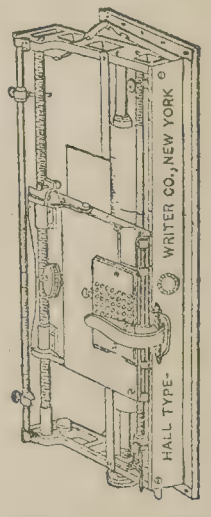

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(22–33)

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the MISSIONARY DISTRICT OF MONTANA.

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Subscriptions and Advertising patronage are respectfully solicited.

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VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 4. Virginia City, Montana, July, 1885. Whole No. 28.

Kalendar.

JULY, 1885.

5 Fifth Sunday after Trinity.
12 Sixth Sunday after Trinity.
19 Seventh Sunday after Trinity.
25 St. James the Apostle.
26 Eighth Sunday after Trinity.

AUGUST, 1885.

2 Ninth Sunday after Trinity.
9 Tenth Sunday after Trinity.
16 Eleventh Sunday after Trinity.
23 Twelfth Sunday after Trinity.
24 St. Bartholomew the Apostle.
30 Thirteenth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Townsend, Sunday,.....	July	12
Moreland, Sunday morning,..	"	19
Three Forks, Sunday evening,	"	19
Bozeman, Sunday,.....	"	26
Harrison, Tuesday evening,..	"	28
Pony, Wednesday evening,..	"	29
Red Bluff, Thursday evening,.	"	30
Virginia City, Sunday,.....	Aug.	2
Twin Bridges, Sunday morning,	"	9
Sheridan, Sunday evening,....	"	9
Madison Valley, Sunday.....	"	16
Bozeman, CONVOCATION, Sunday.....	"	23
Fort Custer, Sunday.....	"	30
Glendive, Sunday.....	Sept.	6
Dillon, Sunday.....	"	13
White Sulphur Springs, Sunday	"	27
Martinsdale, Sunday.....	Oct.	4
Ubet, Friday.....	"	9
Cottonwood, Sunday morning	"	11
Lewistown, Sunday evening..	"	11
Fort Maginnis, Sunday morning	"	18
Maiden, Sunday evening.....	"	18

THE BISHOP'S RECORD.

RETURNING from my long trip to the northward on the second of June, I started for Beaverhead County on the morning of the fourth. I reached Dillon at ten o'clock in the evening and found the Rev. Mr. Drummond waiting at the train to welcome me. The next afternoon I took a carriage and drove sixteen miles to Argenta where I held service in the evening in the dining room of Mrs. French's hotel. There are only seven families living in the place. These were well represented at the service and the room was filled. We have two communicants here. Mr. Drummond has held an occasional week-day evening service at Argenta during the year on his monthly visits to Bannack, and these services have been appreciated, for they have been the only services the people have had.

Saturday when the stage came along I took my place in it and went on to Bannack. It is a hard road from Argenta to Bannack at any time. It is rough and winds over and around hills that are almost mountains. On this day, though it was the sixth of June, the wind blew a gale and the air was filled with fine snow. It was well that I had a heavy canvas coat to protect me, or I should have suffered from the cold. As it was, I was not sorry when the end of the journey was reached. Mr. Drummond had expected to accompany me on this trip, but was called away to Glendale for a funeral. However, he was able to get back to Dillon Saturday night, and taking a team early Sunday morning he made his appearance in Bannack by nine o'clock. He had a hard, cold ride, for the ground was white with snow and more was falling from the clouds. But he seemed to think nothing of it, at least he did not complain. And when I told him that, under the circumstances, he had better have stayed at home and left me to take care of the services, his answer was that his place was at Bannack and he wanted to be in his place.

This town for a long time has been in a decaying condition. But this year it has taken a new start. Quartz mining is the cause of it. Two or three hundred men are said to be at work in the vicinity, prospecting for new leads and developing old ones. A small smelter is to be erected this year. What a few of the old settlers have been hoping and waiting for a long time seems now to have some prospect of realization. Yet, although there were more people in Bannack than I had ever seen before, our congregations were smaller. One reason was that the weather was bad and the walking execrable. But there may have been another reason which applies to all mining camps—the miners as a class take far more interest in their mines than in religious services. But two services were held for such as would come, and our duty was done. We have four communicants in Bannack, and Mr. Drummond's services have been the only ones the people have had during the past year.

Monday we drove back to Dillon. Again in driving over the Bannack hills we had wind and snow for our companions. But when we got down into the valley it was bright and comparatively warm.

The week was spent in driving over the Beaverhead valley visiting our scattered families, making calls in the town, writing up correspondence, and in looking after the business matters of the Mission. I found that the church had been painted and been placed in better condition than ever before, and that no debt had been contracted for the work. On Sunday, the fourteenth, two services were held, the Holy Communion celebrated, and two persons confirmed. Monday morning we went to Glendale, where service was held Tuesday evening with a small congregation. Wednesday morning we went to Melrose, where I said good bye to Mr. Drummond, for he had resigned his work to go to California. The poor health of his family and himself was one of the causes which induced this change. He has done hard and faithful work in Montana for two years and a half. But our winter climate is too severe for him. With gratitude for the good work that he has done here, I wish him a happy home on the Pacific Coast.

At the end of this month, the Rev. Mr. Hooker will give up his work in the region about Helena and go to Dillon. This work is more important than that. And as it seems impossible to get funds to continue all our work, this seems to be the best course to pursue. I dislike to give up any work once undertaken, but I know no other way to do. When we cannot do what we would like, we must do what we can.

After leaving Mr. Drummond, I went on to Butte, where service was held in the evening and three persons confirmed. After the service I met the Church Committee. I found they had paid the last fraction of the debt on St. John's Church and

that it was ready for consecration. But I shall not consecrate it till next year. For such a service we need the presence of as many of the clergy as we can have. It is impossible to get them together except at our annual Convocation. The distances are too great and the expense too large to ask them to come at any other time. And so I hope that next year our Convocation will be held in Butte and that St. John's Church will then be consecrated. I have a hope also that we shall go from Butte to Dillon and consecrate St. James, Church in that place. I proposed to the Committee in Butte that they should try to raise three hundred dollars more toward the support of their services and that then Mr. Blackiston should give his whole time to Butte, where it is needed. In that case, my next move would be to try and place a resident Clergyman at Deer Lodge, to minister also at Anaconda and Philipsburg. The first thing will be to secure the support, and the next to find the man. I don't know which will be the most difficult to accomplish. The Committee approved of the plan and promised to try to raise the additional sum. I have not yet heard that they have done it. I feel sure that they can do it, and I am certain that it ought to be done. I hope to hear soon that it has been accomplished.

Thursday I went to Philipsburg. The route was by rail to Anaconda, and thence by stage over a very rough road leading over the mountains. It took the whole day to make the journey though the distance is less than sixty miles. Friday was given to correspondence and making calls. Saturday I visited the "Granite" mine which is high up in the mountains, several thousand feet above the sea level. This is one of the best mines in Montana, and turns out every month silver bullion to the value of eighty thousand dollars. Sunday services were held in a hall morning and evening, with good congregations. The Holy Communion was administered with seven persons to receive, and two children of Dr. Bowie, a Maryland Churchman, were confirmed. Dr. and Mrs. Bowie are very anxious to have services in Philipsburg. The Superintendent of the Granite mine is a Churchman, as are also the Book-keeper, the Assayer, and the Foreman of the mill. We ought to reach this place with services. On Monday I returned to Anaconda. The stage was an open one, and for three hours, while we were coming over the mountains, the rain fell in torrents. My canvas coat and a buffalo robe protected me pretty well, yet I had the pleasure of sitting in the water that lodged on the seat. But I was none the worse for my wetting. It was only a varying incident in my life of travel. The Rev. Mr. Blackiston met me at Anaconda, and we held service in the evening in the Methodist house of worship with a good congregation. We have about a dozen communicants in this place, and ought to have services there. It seems to me that we must have a Missionary for Deer Lodge County. That is what I must work for now. Tuesday I came to Helena and remained with my family till Saturday morning, when I took the cars and went to Missoula. There I remained over two Sundays. On the first Sunday one person was confirmed. On Wednesday evening I held service at Fort Missoula. On the second Sunday the Holy Communion was administered to twenty-five persons. Saturday, it being the fourth of July, I devoted to fishing, but only caught seventeen trout.

The Church makes some headway in Missoula. I think the outlook is brighter than ever before. Our church building is still unfinished, and I cannot tell when we shall be able to carry it on to completion. But we can use it with some comfort, and so for the present must be content with it as it is. I did not go up the Bitter Root valley this year. I could not see any use in going. We have only two communicants there, and they live thirty miles apart. There are half a dozen ministers of one kind or another in the valley holding services everywhere a congregation can be gathered. Our services held there in the past have seemed to bring no harvest. I am ready to work, but I prefer to do it where something can be accomplished.

Sunday night at twelve o'clock, I took the cars for Helena where I arrived at eight on Monday morning.

L. R. B.

Helena, July 7, 1885.

CUSTER COUNTY.

Fort Keogh.—Divine service is held at this Post on all Sundays except the first Sunday of each month. The choir, under the charge of Lieut. Partillo, the organist, is composed of children, whom he has trained to sing in quite a Churchly manner. The Sunday School, Lieut. Chatfield Superintendent, has an average attendance of thirty-five, an increase of 50 per cent during the past year. The Church people and their friends at this station have furnished the chancel of the post chapel with Lecturn, Prayer Desk, Desk Books, Frontals for the Altar, etc.; and besides contributing liberally to the support of the services, have rendered substantial aid in paying off the debt against the Mission property at Miles City.

Miles City.—The Estey organ, purchased for the Ladies' Guild by Mr. Jos. Leighton, has been received and placed in the chapel and gives great satisfaction. The organist, Mr. Ross, an expert in such matters, thinks it the best instrument in the city.

The Ladies' Guild has elected as officers for the present year: Mrs. M. R. Maples, President; Mrs. Horsfall, Vice President; Mrs. W. H. Middleton, Secretary; Mrs. S. Gordon, Treasurer. This Guild was organized December 1882, and has continued up to this time under the Presidency of Mrs. Maples. Regular meetings are held in the Parish school room on the first and third Wednesdays in each month; when among the business transacted, the matter of collecting the Rector's salary (checking off the subscription list and appointing lady collectors for the month) forms an important part. The Guild during the past two years and a half has raised, exclusive of salary, over $1500 for Church purposes.

Services are held in the chapel on all Sundays at half past 9 A. M. and 8 P. M., and on all Holy Days at 11 A. M.; also, during the session of the Parish School, on all week days (except Saturdays) at half past 9 A. M. and half past 3 P. M.

The Parish School ended its Easter term on Friday, June 12, with the full number of pupils, all in regular attendance except one. The closing exercises concluded with a Lawn Festival in the evening at the rectory, the grounds being illuminated with Chinese lanterns suspended from the trees. The interesting part of the entertainment was the presentation of the school medals by the Rector, the awards having been previously made by Washington Berry, Esq., U. S. Land office. Ada Davis received the gold medal of the school for the best record, and Florence McFarlane the silver medal, for the greatest general improvement. In the Rector's address honorable mention was made of the names of Marion Gordon, Rena Vaughan, and Sally Jacobs, as standing next in order of merit. The Advent Term of the school begins on the first Monday in September.

W. H.

NOTES.

—The July number of *The Spirit of Missions* contains the following "Acknowledgements" from Montana:

DOMESTIC MISSIONS.

Trinity, Madison Valley..... $12.65

JEWISH MISSIONS.

St. Peter's, Helena..... 2.70

—Away down at Old Point Comfort on the Atlantic coast, a children's fair was held recently for the benefit of St. Paul's Church of Miles City, and the proceeds amounting to the handsome sum of $56.00 have been received by Mr. Horsfall. The projector and manager of the scheme was Mrs. Washington Berry, who, with her children, is spending the summer with her mother, Mrs. de Ruyse, at Fortress Monroe. Situated at the "Point" and near the Fortress is a large summer hotel, at this season accomodating between 600 and 700 guests, mostly families with children, and the idea of a children's fair suggested by Mrs. Berry

and taken hold of by her children immediately became popular with the guests. The affair in its culmination was successful beyond expectation, and the little church in Miles City became the beneficiary of many who would never have dreamed of such a thing but for the kind and thoughtful interest in the Church maintained by Mrs. Berry.—*Yellowstone Journal.*

—On Sunday June 21, the Rev. A. D. Drummond, of Dillon, bade farewell to his congregation. The following day he and his family left for California, which will be their home in the future. The Rev. Sidney D. Hooker has been appointed to the charge thus left vacant, and will assume its duties on August 1.

—The *Yellowstone Journal* gives a more extended notice of the new organ placed in St. Paul's Church, Miles City, than is contained in the letter of our Custer County correspondent: "The new organ recently received by St. Paul's Episcopal Church is by far the finest instrument of the kind in the city and only one remove from a pipe organ. It is an "Estey" of the grade known as a 'chapel organ' and possesses a volume of sound and a sweetness of tone that are evoked to the best advantage by the skillful handling of Prof. Ross. Technically described, the instrument has four sets of reeds, one octave of double bass, thirteen stops, knee swell and grand organ swell. The Bourdon stop has a sixteen foot pitch, two others eight and four foot respectively, and the Wald Flute a two and a half foot pitch. It is elegantly cased and an instrument to be proud of, particularly when it is considered that it was bought and paid for by the Ladies' Guild entertainments. Up to the present time the Church has been indebted to the Misses Graham for the use of an instrument belonging to them." The compiler of these "Notes" thinks something must be wrong with the organ or with the technicality of the description; as the effect of a set of reeds of *two and a half foot* pitch among those of four, eight, and sixteen foot pitch, would be much more peculiar than pleasing.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—In St. Mark's Church, Cheyenne, Wy. T., at Morning Service on May 20, the Rev. Sherman Coolidge, a full-blood Arapahoe Indian, was advanced to the Priesthood by Bishop Spalding, the Rev. Dr. Spencer, of Fort Collins, Col., preaching the sermon. Mr. Coolidge was taken from his tribe when a young boy and educated at the Church schools in Minnesota. For the last year he has been working at the Shoshone Agency. The preceding service formed also the opening service of the second annual convocation of this jurisdiction. The convocation was called to order for work by the Bishop at 2 P. M. After the usual routine business, the appointment of committees and the election of officers, the convocation adjourned until 8 P. M. to receive the Bishop's address. At the close of its delivery, the Bishop called upon the Rev. Sherman Coolidge to address the clergy and laity present, on the subject of Indian Missions. His remarks were both interesting and touching. The incorporation of a Board of Trustees to hold all the Church property within the jurisdiction was laid over until the next convocation.

—The corner stone of St. Mary's, Vicksburg, Miss., was laid on Sunday, June 7, with impressive ceremonies. This is the only Church for colored people in the State, and is the result of the indefatigable labor of Bishop Hugh Miller Thompson, who has received the earnest support of the venerable Bishop Green. The funds for the building of this chapel were principally raised in New York City, and the great interest demonstrated by the colored people shows a great era of advancement of the Church with that race. The Rev. Nelson Ayres is Priest in charge.

—At a meeting of the Board of Managers of Foreign and Domestic Missions, the Rev. Dr. William S. Langford, rector of St. John's Church, Elizabeth, N. J., was unanimously elected General Secretary. The choice is a strong one. Dr. Langford can bear the office well, if any one can. His executive ability has been proved wherever it has been his duty to work, and he has commended himself, all unconsciously, but most thoroughly, to the Board of Managers by his methods and course as a member of that Board.—*Churchman.*

—Among the graduates of the Woman's Medical College, New York city, recently, was Kin Ya-mei, a young Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages. Her father, Kin Ling-you, the pastor of the first self-supporting Christian Church in China, died in 1866, and she is the ward of Dr. D. B. McCartee, formerly missionary at Ningpo, and afterwards connected with the diplomatic service of China and Japan.

—Miss Elizabeth M. Edson has deeded to the rector, wardens and vestry of St. Anne's parish, Lowell, Mass., the buildings and property heretofore known as St. Mary's Orphanage, and henceforth that institution will be entirely under the management of the officers mentioned, and will be known as the Theodore Edson Orphanage. The property was purchased ten or twelve years ago by the late venerable rector for $20,000, and supported for a time by private subscriptions, obtained through his individual efforts. The estate was afterwards deeded by Dr. Edson to the corporation known as "St. Mary's Orphanage," which was later dissolved and the property returned to the donor, as the deed established no trust, and there might be a question of the legality of the title without such a provision. The doctor bequeathed the property to his daughter, who has now disposed of the property as above described.

—The Rev. Augustus C. Hoeing, who died in New York on Tuesday, June 9, was for twelve years a missionary in China, and will live in his translation of the Prayer Book into the difficult language of that country. The funeral was with every circumstance of honor. It was in the Church of the Transfiguration, Dr. Houghton. A gathering of hundreds showed the estimation in which he was holden. All classes were represented, from the poor sewing girl to the wealthy and distinguished from Fifth Avenue and the streets adjacent. Few dry eyes were seen. One noteworthy incident was the coming up the aisle after the Holy Communion of a delegation of four Chinamen, bearing handsome floral offerings from their countrymen.

—"For an obvious reason I will dismiss the congregation and dispense with the Communion service," said the Rev. Mr. Lombard, rector of the Episcopal Church at Fairfield, Conn., on a recent Sunday, as, at the first sounds of the organ, thousands of bees swarmed out of the roof, where they had gone into the honey-making business.

—At the Council of Minnesota, held at Faribault, June 11, the following resolution was adopted: "*Resolved*, That it is deemed expedient that the diocese proceed through its Council to the election of an Assistant Bishop, and that the Bishop be requested to convene the Council at as early a date as possible but not later than November 1, 1885."

—The Rev. Dr. W. T. Gibson has published in the Church Eclectic a calm and judicial article on "Prayer Book Revision and the Nicene Creed," which ought to command the Church's attention. He makes a forcible plea for the restoration of the Nicene Creed to its proper place in, and as an esssential part of, the Order for the Administration of the Lord's Supper.—*Churchman.*

—On Wednesday, June 24, the Rev. Samuel D. Ferguson, Bishop-elect of Cape Palmas and Parts Adjacent, West Africa, was consecrated in Grace Church, New York, by the Presiding Bishop Lee, assisted

by Bishops Stevens and Littlejohn. The Presenters were Assistant-Bishop Potter and Bishop Starkey. The sermon was by Bishop Lee. Bishop Ferguson is the first colored member of the American House of Bishops. He was born at Charleston, S. C., and is fifty-three years of age. He has lived in Africa since he was a child of six years, his parents having emigrated thither in 1848. He returns to Cape Palmas almost immediately.

—The Rev. Dr. Thomas Winthrop Coit, Professor of Ecclesiastical History in the Berkeley Divinity School, died in Middletown, Conn., on Sunday, June 21, within a few days of the completion of his eighty-second year, having been born in New London, June 28, 1803.

Foreign.

—Bishop Anson has already received about $5,000 from England toward his training farm to be situated near Qu' Appelle station, on the Canada Pacific Railway. Work has already commenced and a principal of the college has been appointed. This great national undertaking, the building of the Canada Pacific Railway, will be finished early in the autumn. The rebellion is now practically over, and the missionaries lately prisoners to Big Bear have been released.

—The English Church Union held its twenty-sixth annual meeting on Wednesday, June 10. The President, Mr. C. L. Wood, made a spirited address, in which he stated that the need of the day was the proclaiming what the Church is, what the morals she inculcates, and the sacraments she administers, what she teaches as the duty and true end of man, and what the life she holds up as worthy of the highest honor. After the adoption of the report of the Council, the President and Council were re-elected. The consideration of the report of the Convocation of Canterbury with regard to the House of Laymen was favorably commended to the several branches of the Union.

—The mitre which has been subscribed for by several Oxford friends of the new Bishop of Lincoln is now ready, and will shortly be presented to his lordship. It is understood that the Bishop has promised to wear the mitre in conjunction with the cope when officiating in his cathedral.

—The death is announced of the Right Rev. George Moberly, D. D., LL. D., Bishop of Salisbury, in the eighty-third year of his age, and the sixteenth of his episcopate.

—The College of Bishops of Scotland, on the application of the Primus, has sanctioned the appointment and election of a Coadjutor-Bishop for his diocese (Moray and Ross), and the Primus has issued a mandate for the election.

The Montana Churchman.

Virginia City, Montana, July, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

The Fifth Annual Convocation of the Missionary District of Montana will meet, D. V., in St. James' Church, Bozeman, on the Fourth Sunday in August, 1885, the twenty-third day of the month, being the Twelfth Sunday after Trinity.

E. G. PROUT, Secretary.

THE FUND FOR THE ENDOWMENT OF THE EPISCOPATE IN MONTANA.

In a brief sketch of the proceedings of the Third Annual Convocation of the Missionary District of Idaho and Utah, contained in the June number of the Montana Churchman, occurs the following statement, which seems to offer a text for timely comment:

"The report of the Trustees of the Episcopate Fund showed, as the result of the first year's work, nearly $500 in hand, ready for investment."

From October 4, 1866, to October 15, 1880, fourteen years, the territories of Montana, Idaho, and Utah constituted but one Missionary Jurisdiction, under one Bishop. Since October 15, 1880, they constitute two Missionary Districts, each with its own Bishop. From the former closeness of union between them, and their parity of age as separated, there seems to be fitting a certain mutuality of interest in the welfare and operations of each other, and friendly comparison of efforts and attainments may be helpful to stimulating action. Hence the suggestiveness of the paragraph quoted above.

Let us institute a brief comparison. The movement looking towards the endowment of the Episcopate in Utah and Idaho was begun at the Second Annual Convocation, held June 18, 1884. On May 17, 1885, at the expiration of a year that contained but eleven months, it is reported that nearly $500 has been collected. A similar movement in Montana was begun nearly a year earlier, in August, 1883. One year later the Trustee reported the amount of collections (for about eleven months) as $209.40; less than half that raised in Utah and Idaho during a like period. We have no means of knowing, and shall not have until the Parish Reports for the current year are made, what has since been effected. We prefer indeed that these comments should be made before that knowledge is acquired. But we have reason to believe that the results of two years accumulations in Montana will not greatly exceed those of our sister jurisdiction nearest in blood in one year.

The comparison is of course not quite a fair one unless relative strength as well as absolute results are considered. But in the outward evidences of strength there is no strongly marked difference, and what there is, is rather on our side. In 1884, Utah (including Idaho) reported 11 active clergy, Montana the same; in Utah there were 14 Parishes and Missions, in Montana 22 (half as many more); Communicants, Utah 725, Montana 754; offerings, Utah $16,000, Montana $20,000. And we do not believe that in earnestness, which is one of the chief elements of strength, the Church people of Montana are greatly surpassed by those of Utah. Yet they have accomplished, relatively at least, twice as much as we in the Endowment of the Episcopate, certainly not one of the least important objects that our internal economy presents for our action.

We fully appreciate the fact that comparisons may be very deceptive, that they afford no certain criteria by which to judge of success, absolutely or even relatively. We know that the measure of duty for us is not what others accomplish, but what we can ourselves do. Yet as has been said such comparisons may be helpful in stimulating, and helpful to us in examining and determining whether we have done according to our ability. They may suggest at least the possibility that while we suppose ourselves to have been putting forth all the strength available for a given achievement, we have really been using but a small part thereof.

There is left for our consideration a comparison of methods, and we are not sure that much of the apparent difference in results is to be attributed to difference in method. The Convocation of Utah and

Idaho asked each communicant of the District to contribute not less than one dollar each year to the Fund, through their several Rectors. The Convocation of Montana simply suggested in 1883 that the collection taken in each Parish or Mission at the Bishop's visit should be devoted to the Episcopate Fund; in 1884 by Resolution it was ordered that at least one collection be taken for the Fund in each Parish or Mission every year. If the Utah plan could be exhaustively worked, it would gather more than the Montana plan superficially worked—it does even when not exhaustive. It is rare that the number of dollars in a collection in any congregation equals the number of communicants connected with the Parish. Now we do not believe in the utility or propriety of Convocational assessments for this object—at least, not now. But we do believe that the number of dollars collected annually for this purpose in any given Parish or Mission should not be less than the number of communicants connected therewith. The Convocation should not insist upon it as a basis of an assessment, but perhaps recommend it for the consideration of the givers. To make assessments of that kind would result in the piling up of frightful deficiencies. But we believe that the offering plan can be made as effective as the plan of assessing according to the number of communicants even if that could be worked thoroughly. It can be made as effective; hitherto it has not been. There is no doubt in our mind that at least $800 *can* be raised annually for this purpose in Montana; that it will be, we are by no means so sanguine.

In these comments we do not propose to deal with the details of methods. But we wish to do what in us lies to stimulate to action. We regard this matter as second to none in importance to the Church in Montana now. For eighteen years, fourteen years in connection with Utah and Idaho, four years being alone, we have been drawing part of our local support and all of our Bishop's salary from the Board of Missions. That Board has always acted towards us in a most liberal spirit, but it does not become us to presume upon their liberality. Tne feeble and tottering steps of infancy require external support, but that is no warrant to the grown man or the growing boy to insist that he will not walk without. And this is a fair analogue of the Church in this Territory. In what condition does any thinking Churchman or Churchwoman of Montana suppose the Church here would be to-day, or next year, or five years hence, if, the circumstances unchanged, the Board of Missions should say, "We have carried you long enough; you must walk alone now"? And if we rest contented supinely to receive, such will surely be the message to us; while earnest and honest efforts at suitable provision for the future will encourage the continuance of aid to our struggling footsteps so long as it shall be necessary. It is admitted that in organization the Church in Montana is young and weak. But the disadvantages of youth and weakness are not to be overcome by inactive feeding on what is given to others, but by exercise, exertion, and activity as well. We are weak; we want to become strong; and here is a way indicated towards the consummation of that desire.

Again, weak though we are, yet in leading strings, we look forward to the time when we shall attain the status of an independent diocese. The *crux* of diocesan organization is the support of the Episcopate, and experience goes to show that no means is so effectual for that purpose as an adequate Endowment. An adequate Endowment would be, we think, not less than $50,000. Had we better wait until urgent necessity comes upon us, expecting then to put forth one supreme effort and raise that amount? or is it not the part of the merest worldly wisdom to begin now, by gradual accretions, to lessen the difficulty of the task when it shall be laid upon us?

$50,000 is no doubt a large sum. But let that not stagger us. If it had to come all at once, it probably would not come at all. But the time-honored nursery adage about "Little drops of water" has as much spiritual, moral, ethical, physical, and material truth in it as any truth of experience, almost of Holy Writ, and it has just as much monetary truth. We have made some rough calculations. Suppose we can raise annually $500. In five years, at 6 per cent interest, we should have accumulated $2,818.54; in ten years, $6,590.24. Raising $1,000 annually, five years would bring the amount to $5,637.10; ten years to $13,180.81. This is one of the ways that the littles grow into a much.

We venture to urge this subject for the careful consideration and vigorous action of Montana Church people. It is a matter of no less than vital importance to us; not to the clergy, but to the laymen and laywomen; to all who, whether of active interest or less active sympathy, whether for the benefits they or theirs derive therefrom personally or for the benefits to society and the commonwealth, desire to see the Kingdom of GOD as represented by the Protestant Episcopal Church in Montana attain such growth and prosperity, such power and influence as it can attain. Let each one of our communicants set forth *to be done* the giving year by year for this definite object of not less than $1.00; let those, whom the ability which GOD giveth enables to do more, do more accordingly; let those who are interested for the Church's welfare, even though not yet members of her household, add their aid, how small soever it may be; and in going the problem will be solved, as it cannot be by supine indifference, or by efforts only spasmodic, listless, and lukewarm.

THE Secretary of the Convocation will send out, on or before July 23, blank forms of Parish Report, and of Certificates of Election of Lay Delegates to the Convocation. He requests that the Parish Reports may be filled up on the first day of August without fail, and immediately mailed to him at Virginia City. They are needed by the Bishop in the preparation of his Annual Report to the Board of Missions, which must be made early in August, and which will be prepared this year at Virginia City.

One copy of each certificate of Lay Delegation should be mailed to the Secretary, so as to reach him not later than August 18.

Married.

HANNA—MYERS.—At Miles City, Montana, on Saturday, June 27, 1885, by the Rev. Wm. Horsfall, Miss DORA MYERS, of Colfax, Ill., to Mr. O. P. HANNA, of Big Horn, Wyoming.

HATCH—POUND.—At Little Elk, Montana, on Tuesday, June 2, 1885, by the Rev. Alfred Brown, Miss MARY S. POUND to Mr. GEORGE M. HATCH, of Big Elk, Montana.

HEALLY—PIERCE.—In Bozeman, Montana, on Sunday, July 5, 1885, by the Rev. F. B. Lewis, Mrs. C. L. PIERCE to Mr. JOHN HEALLY, both of Bozeman.

Poetry.

THE DOVE THAT RETURNED NO MORE.—Gen. viii. 10.

BY E. S.

When o'er the plain one dreary waste of water
Dashed its fierce spray above the forest tree,
How sweet the refuge, and how blest the shelter
Oh, weary dove, the ark held forth to thee!

But oh! the days of weary sickening longing
For air and sunshine, on thy flight to soar;
The thrill of rapture, when thy pinions spreading,
Thou couldst fly forth in the spring once more.

Alas, not yet thy captive days are over,
Not yet thy home is in the mountain pine;
Back to thy refuge once again returning,
Fold thy sad wing, and hope again resign.

It may not be,—again the eager flutter,
The throbbing heart, the eye that begs release,—
Fly forth, dear bird and bring when evening closes
The leaf that tells of pardon and of peace.

Fly forth again, upon thy way rejoicing,
In God's own sunshine, at thy pleasure soar;
The flood has ceased, the rainbow smiles triumphant
The dove set free at length, returns no more!

Oh, weary soul! oh longing heart! a shelter
Beneath God's altar thou art blest to find;
Canst thou not rest, in peace and safety dwelling,
And all thy longings and thy quests resign?

It cannot be, the spirit's deathless craving,
Nor rest, nor peace, alone can satisfy;
It must have freedom, storm and darkness braving,
God gave the wing, 'tis He that bids it fly.

In vain, again, and yet again, returning,
It finds that earth for it has but one Home—
Yet from its flight one leaf of promise bringing,
A moment's glimpse of happier days to come.

And they shall come,—the eager pinion stretching,
In God's own sunshine shall exult and soar;
Bursting the limits of its earthly prison
The soul set free, at last returns no more!

—*Living Church.*

Selections.

PRAYER AS A MEANS OF DEEPENING SPIRITUAL LIFE.

BY THE REV. C. G. ADAMS.

Prayer is the breathing of the soul; it is the process whereby the poisonous products of existence are exhaled and the renewing atmosphere of the Divine Presence, which is the Spirit itself, inhaled to quicken the life-blood of the human spirit. By prayer man is enabled to penetrate the rent in the veil which Christ made and stand within the Holy of Holies and see God face to face and *live*. Prayer lifts the earth-toiler out of the grime and strife that stains his purity, clogs his energies, and mars his present peace. Prayer makes vision possible (though in the time of shadows it must be through the glass) of that spiritual life which shall constitute the glorious existence of eternity and spurs the dormant powers of the soul, as that which *is* is contrasted with that which *might be*, had not sin destroyed the earthly contact of the ladder which reaches heaven and ended the paradisaic converse in the cooling breezes of the evening. That existence which now is begins the eternal existence which shall be for him who attains the full meaning of the resurrection from the dead. Necessarily, then, to prevent failure, even to-day man must comprehend in some degree the meaning of the life after death, must lay hold on the reason for joyousness in that which makes eternity joyous, must grasp as his present, understood possession the knowledge which by many channels God seeks to pour into his soul. This can only be done by prayer. For even spiritual knowledge can be formally, though accurately possessed. The formulas of spiritual truth may be apprehended clearly and stated correctly; the key of every door may be evidently in possession and the wealth of the Divine gift exhibited plainly to those who ask for the sight, and yet the man may own no more of the riches of the Divine grace than the treasurer of a great kingdom, who can unlock every vault and conduct visitors into every chamber of the royal mint, and yet has no personal share in a single coin of all the millions that he proffers to the gaze of others. But prayer puts him in possession of it all. By prayer that which had been theory becomes fact; "Our Father" is no longer an abstraction, but a grand reality. The spirit within cries, "Abba, Father." The human spirit knows his Father and is consciously known of Him. For prayer is the voice of the soul, by means of which the created spirit cries out to the Uncreated Spirit, reveals the cravings, yearnings, needs that oft groan inarticulate within, casts upon Jesus the burden of its load of sin and evokes the answer from Jehovah of the outpouring of all His fullness, His gifts, His graces, His love, His truth, His justice, until the cup of being overflows in ecstasy of a conscious Godhead. For by prayer the soul bathes in the Essence of the Light which no man (sin-stained at least) can approach unto, until the all-embracing Deity penetrates the inmost recesses, and casting out the thieves and robbers, makes the temple of the Holy Ghost verily a house of prayer—and the soul is *satisfied*.

But prayer is more than this, else it were an incomplete communication with God for him who even when "very good" at his creation had still a physical as well as a spiritual nature. The God Who holds the universe in the hollow of His hand, yet Who marks the sparrow's fall, numbers the hairs of the head and gathers the tears of His loved ones in His bottle, must have recognition of that minute Providence in the devotions and entreaties offered before His throne, else the prayer is incomplete. To gain spiritual increase physical necessities must be remembered. When eternal glories form the only theme of prayer the spirit may pray (or possibly only the imagination), but the *man* does not. Prayer, even to deepen spiritual life, must recognize the many-sidedness of life. Too much of the prevalent conceptions of spirit and spiritual life, even on the part of those who, intellectually at least, know better, are of something vague, ethereal, mystical, sublimated. The things of the Spirit are described too oft in terms of unreality. But if there be anything that is real it is *spirit*, anything that is genuine it is the spiritual life, and those things which our nature instinctively rejects as fanciful and unreal cannot be truths of the Spirit. Spiritual life is not found in the poetic fancies of ascetic dreams, but in the actual living of the true man who fears not, with God, to remember that he is dust, as well as knows that he is also spirit. In the constant sacrament of human living as well as in the ordained sacraments of Christ's specific appointment the outward and visible must not be ignored because of the inward spiritual. Prayer to be full, then, even to gaining spiritual enrichment, must be moved by physical need as well as spiritual yearning. In Christ's Incarnation He became bone of our bone and flesh of our flesh, even while He assured us that we were of His Spirit. Humanity henceforth knew that which always had been true—that its groanings, cravings, agonies, losses, shame, had ever a hearing in the ears of God. Prayer, then, to gain the excellence of God's abundant gift must be that of a *man*, not that of an *angel*.

In the great model prayer, "Give us this day our daily bread" stands early among the petitions. In this entreaty for all spiritual life, request for satisfaction of physical need ranks with the yearning for the perfection of forgiveness of injuries and the allying thereby of the soul with God, with craving for spiritual direction, and with strong crying for deliverance from spiritual peril.

Marked injury is often done to Christian growth by the indifference to the close connection of the physical and the spiritual life. The terrible human need of the starving man must be met before he can realize the more awful necessity of his soul. Frequently, one great cause of low spiritual development is neglect of the inexorable requirements of physical law. Neglect of the body and the body's need may render powerless the most spiritually-desirous at a moment of supreme importance. Formal words of counsel, while love burns within, may mean not omitted spiritual exercises, but forgetfulness of human conditions of existence. Personal faults, nestling iniquities, unholy thoughts, secret transgressions,

irritability, lack of judgment, imprudent speech, ofttimes are not simply soul failures, but revenges of the neglected body. Many times this negligence is the fruit of excessive zeal for righteousness and activity beyond the human limit. GOD smites, by the sin He hates, the over-zealous servant who thinks he can count himself all soul, and thereby arraigns the Creator's wisdom, who has joined a body to that soul. Self-abnegation and penitential self-conquest oft need exercise not only upon carnal luxuries but upon carnal neglect. Prayer for physical necessities and physical wisdom is frequently a needed reminder that GOD, not ourselves, carries the world on His shoulders. Prayer, then, for physical help —the cry of the human burden—is a necessary part of prayer for spiritual aid. The daily hopes and fears, the daily annoyances and petty worries, the human desires and agonies, the mere commonplaces of living, are fit themes for the Almighty's hearing from him who would grow into the image of the perfect man CHRIST JESUS.

This human side of prayer is not a ceaseless repetition of innumerable desires, but rather the statement as of children to a human father of the record of a day that is past, the hopes, plans, expectations of a day yet to come. It is the calm confidence of a child that knows his parent, or the agonized shriek of one that knows only that he suffers. But it finds an answer waiting. The answer is wisdom from the source that judges unerringly to guide in daily self-masterhood, or withholding a fancied want, or actual bestowal of that which is sought, according as the Allwise perceives the true life which the soul craves will best be furthered. Hungry children naturally ask food of the father. Therein is no folly, no impertinence. They ask still, though the gift be withheld by wise judgment, or through lack of its possession. Though the cries grow pitiful in their starving weakness, they awake neither mocks nor indifference even in a man. So all cravings and agonies are known to the Omnipotent as parts of true spiritual prayer, and fail not reply from Him who cried "If it be possible" in the Garden, and "My GOD" on the Cross, and saw no inconsistency therein with the work of the World's Redemption that He then accomplished. Though the physical desire seem to require a revulsion of natural law, or the change of universal order for the benefit of one, yet it must be voiced. GOD will answer the real need that is thereby uttered; aye, and often grant the very seemingly impossible thing in a way that shall alter in nothing physical stability. Many, many a life has been wrecked, or its eternal promise only half fulfilled, because the spiritual has been deemed sufficient and the physical need omitted. Every human cry must find its voice to GOD, if prayer would do its perfect work.

Still, if this were all, prayer may be but the utterance of spiritual or ordinary selfishness, or even an imprecation which only the agony which is its cause mitigates in some degree. Petitioning the Almighty is not praying. Asking spiritual gifts, even, may not attain the rank of prayer. Hunger for souls cannot excuse a *demand* that the whole world be saved at once, or make a like approach to the throne of GOD in behalf of our special field other than an impertinence. For prayer is, above all, submission. "FATHER, not my will but Thine be done," is the spirit that makes worship prayer. Eagerly and earnestly, trustingly and hopefully, every petition must be presented, and Jehovah's name adored. But to evoke the reflex action of Jehovah to the making the human will the divine will, and thereby lifting the human into the atmosphere of divine living, willingness is necessary to say, "Whether He give or whether He withhold, whether He bless, or whether He smite, nevertheless it is enough; it is the LORD; He hath done all things well."

Here then, in faint outline indeed, but in true outline we trust, stands the idea of prayer which deepens and rounds out the spiritual life:

(1) Spiritual devotion and worship of Him who is spirit. Wrestling with GOD for spiritual gifts; outpouring of spiritual failures. Entreaty of Jehovah a blessing, which He will not withhold.

(2) Rehearsal of physical desires, plans, hopes and the record past. Entreaty for wisdom in the things of this life, and ability to reverence the body as the temple of the HOLY GHOST. Petition for self-control to so use the physical that neither by self-indulgence nor misplaced zeal may it become a clog upon spiritual service of Jehovah.

(3) Submissiveness. That whatever is sought or narrated for self or for another may be weighed in the scales of unerring Wisdom, and the soul be willing that the issue should be the FATHER'S will alone.

A practical question naturally arises here as how best to use this mighty instrument to the increase of life eternal. Some few hints may supplement helpfully the preceding words and make the characteristics of prayer more definite.

Personal prayer, then, should be marked by—

(1) Particularity. The general litany of the world's needs must be replaced by our specific necessities. The friend whose peril is great; the fault whose grievousness is felt; the danger to be removed; the sin to be pardoned; the grace to be bestowed; each should be mentioned by name.

(2) Regularity. Systematic public devotion is not more necessary than systematic private prayer. Fixed hours and settled periods are mighty helps to acceptable worship.

(3) Locality. The Church needs its Altar; the Church of the home its closet. Definite place of prayer helps to prevent indefinite praying.

(4) Special times and objects. General hours have their round of general necessities, but at times sudden needs in ourselves or others demand wrestling for one gift only through all the hour of prayer.

(5) Thought. Shall we carefully consider our words when addressing our fellows and take *no* thought when we approach our mighty though all-loving FATHER and King?

(6) Concentration of the soul upon the actual presence with us during prayer of the Eternal GOD, and our Saviour, JESUS CHRIST.

And if to these are added faith in our GOD'S willingness to hear, hope in His perfect readiness to give, confidence in the wisdom of His judgment, and penitence and humility for the petitioner's undesert, the soul shall pray truly, and the man be prostrate before his GOD, that the LORD may lift him up.—*Churchman.*

—ROBERT J. BURDETTE, while in Buffalo recently, made the following talk on temperance:

"Just quit. Without oath, resolution, or promise. Simply quit. If you have a young man's weakness for wine, beer, or whiskey, as the railroad man says, "shut her off." There is no trouble about it. Let me tell you there is no harm in whiskey. It does not and cannot hurt you—if you don't drink it. That's all you have to do. Don't be a fanatic. Don't be a reformer. Don't be a prohibitionist lunatic. Just simply don't drink, and all the whiskey in America can't make you drunk if you don't drink any of it. Whiskey never yet hurt a man who didn't drink it."

—LIFE being hung on little things, its preservation is a daily miracle; and that any of us should arrive at mature age, is owing to the fact that there is an eye upon us which never sleeps, the eye of a Heavenly FATHER, Whose loving kindness is over all His works, Whose "mercies are new every morning and fresh every evening."

—THINGS are sadly turned about in these days. Business is self-sacrificing; religion is self-indulgent; there is hardly anything that the business man thinks he can't do; and hardly anything that the religious man thinks he can do. If the two only change places for a twelve month, what a chance it would afford for finding out what Christianity was intended to be!—*Living Church.*

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Theophilus Muffly,
Mr. Jacob H. Baker.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Helena.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. ————
Dillon—St. James' Mission. Church.
The Rev. ————
Glendale—St. Mark's Mission.
The Rev. ————

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. S. C. Blackiston.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. S. D. Hooker.
Jefferson, St. James' Mission.
The Rev. S. D. Hooker.

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Ass't, The Rev. S. D. Hooker.
Marysville, St. Mary's Mission.
The Rev. S. D. Hooker.

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. S. D. Hooker.

Missoula County.

Butter Root Valley———— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—"WELL," said a bridegroom to a minister at the conclusion of the ceremony, "how much do I owe you?" "Oh, I'll leave that to you," was the reply, "you can better estimate the value of service rendered." "Suppose we postpone settlement then, say for a time. By that time I shall know whether I ought to give you a hundred dollars or nothing." "No! No!" said the clergyman who is a married man himself, "make it three dollars now."

—AN organist, who was much annoyed at the long delay of an expected bridal party, gave vent to his feelings by striking up the air, "Oh, dear, what can the matter be?"

—As they were trudging along to school, a five-year-old Boston miss said to her companion, a lad of six summers: "Were you ever affrighted at the contiguity of a rodent?" "Nay, forsooth," he replied, "I fear not for the juxtaposition of the creature, but dislike its alarming tendency to an intimate propinquity."

—ALL children are likely to make mistakes when they are taught what they do not understand. The Bishop of Chester, examining a school, asked one boy, "Who is your spiritual enemy?" The boy looked up and said simply and gravely, "The bushup."

—WHILE Dean Swift was once walking in the Phœnix Road, Dublin, a thunder storm came on, and he took shelter under a tree, where a party was sheltering also, two young women and two young men. One of the young girls looked very sad, for as the rain fell, her tears fell. The dean inquired the cause and learned that it was their wedding day; they were on their way to the church, and now her white clothes were wet and she couldn't go. "Never mind, I'll marry you," said the dean; and to make the matter complete he tore a leaf from his pocket book, and wrote this certificate:

"Under a tree in stormy weather,
I married this man and woman together;
Let none but Him who rules the thunder,
Sever this man and woman asunder."

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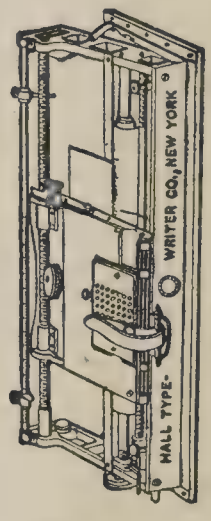

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(22–33)

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 5. Virginia City, Montana, August, 1885. Whole No. 29.

Kalendar.

AUGUST, 1885.

2 Ninth Sunday after Trinity.
9 Tenth Sunday after Trinity.
16 Eleventh Sunday after Trinity.
23 Twelfth Sunday after Trinity.
24 St. Bartholomew the Apostle.
30 Thirteenth Sunday after Trinity.

SEPTEMBER, 1885.

6 Fourteenth Sunday after Trinity.
13 Fifteenth Sunday after Trinity.
16 18 19 Ember Days.
20 Sixteenth Sunday after Trinity.
21 St. Matthew the Apostle.
27 Seventeenth Sunday after Trinity.
29 St. Michael and All Angels.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Madison Valley, Sunday.....	Aug.	16
Bozeman, CONVOCATION, Sunday.....	"	23
Fort Custer, Sunday.....	"	30
Glendive, Sunday.....	Sept.	6
Dillon, Sunday.....	"	13
White Sulphur Springs, Sunday	"	27
Martinsdale, Sunday.....	Oct.	4
Ubet, Friday.....	"	9
Cottonwood, Sunday morning	"	11
Lewistown, Sunday evening..	"	11
Fort Maginnis, Sunday morning	"	18
Maiden, Sunday evening.....	"	18

THE BISHOP'S RECORD.

MONDAY morning, July 6, I reached Helena from Missoula. I found the Rector of the Parish had gone East on a much needed and well deserved vacation, leaving the Rev. Mr. Hooker in charge of his work.

I stayed in Helena with my family till Saturday morning and then took the cars for Townsend which is one of the Missions under Mr. Hooker's charge. In Townsend we have a little band of earnest Church people, about a dozen communicants, but not much material strength. Our services are held in the Methodist church building. During the year, Mr. Hooker has had given him for use in the services here, an organ, a Bible, an Alms Bason, and Prayer Books and Hymnals. His work has been appreciated in the community, and they desire its continuance. But, as I stated last month it is decided that he is to go to Dillon, and so the services must stop here for the present. But this step is taken with reluctance. There are not means enough to carry on all the work. There must be a choice as to what is most important. The Bishop, who knows the whole field, must exercise the choice. The choice has been made, and some good people who delight in worship and desire services must be defrauded. But the Bishop laments the choice and deplores its necessity. By and by, times will improve and the tide be turned. Until then, we must wait in patience.

Sunday morning, service was held with a good congregation, and the Holy Communion administered to eight persons. Sunday evening I returned to Helena in time to preach in St. Peter's Church.

Wednesday afternoon Mr. Hooker drove me to Marysville, where we held service in the evening. For two years Mr. Hooker has been holding service in this mining camp with varying success. Sometimes there has been encouragement and at other times discouragement. At this time, we supposed discouragement prevailed. But as we were on the point of leaving on Thursday morning, intending to carry away the organ, the books, and all things that had been gathered for use in the services, we found the Superintendent of the Drum Lummon Mine and his family were very anxious that the services should be continued, and that they would do all they could to build a chapel and to maintain the services. So we changed our plans, left all that we intended to carry away, and appointed another service at the house of the Superintendent. Mr. Hooker will go there no more, but Mr. Webb may be able to go occasionally, and thus continue the work begun.

Saturday morning I went to Moreland. Since last September the Rev. Mr. Lewis of Bozeman, has been holding services once a month at Moreland and Three Forks. Some young Englishmen who had settled in these places desired the services, and so they were given. Mr. Lewis has been faithful in his work, but the people have not seemed to be as faithful in their appreciation. But we do not always look for that, we do the work and leave the results to GOD. At the service which I held at Moreland Sunday morning, July 19, the school house was well filled with an attentive congregation. And in the evening, at Three Forks, there was the like experience. But whether the services shall be continued in either place is a question not yet decided. If services are to be given, the people must manifest an interest and do their part in sustaining them. When they do this every effort will be made to give them what they wish. When they do not do it, they cannot expect it.

Monday morning I went to Bozeman and remained there a week. On Sunday the 26th two services were held, the Holy Communion administered and three persons confirmed. Bozeman holds its own, but at present is not growing. The same may be said of St. James' Mission. The Rector is most faithful in his work, and some of the people are equally faithful in the fulfilment of their duties. If all were as faithful as the few, there would be a different story to tell. But such is the case the world over. And after all, there is no reason for discouragement. They have a comfortable chapel to worship in. They have a Rectory almost paid for. They have a fund of over three thousand dollars toward the building of a new church. They have a Rector whose zeal and faithfulness command my unqualified confidence and commendation. Rector and people have worked zealously and faithfully in the past, and I can see good results of their work. Work on, ye faithful ones, and GOD'S blessing shall attend your labors!

Monday, July 27, I went to Gallatin City and held service in the evening in the school house with a good congregation. Tuesday I rode twenty-five miles in a scorching sun to Harrison, where I held service in the evening. It is the haying season, and the farmers were busy gathering the hay crop. I expected a small congregation. Yet the school house was filled with a larger congregation than I had ever seen there before. Wednesday, Dr. Stafford drove me to Pony, a mining camp up at the foot of the mountains, where I held service in the evening,

with a school house crowded full. After the service, I baptized two adults. And there is a prospect of a confirmation class of seven or eight in the near future. These services once a year in these out-of-the-way places are not without their results. We may think at times that no good follows. But in GOD'S own time the harvest comes. We have only to do our duty as it comes to us. Human faithlessness causes all the failures.

Thursday, I was driven over to Red Bluff, where I held service in the evening, with a better congregation than I had ever known there before.

Friday I came on by stage to Virginia City, and here I write this letter. It is the place where the services of the Chnrch were first held in Montana. The present Rector has been here eleven years. He has the confidence and the affection of all the people. Yesterday the congregations were good, the Holy Communion was administered, and one person was confirmed. It is a mining camp and the place at present is not prosperous, yet I think it has a brighter future than the present gives promise of. At all events the Rector's faithful work tells. I visited the Sunday School, and found it larger and more interesting than ever before. The church was in order, the music was good, the Chancel was beautifully adorned with flowers, the service was beautiful, the congregations were large, the day was a satisfaction and a delight. Congregations, show your appreciation of your Rector's work! Rectors, do your duty to your faithful people!

L. R. B.

Virginia City, August 3, 1885.

ST. PETER'S HOSPITAL.

THIS institution, which is the only Church Hospital we have in the Territory, was started a little more than a year ago by the Rector and members of St. Peter's Parish. The need for such an institution had long been felt, but the way had not seemed open for starting it. At last through the kindness of the senior warden, an opportunity was offered, and the work was begun. Many people in the Parish contributed articles of furniture and some gave small sums of money. A few rooms were furnished and the Hospital opened. The building was in the outskirts of the town and this proved to be an inconvenience. So early in the winter a building was secured in the heart of the city at a rental of $60 per month. And there is where the Hospital is at present located. Bishop Brewer has had between three and four hundred dollars sent to him for the Hospital from friends in the East. And quite a number of boxes containing all sorts of useful things have been sent by Ladies' Societies in different parts of the East. Without this help the Hospital could hardly have kept its head above water.. It has been a hard struggle at best. But such undertakings—in fact everything that is valuable in this world—always requires toil and patience and faith.

Things are beginning to look brighter now. Are beginning, I say; for the struggle will not be over until we can pay off our indebtedness of some $700, and see the Hospital self-supporting. It will pay expenses this month we trust. And we hope that it will continue to do so.

A lady in Helena has recently given a building lot to the Hospital. Thus there is a beginning at least of a movement towards the possession of a building of our own.

We have at present five patients, four women and one man. We have treated altogether about forty patients, many of whom have been charity patients. It is certainly worth something to have ministered to the wants of so many suffering men and women in a little over a year. Many of these were persons who had no home to go to when sick. Surely this is the work of our Master, Who went about healing the sick.

A few of the ladies in the Parish have been very devoted to the Hospital and have been not only constant visitors but have also actually gone there and worked in the kitchen and about the house in times of need. It would be a great help if more of the ladies would take an active interest in this noble work. If they would visit the Hospital regularly they would soon find out little things that are needed there, and they might themselves have them to give, or might interest their friends to give them. People often have things about their houses that are of no use to them, but might be very useful at the Hospital. At the end of this letter I will suggest a few things that are needed. And I hope that this will reach some individual who will have some of the things and be anxious to get rid of them.

It seems to me rather an astonishing thing that in a community of Christian people so few show any active interest in a work of this kind which is the very work that our Saviour especially taught us to do. "Heal the sick" was one of his imperative commands. And how can we fulfil it better than by taking an active helping interest in the Hospital?

Some perhaps may think that this being a Parish Hospital, is of local rather than Diocesan or general interest. But such is not the case. We have in the Hospital at the present time, one patient from Montreal, one from Chicago—a friendless girl—one from Portland, Oregon, and two from the neighborhood of Helena. It is on this ground, and on the ground of Christian brotherhood that we appeal to the Church at large, and to the Church throughout this jurisdiction especially, to help us in this work.

A collection at Marysville last Tuesday evening for the Hospital amounted to twenty-four dollars. Will not some of the other missions throughout the Territory devote a collection to this noble work of the Master.

THINGS NEEDED AT THE HOSPITAL.

The constant daily Prayers of Christian people.

An active interest manifested by the men and women of the Parish.

Wash-stands with furniture.

An invalid chair and other chairs.

Table cloths.

Glasses.

3 Looking glasses.

Groceries, vegetables, etc.,

Money to pay outstanding bills and debts.

Money to endow beds.

Money to erect a Hospital Building.

Read this list and say you will give something, even if it be not worth more than a dime. It will help a good work.

S. D. H.

NOTES.

—THE Rev. Sydney D. Hooker has assumed charge of St. James' Church, Dillon, holding his first services there on Sunday, August 2. Dillon is an important and promising point for Church work, and it is well that the vacancy has been filled so well so early.

—THE health of the Rev. Mr. Horsfall, of Miles City, has suffered under the strain of work and anxiety to which he has been subjected, and a period of rest has become imperative. He has gone to the Pacific Coast to spend a few weeks, intending to return in time for the Convocation.

—THE Rev. A. D. Drummond, lately Rector of St. James' Church, Dillon, is heard from at Healdsburg, Cal. He is much pleased over the prospect which his field of work exhibits.

—THE August number of *The Spirit of Missions* contains the following "Acknowledgements" from Montana, the abbreviation "Wo. Aux." indicating that the amount was given by a Branch of the Woman's Auxiliary to the Board of Missions:

DOMESTIC MISSIONS.

Billings, St. Luke's, Wo. Aux..	$ 7.91
Butte, St. John's, Wo. Aux....	30.70
Deer Lodge, St. James', Wo. Aux.....	4.15
Dillon, St. James', Wo. Aux...	3.75
Fort Benton, St. Paul's.....	8.00
Helena, St. Peter's.....	36.30
" " " Wo. Aux ...	20.00
Livingston, St. Andrew's, Wo Aux.....	6.25

—THE following amounts have been received by the Bishop from places in Mon-

tana for "Missions in Montana" during the year ending July 31, 1884:

Madison Valley, Trinity,.....	$ 13.45
Virginia City, St. Paul's.....	16.10
White Sulphur Springs.....	11.70
Ubet, Miss H. Goodspeed.....	5.00
Maiden.....	7.10
Fort Maginnis, Mrs. Hinton..	5.00
Miles City, St. Paul's.....	11.60
Glendive.....	6.65
Butte, St. John's.....	13.57
Anaconda.....	9.20
Deer Lodge, St. James'.....	7.70
Billings, St. Luke's.....	4.30
Fort Assinnaboine.....	200.00
Fort Shaw.....	10.25
" " S. S.....	18.16
Sun River.....	11.20
Chestnut.....	3.45
Dillon.....	16.00
Philipsburg	10.80
Townsend.....	3.56
Marysville, St Mary's.....	5.25
Bozeman, St. James'.....	15.10
Harrison, Dr.Stafford.....	5.00
Red Bluff, C. H. Peck.....	5.00
Helena, L. V. Stiles.....	10.00
Chas. D. McClure.....	50.00

—A MOVEMENT is afoot to build a Rectory for St John's Church, Butte, during the Fall. A loan has been obtained from the American Church Building Fund Commission, with which it is hoped the building can be completed.

The Church at Large.

CONSECRATION OF THE CATHEDRAL CHURCH OF THE INCARNATION.

ON Tuesday, June 2, 1885, the Cathedral of the Incarnation at Garden City, Long Island, the memorial gift of Mrs. Alexander Turney Stewart to the diocese, was formally consecrated with all the dignity and pomp of the Church's ritual, by the Bishop of the diocese, the Rt. Rev. Dr. Littlejohn. There were present, besides, the Bishops of Pennsylvania, Central Pennsylvania, Louisiana, New Jersey, Northern New Jersey, Springfield, Massachusetts, the Assistant Bishop of New York, and the Bishop of Huron.

The procession was an especial feature and fully 500 persons took part in it, making a complete circuit and entering at the west door. Arriving at the west door, the line opened ranks, and the choristers, followed by the bishops and clergy and the different divisions in order, entered the nave singing the processional hymn, "CHRIST is Made the Sure Foundation," which was immediately followed by the appointed psalm. After quiet had been restored and at the notification of the chief marshal, Mrs. Stewart advanced from her seat to the sanctuary, leaning upon the arm of Judge Hilton. The instrument of donation was then read by Judge Hilton and passed over to Mrs. Stewart, who presented it, with the instrument of endowment, to the Bishop, who in turn laid them upon the Altar. The impressive silence was immediately broken by the grand effect of the Doxology, sung by the entire assembly, standing, with all the power of the large organ, and to the accompaniment of cannon outside, which were discharged by the St. Paul's pupils. Full Morning Prayer and the Celebration followed. The service was choral throughout.

The sermon was preached by the Assistant Bishop of New York, who took for his text, "The palace is not for man, but for the Lord." 1. Chron. xix: 7. It was worthy of the preacher and of the occasion. The following is the closing portion:

"* * * None too goodly is the shrine for the Eternal King, Whose glory we pray may henceforth and always fill it. As we look about us here to-day those words of Wordsworth's spring unbidden to the lips:

Tax not the royal saint with vain expense,
With ill-matched aims the architect who planned,
Albeit laboring for a scanty band
Of white-robed scholars only, this immense
And glorious work of fine intelligence.
Give all thou canst, high heaven rejects the lore
Of nicely calculated less or more.
So deemed the man who fashioned for the sense
These lofty arches, spread that branching roof,
Self-poised and scooped into ten thousand cells
Where light and shade repose; whose music swells
Lingering and wandering on, as loath to die;
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality.

"Fair is the house which art has reared amid this rural loveliness. May His abiding presence make it fairer still. May weary souls, wakened out of their sleep of sin, learn to cry out with Jacob when he came to Bethel, 'This is none other but the house of GOD; this is the gate of Heaven.' And when the end shall come, then may the LORD rehearse it, when He maketh up the bead-roll of His saints, that many souls were ripened here for that other and more glorious house not made with hands, eternal in the heavens!"

The vessels used at the Celebration were those sent out by Queen Anne to St. George's Church, Hempstead, in 1706.

The arrangements for the day, which were admirable, and carried out with the most perfect success, were under the charge of a committee, of which the Rev. Dr. W. A. Snively was chairman.

During the remainder of the week services were held daily in continuation of the Consecration services. Sermons were preached by the Rev. Drs. Morgan Dix, W. R. Huntington, L. W. Bancroft, and W. H. Moore. On Sunday, June 7, the Bishop of the diocese preached.

"KNIGHTS OF HONOR."

A COMMITTEE of the Church Temperance Society in New York has been engaged lately in preparing a form of organization, order of proceedings, and services for a society intended for youth and boys, to be known as "Knights of Temperance." The motto of the order is "Soberness, Purity, and Reverence," or as represented by the Latin initials, S. P. Q. R., (*Sobrietas, Puritasque Reverentia.*) The whole is summed up in the words, "Temperance in all things."

The order is to be in no sense secret, except that there is to be a counter-sign for the admission of such members only as belong to the society. There is a carefully prepared form of initiation, in which the persons to be admitted promise, as long as they are members, to be faithful to the principles of the order. The initiation of members is attended with three charges bearing on the three principles of the society, and all are summed up in a general charge comprehensive of the other three. The first charge to the knights-elect is as follows: "Forget not that the Knights of Temperance stand pledged to the cause of *soberness*. Drunkenness destroys self-respect, breaks down manhood, and hurts both the body and the soul. Hear what the holy apostle St. Paul says to the soldiers of the cross: 'Ye are all the children of the light and the children of the day. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night. But let us who are of the day be sober.'"

"Forget not," according to the second charge, "that the Knights of Temperance stand pledged to the cause of *purity*. You are to shun, as you would shun poison, all things that are indecent and unclean. As the blurred mirror refuses to reflect the face of him who looks in it, so the stained soul can never show the image of GOD. These are the words of Sir Galahad, a famous knight of old:

"'My strength is as the strength of ten,
Because my heart is pure.'"

In the third charge the Knights of Temperance are told to "Forget not that they stand pledged to the cause of *reverence*. Guard well your lips from carelessness of speech. Show dutiful respect to holy times, and holy places, and holy names. Be willing to receive reproof from those who have the right to give it. Reverence the aged. Be obedient to parents. Look up, not down. Show courtesy, deference, and honor to those to whom they are due. Swear not at all." These charges give the purpose and scope of the society, which it will be seen is thoroughly religious. The charges are to be followed by a prescribed form of prayer, the whole being intended to make the service of initiation as impressive as possible. All the members of the committee are confident that much good may be effected by the proposed order, and at least three propose to start societies in connection with their parishes or chapels.

NOTES AND CLIPPINGS.

Domestic.

—No description of the Cathedral of the Incarnation could do it any sort of justice which should omit to speak of its wonderful organ, which is from the factory of H. L. Roosevelt, of this city. It is believed to be the largest known organ, or rather it is five organs in one, the great organ, the swell organ, the choir organ, the solo and echo organ, and the pedal organ. There are four manuals, with compass C C to c4 61 notes, and pedals, with compass C C C to F 30 notes. The whole number of speaking stops is 115, and there are 7,252 pipes, and 43 couplers, mechanical accessories, and pedals, with a chime acting switch to enable both organ and chimes to be operated from one key board, which is placed in the choir. The various organs, though under the control of one performer, by means of the Roosevelt electric action, are situated in different parts of the cathedral, the great organ having an octagonal chamber of its own, the echo organ being between the ceiling and the roof at the intersection of nave and transept. Another portion placed in the chapel beneath is available separately for chapel service, and a portion is situated in the tower. The bellows is inflated by steam power. The voicing of the instrument is unusually fine, and no pains have been spared to produce an organ that should be as remarkable for its effectiveness as for its size. Everything about it is in harmony with the rest of the cathedral, as might be inferred from the fact that not only the organ cases, but the bishop's throne, and the sedilia in the chancel and choir, are from Mr. Roosevelt's manufactory. The material for the whole is mahogany, and one hardly knows which most to admire, the beauty of the designs by H. G. Harrison, the architect, or the carved work in fruit, foliage, flowers, and figures cut in high relief by Roosevelt.—*Churchman.*

—The Rev. William S. Langford, D. D., has indicated his intention of accepting the election as General Secretary of the Board of Managers of the Domestic and Foreign Missionary Society, and his formal acceptance is expected soon. He purposes to enter upon the duties of the office upon the first day of September.

—The Church has been generously remembered in the will of the late Miss Susan B. Edson, of New York City. To the General Theological Seminary she has bequeathed $10,000, one-half of which is to provide for instruction in the singing of Church music. To the Board of Foreign and Domestic Missions $5,000 is left, while the Bible and Prayer Book Society, the Church Mission Society for Seamen, St. Luke's Hospital, the Episcopal Fund for the diocese of New York, and the Protestant Episcopal City Mission Society are each remembered to the extent of $1,000. Assistant Bishop Potter is remembered with a gift of $3,000, and the testatrix provides that her half of pew No. 44 in Grace Church, New York, shall be given, with $2,000, to the Church, provided that her sister will surrender her half of the pew and also give $2,000 with it, the aggregate to be used in the support of a free pew. There are other smaller gifts both to institutions and to clergymen.

—At Tacoma, Washington Territory, the corner stone of a new school for boys was laid on Wednesday, July 1. Shortly after Bishop Paddock came to this jurisdiction, the Tacoma Land Company offered to give land for the erection of schools under his supervision. Mr. Chas. B. Wright offered a donation of $50,000 for the endowment of this school for boys (as well as a like sum for the Annie Wright Seminary for girls), if means could be provided to erect the building. The girls' seminary is already in operation, but the boys' school has been waiting for funds; $10,000 having been subscribed by the citizens, the work on the building has commenced.

Foreign.

—It is generally understood that the vacant See of Salisbury has been offered to Canon Liddon.

—English papers state that on the first anniversary of Bishop Anson's Consecration, at a special service held in the north-west chapel of St. Paul's Cathedral, an offering of $1,500 was anonymously made to help forward the scheme of the St. John's Collegiate Farm, which the Bishop is now initiating.

—The practical tendencies of the Church in England are strongly shown in the list of subjects proposed for discussion in the Church Congress, which is to be held at Portsmouth in October next. "The Work of Women in the Church," "Young Men between School and Marriage," "Workingmen's Clubs, etc.," "The Bearing of Christianity upon Local Economics with Respect to the Mutual Relations of Rich and Poor"—these are some of the subjects on the programme, and the choice of them affords evidence that the Church is alive to the needs of the age.

—Bishop Poole of Japan, who resigned lately, has since died. He was probably the youngest Bishop in the whole Church, being only 33 years of age.

Married.

HERHOLD—McKAY.—In Virginia City, Montana, on Monday, August 3, 1885, by the Rev. E. G. Prout, Miss Mary McKay, of Virginia City, to Mr. Richard H. Herhold, of Leadville, Col.

The Montana Churchman.

Virginia City, Montana, August, A. D. 1885.

The Fifth Annual Convocation of the Missionary District of Montana will meet, D. V., in St. James' Church, Bozeman, on the Fourth Sunday in August, 1885, the twenty-third day of the month, being the Twelfth Sunday after Trinity.

E. G. PROUT, Secretary.

The American nation is in mourning for the death of her most illustrious soldier, Ulysses S. Grant. His achievements, his modesty, his integrity, his magnanimity, and his patience under suffering have won for him a place in the hearts of his countrymen that few beside have gained; and have left a fame that shall be a thought of triumph and glory to them for many generations to come.

THE ANNUAL CONVOCATION.

According to the formal notice given above, the Clergy and Laity of this Missionary diocese are to meet in "Convocation" at Bozeman, the twenty-third of this month. The features of the meetings are the Annual Sermon, the Bishop's Annual Address, the Celebration of the Holy Communion as by the representatives of the whole District, and the hearing of reports with action thereon. The Annual Convocation Sermon is to be delivered by the Rev. William Horsfall of Miles City, at the morning service of Sunday. It is expected that additional interest will be given to this service by the Ordination to the Priesthood of the Rev. Hector E. Clowes, Deacon, in charge of St. Paul's, Fort Benton, and adjacent missions.

It appears to us that laymen should consider whether there may not be for them enough of value in the Convocations, to render their attendance wise, even at the cost of considerable trouble and sacrifice. The burden, humanly speaking, of the Church's growth and prosperity rests not on clergy alone, but on laymen as well. While there are many of them who do not shrink from such duties at home, they appear to think it not worth while to attend the Church's representative gatherings. To them we submit that much help in giving point and effectiveness to their efforts

can be derived from the Convocations; that the work which they do will be as the work of an organization in which they are bearing a part as contrasted with isolated individual efforts; a conception strengthened in its effect by the meeting face to face for mutual counsel and encouragement of Bishop, clergy and laymen.

We have received the Third Annual Catalogue of St. Paul's School, Miles City, for the year 1884-5. The Rev. Wm. Horsfall is Rector and Chaplain; Mrs. Horsfall is Schoolmistress. There were thirty-four pupils enrolled. We congratulate the promoters of the school on the success already gained and the probability of greater success yet in store for them.

IS THE WORLD GROWING BETTER?

There is often a tendency, among even good people, to underrate the improvements of society, and to undervalue the social and moral influences of Christianity. The former times, they think, were better than these; and both the Church and the world, in their judgment, are going to perdition as fast as they can. This is not so; and if people will only take the trouble to look for it, they will find overwhelming evidence to show that the world is constantly growing better, and that this improvement is due to Christianity, and its civilizing and enlightening influences.

The proof of this is presented in a very cogent manner in an article in the July issue of the *North American Review*, by the Rev. Dr. C. H. Parkhurst, under the head, "Is Christianity Declining?" Dr. Parkhurst very correctly attributes the suspicion which prevails in some quarters, that society is undergoing a process of moral deterioration, to three causes, viz: "The avidity of newspapers, which stand in electric connection with the remotest quarters of the country, and make a point of giving the largest prominence to whatever will satisfy an appetite for the sensational; meagre acquaintance with the moral condition of society fifty, a hundred, or a thousand years ago; and an elevated moral sentiment that takes offence now at what in times past would have been accounted as tolerable, or even unexceptionable."

An illustration of the writer's first point may be found in the agitation with which the *Pall Mall Gazette* is now convulsing London by its developments of immorality. London is not any fouler than it has always been, but the cover has been torn from the reeking slums, and the rottenness smells to heaven. A hundred years ago the most highly bred women habitually used language in common talk which even no newspaper of the present day would venture to suggest except by asterisks. There is apparently a good deal of scandal in churches nowadays, but nothing to what there was in former times. In the old church at Andover, Mass., the history of one hundred and twenty-five years shows that the chief causes of discipline were sexual vice and drunkenness. Funerals in New England two hundred years ago were almost drunken orgies, and it was a common thing for wine to be swilled by the fifty gallons, even at the obsequies of ministers. It is on record that the people of a Congregational Church in New England, near the period of the Revolution, tried to get rid of a minister who was such a sot that he was often drunk in the pulpit, but he was sustained by his brother clergy in several councils, and his congregation had to endure him until he died. Rev. Dr. Leonard Woods reckoned among his acquaintances forty ministers who were intemperate.

If such was the condition of things among the clergy, what must have been that of the people? Compare this situation with the scandal that now attends the lapse of a clergyman. No clerical tippler could today remain for an hour unimpeached, and if a clergyman anywhere falls from grace, the world rings with the chorus of shame. In Boston, less than eighty years ago, it was so subversive of social caste for gentlemen of culture and standing to be seen in an "evangelical" church, that, when attracted by reports of uncommon eloquence in a preacher, they "went in partial disguise, sitting in obscure corners, with caps drawn over their faces and wrappers turned inside out." In New York, less than sixty years ago, a mob prevented the holding of a meeting planned by Dr. Spring and others for promoting the better observance of the Sabbath! The following figures are much more conclusive than any argument:

In 1800 there were in the United States 3,030 evangelical churches. In 1880 there were 97,090. In 1800 the number of communicants in evangelical churches in the United States was 364,000; in 1880 it was 10,065,000. This increase was far more than proportionate to the growth of population, as the number of communicants in 1800 was one to every 14½ inhabitants, while in 1880 it was one to every 5. Says Dr. Parkhurst, "Even during the period since 1850, in which materialism and rationalism have been subjecting Protestantism to so severe a strain, while the increase in population has been 116 per cent., the increase in communicants of Protestant evangelical churches in the United States has been 185 per cent."

It is to be noted that account is not taken by this Protestant writer of the remarkable growth of the Roman Catholic communion in this country, which is to be ranged with the growth of "Christianity," and would enormously increase the ratio. There is no room here for encouragement for the infidel, but cause for most profound satisfaction for the Christian believer. What becomes of Froude's saying, as late as 1879, that "Protestantism has failed?" What of Goldwin Smith's assertion that "Belief in Christianity as a revealed and supernatural religion has given way?" What of Buckle, who in his "History of Civilization in England" averred that "Protestantism has seen its best days?" What of Voltaire's prescience, who more than a hundred years ago predicted that "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth?" What of Ingersoll's vapid jibes and glittering gush?

In the words of Dr. Parkhurst, "So far from Christianity betraying the first symptoms of exhaustion, there has been no time since the Jordan baptism of Jesus when Christianity has moved with such gigantic strides, and put forth efforts so vigorous and herculean, as during these years of our own century, when the disciples of Voltaire and the imitators of Paine have been most agile in their production of obituaries and accumulation of embalming spices."

It is during this time, in fact within the last forty years of it, that there have sprung up all our Young Men's Christian Associations, with organizations extending north and south, east and west, in North America and South, Europe, Asia, the Sandwich Islands, Australia, Madagascar. A strange way it is that Christianity has of dying! Our American Sunday-schools, too, are all of them a growth of the present century, numbering only half a million pupils in 1830, with an increase of six millions in the fifty years following. It is during the last eighty years, likewise, that the American Church has shown its colossal vigor in the inauguration of its missionary enterprises. Beginning with the second decade of our century with a contribution of $200,000, the total amount raised for home and foreign missions in this country up to 1880 was $129,000,000; and 88 per cent. of that was raised during the last thirty years, the period during which Christianity is supposed to have betrayed accumulating symptoms of debility and senility. Seventy thousand mission communicants in 1830 had become 210,000 in 1850, and 850,000 in 1880. All of this, to say nothing of other organizations of evangelization and amelioration, the Bible Society, the Tract Society, and the rest, which have sprung from the fecund soil of our own magnificent Gospel century.

These are glorious facts; and in view of these the Church may thank God and take courage.—*Church Press.*

Poetry.

WAITING.

BY E. A. CLARKE.

He stood in the golden glory
Of the early morning light,
While away in the dim far distance
Lay the fields for the harvest white.

With eager heart he had waited
As his comrades were called away,
And he whispered, "Surely the Master
Will call me also to-day!"

But the soft bright tints of the morning
Grew pale in the glowing sky,
And the sunbeams' burning kisses
Left the leaves and the flowers dry;

To him there was sent no message,
Though he waited as oft before,
While others went forth to garner
The harvest's bountiful store.

At length when the falling shadows
Told the close of the weary day,
He followed the last who left him
Weeping along the way.

And the messenger, turning backward
Ere he entered the open gate,
Said with sweetest look and accent:
"'Tis the Master who bids thee wait!"

They were not the words he had longed for,
But he bowed to the Master's will,
And with downcast eyes turned homeward,
Searching their meaning still.

As slowly he walked, beside him,
Growing close to the busy street,
A lily he saw, dust-sprinkled
And trampled by careless feet.

With a feeling of tender pity
He knelt by the fragile thing,
Its parched leaves bathed with water
Pure and cold from a wayside spring.

And all through the harvest season
He watched it with loving care,
Till at last a pure white blossom
Crowned it with beauty rare.

And he knelt with the happy reapers,
All bringing their sheaves complete,
With bowed head placing his lily
Low at the Master's feet.

And then, there arose a murmur
As the reapers about him pressed,
He raised his eyes, the fair blossom
Was placed on the Saviour's breast!

—*Living Church.*

TO-DAY.

—Every day is a fresh beginning,
Every morn is the world made new,
Yesterday now is a part of forever,
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their future of sunshine and sorrowful night.

Let them go, since we can not re-live them;
Can not undo and can not atone;
God in His mercy receive and forgive them;
Only the new days are our own;
To-day is ours, and to-day alone.

Selections.

LITERATURE IN THE HOUSEHOLDS OF CHURCH PEOPLE.

BY THE BISHOP OF IOWA.

It is especially incumbent upon us as Churchmen to exercise a constant and intelligent vigilance with respect to the literature of our households. The volumes, magazines, and papers crowding our library tables or book shelves, read at our firesides, placed in the hands of our children, and naturally regarded by the inmates or visitors of our homes as indicating our literary tastes, our principles, and our belief, are, too often, such as cannot fail to undo the teachings of the Prayer-Book and the work of the parish priest. We are at pains to guard the members of our families from improper and degrading associations found outside the walls of the home; but are we alive to the fact that it is largely through the influence of books and papers that characters are made or marred, and that these silent instructors for good or evil are often far more potent in their power of moulding the future belief, the practice, and the life of the young, than either our example or our words? When our eyes are closed in slumber, when the heads of the household are busy at their daily tasks, when we are seeking a brief enjoyment in the reading of our own literary favorites, the child, the youth, the visitor, the friend, are each and all drawing mental aliment from the books and papers scattered around, or, it may be, silently and surreptitiously brought in from without to work their purpose of undermining principle or destroying innocence, reverence, and faith. If we recognize the being and sovereignty of God, if we revere the person and work of Christ, if we look for and desire the sanctifying operations of the Holy Ghost, if we have faith in the creeds of Christendom, and believe in the Church and sacraments of our Lord's own institution, and would train our families in the nurture and admonition of the Lord, we are neither wise, consistent, nor safe in failing to interest ourselves in the reading matter of our households.

The Churchman's home should be well furnished with the literature of the Church. We are pre-eminently a cultured and a reading communion. Our Church has been largely built up, in the past, under God's blessing, by the sound and convincing arguments of the champions of faith. Any one at all familiar with the literature of our land will recognize the abundant use of the press, in the years gone by, in the dissemination of Church literature—apologetic, controversial, explanatory. The well-argued and compactly written tractates and volumes of the past hundred years, from the pens of Checkley, Johnson, Beach, Apthorp, Leaming, Chandler, Seabury, and others, were felt throughout the land; and early in the present century the works of Hobart, Bowden, Onderdonk, and White, and later the popular treatises and sermons of John A. Clark and George T. Chapman, of Bishops Kip, Randall, and Cleveland Coxe, have won thousands to embrace "the faith once delivered to the saints." In prose or poetry, in the graceful essay or the labored and polished treatise, in incisive arguments and in attractive and instructive discourses, we have a literature at once pure, elevating, and pervaded with a churchly and Christian tone. But as time has sped a new generation has come forward, unacquainted with our intellectual heritage. We have to guard that which has been transmitted to us as the results of the old controversies and long-continued strife. We have to fortify even our own households against insidious foes who would rob us of our faith, our Church, our common Christianity. We have to raise the old standard anew, and rally beneath the old-time legend—"For the Church of God." It is, without question, the duty of the heads of our households to provide in their homes, for the use of the family, the books that illustrate and defend our faith and practice, both as Christians and as Churchmen. The performance of this duty needs not be onerous. Books and papers are a necessity. We can certainly exercise a measure of discrimination and choice in supplying the demand for reading matter that comes alike from young and old. We are certainly at fault if, through our failure to provide *good* reading, the minds of our children are driven to feed on that which is bad.

The primary want of a Church household is a comment on the Word of God. We need not place in the hands of our children and the catechumens of our Church, commentaries and expositions prepared by those who are not in sympathy with our teachings or our practices, for we have, in comparatively inexpensive form and in most attractive guise, the results of the latest scholarship and the widest erudition supplied by the members of our own communion. With such a storehouse of information as to the meaning of the Book of God, the inmates of our homes would be fortified against the cavils of modern doubt or the misrepresentations and fallacies of ignorant and presumptuous assailants of revelation. Added to the family commentary there should be works explanatory and illustrative of the Bible, the Church, and the life of our Lord; all of which are easily accessible, and attainable at a cost so small as to bring them within the means of every household where there are books at all. The Church press should be sustained, and its periodic issues welcomed as a means of

acquainting ourselves and our families with the progress of the Church of GOD in the world, and especially of that branch of it to which we individually belong. The Prayer-Book claims for itself, so deeply does it enter into the spiritual life of each one of us, its works of illustration and defence. The knowledge of its historic associations, the full perception of its spirituality, its scripturalness, its sanctity, will deepen our devotion and make us prize more and more our heritage of prayer. It were surely unnecessary to commend such works as Keble's "Christian Year" and Bishop Coxe's "Thoughts on the Services," which every Churchman and Churchwoman, young or old, should own and prize. It needs but a little effort on the part of our people to place in each household the nucleus of a Church library, to be added to year by year, until, by the help of these eloquent though voiceless teachers, our families will be trained intelligently in the Church's ways. I speak because the examination I have made of the home libraries of our Church families has revealed, oftentimes, the presence of most pernicious and demoralizing literature, as well as that which is avowedly and strongly antagonistic, both to the Church and Christianity. We may be guilty of the blood of souls if we are not more careful on this point. A bad book may undo the teachings and training of years. It is wiser to fill the shelves with that which is pure and of good report, offering to the young or older reader that which accords with the doctrine and practice of the Church of CHRIST, than to gather our home libraries at hap-hazard, and buy books only because they are cheap.—*Convention Address.*

OUR SOLEMN LITANY.

BY FREDERICK H. KELSEY.

THE Litany is one of the earliest portions of the Prayer Book that was printed in English. The original of the present form appeared in England in 1544, and it did much to stimulate that desire for a liturgy and prayers in the vulgar tongue which resulted finally in the rejection of papal superstitions and the restoration of primitive usages and the Catholic Faith. Before this time there were many different Litanies, some of which originated in times of pestilence, invasion, earthquake, rain, or drouth. Among these is the famous *Septiformis*, appointed in 590, at the time of the fatal pestilence in Rome, by Gregory the Great. In chanting the ancient Litanies, the people marched in processions, and this added, no doubt, to the impressiveness of the service, but as the practice led to abuses it was long ago discontinued in England. In the middle ages, as corruptions crept into the Church, invocations to the saints began to be inserted in the Litany, the number called upon being determined, probably, by the length of the march. Each invocation ended with the words *ora pro nobis*, "pray for us." As Litanies originated in times of calamity, they were accustomed to be used on the anniversaries of these occasions, and at periods of humiliation, and hence comes our custom of saying the Litany more frequently during the season of Lent. Since the first appearance of the English Litany, there have been various alterations, many words having been from time to time omitted, while others were added and some were changed. It would seem strange at this day to hear a congregation in America pray for deliverance "from the Bishop of Rome and all his detestable enormities," but such a petition was inserted in the first Litany, after the words "privy conspiracy." If we were to follow the development and growth of the Litany through the ages, we should find that the "form of sound words" which so well express our necessities is a monument to the faith and piety of saints and martyrs whose names are written in blood upon the page of Christian history.

The stereotyped objection to "forms of prayer," on the ground that prayer should be prompted by the real desires of the heart, appears very weak and trivial when we comprehend the character and meaning of the Litany.

In modern times it has been regarded as a special sign of grace to be able to compose and deliver long and eloquent prayers. The Litany, however, seems to have been framed in a different spirit and as we consider its brief petitions, so full of intense meaning, we are reminded of the words of Holy Scripture: "Let not thine heart be hasty to utter anything before GOD; for GOD is in Heaven, and thou upon earth; therefore let thy words be few." The first five petitions are prayers for deliverance from moral and physical evils, and from sin and its consequences. These are addressed to our ascended LORD, and as we go on praying to be delivered from the perils that surround us—from sin, from the crafts and assaults of the devil, from pride, vain glory and hypocrisy, and finally from that worst of all, hardness of heart and contempt of GOD's word and commandments—the heart seems to warm with earnest emotion, and we remind, as it were, our Great Intercessor of all that He has done and suffered for us, believing that each act of His had an efficacy of its own. As we speak of His Cross and passion, His agony and blood sweat—the agony of His struggle with the last and greatest temptation of the enemy, the temptation to abandon the sacrifice upon the Cross—may we not reverently believe that that Holy One is moved with loving compassion! And if with earnestness we beseech Him to hear us in the petitions that follow, surely we may have faith that He who is "wont to give more than either we desire or deserve," will grant a blessing to those for whom we pray, and endue our own souls with the grace of His Holy Spirit to amend our lives according to His Holy Word.—*Living Church.*

—A PHILOSOPHER who occupied a distinguished rank among men of learning, and who denied the existence of GOD, the author of all knowledge, was crossing, one day, the Great Desert of Sahara, accompanied by an Arab guide. He noticed with contempt that at certain times his guide, notwithstanding what obstacles might present themselves, put everything aside, and, kneeling upon the burning sand, addressed his prayer to GOD. Day followed day, but the Arab never forgot to fulfil his religious duties. Finally one evening the philosopher, seeing his guide arising after his prayer, asked him with a contemptuous smile:

"How do you know there is a GOD?"

The guide looked at the skeptic with a bright glance, who seemed surprised at this attitude, and then replied to him quietly:

"How can I know that a man and not a camel has passed my hut during the shades of the night? Is it not by his footprints upon the sand? In the same manner," he added, pointing with his finger to the sun, the last rays of which were breaking over the solitudes of the desert, "that *footprint there* is not that of man."—*L'Avenir.*

—THE beauty of Church services is sadly marred when the responses are feeble. Would a Churchman tolerate *whispering* on the minister's part in his portion of the service, or *humming* of the tunes on the part of the choir in its allotted portion? No wonder we lose so much of the benefit designed for us by the Church, when we fail to comply with her requirements. No wonder that strangers fail to see the beauty and appropriateness of the Prayer Book Service when the congregation's part is poorly rendered. A devout priest, a reverential choir, and a participating congregation, acting conjointly, can do more good in this respect than all the eloquent praise ever bestowed upon the Service Book, and commend it more to strangers than all the expositions of its intrinsic excellences. A faithful use will show any one its advantages.—*Selected.*

—A THOROUGH Christian is one who *does* as well as *believes* in CHRIST'S commands.

A *half* Christian is one who is only a part of the above, who either feels and does not, or does without feeling.

Be a *whole Christian*, body and soul.

The Church in Montana.

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Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. F. B. Lewis,
The Rev. F. T. Webb.

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The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
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The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

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Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.
Kindergarten, Miss Sarah Eddy.

PARISHES AND MISSIONS.

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Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. ————

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Paul's Mission.
The Rev. Alfred Brown.

Jefferson County.

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The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

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The Rev. ————

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The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

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Bitter Root Valley———— Mission.
The Rev. Geo. Stewart.
Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—YAWNING, dear son, indeed, is quite involuntary,
Yet to unlearn the trick for thee is necessary;
I never yet observed that, when thou had'st before thee
Any good thing to eat, a yawning fit came o'er thee.
—Wisdom of the Brahmin.

—"TELL me now, where do the bad people go, who disobey the commandments and steal?" "Canada!" squealed a little boy over in the corner, before the crowd had a chance to answer. The superintendent had to leave the room for repairs.

"WHAT is woman's worth?" asked a fair damsel of a crusty old bachelor. He did not know, so she said: W. O. man (double you O man.)

—THE following story of Archbishop Whately is related by Sir Henry Taylor in his Autobiography: The Archbishop lived upon easy terms with the young men about the Viceregal Court, and one of them, a young nobleman who was aide-de-camp to the Lord-Lieutenant, made a little mistake in assuming that a scoff at the Roman Catholic Bishops would be acceptable. "My Lord Archbishop," said the aide-de-camp, "do you know what is the difference between a Roman Catholic Bishop and a donkey?" "No," said the Archbishop. "The one has a cross on his breast and the other on his back," said the aide-de-camp. "Ha!" said the Archbishop, "do you know the difference between an aide-de-camp and a donkey?" "No," said the aide-de-camp. "Neither do I," said the Archbishop.

—MUCH interest was added to the occasion of the collation following the formal introduction of Bishop Rulison to the diocese of Central Pennsylvania by the reading by Bishop Howe of a letter dated Lowville, N. Y., 1863. It was addressed by a lady friend, and describes "the intense excitement which prevails in this community over the defection of a young man named Rulison, from the Methodists to the Episcopals. It is the absorbing topic of conversation of the town. One good old lady exclaimed, 'Oh! oh! to think of a young man so good and so spiritual going over to the Episcopals?' Another drew consolation from the thought 'that the Episcopals will have at least one spiritually-minded man in their midst.'" Bishop Howe would not give the name of the writer.

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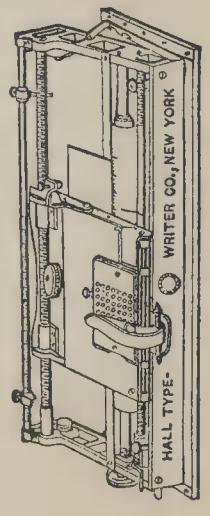

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 6. Virginia City, Montana, September, 1885. Whole No. 30.

Kalendar.

SEPTEMBER, 1885.

6 Fourteenth Sunday after Trinity.
13 Fifteenth Sunday after Trinity.
16 18 19 Ember Days.
20 Sixteenth Sunday after Trinity.
21 St. Matthew the Apostle.
27 Seventeenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER, 1885.

4 Eighteenth Sunday after Trinity.
11 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist. (Twentieth Sunday after Trinity).
25 Twenty-first Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Dillon, Sunday	Sept	13
White Sulphur Springs, Sunday	"	27
Martinsdale, Sunday	Oct.	4
Ubet, Friday	"	9
Cottonwood, Sunday morning	"	11
Lewistown, Sunday evening	"	11
Fort Maginnis, Sunday morning	"	18
Maiden, Sunday evening	"	18

FIFTH ANNUAL CONVOCATION.

ADDRESS OF THE RIGHT REV. L. R. BREWER, S. T. D., MISSIONARY BISHOP OF MONTANA.

Brethren of the Clergy and Laity:

FOR the fifth time, we are gathered in Convocation to take counsel together concerning the interests of the Kingdom of GOD in Montana. We are here on the outposts for this very purpose. It is well that we see each other's faces once a year. We live by ourselves. Loneliness is oppressive and unhealthy. We need sympathy and crave mutual intercourse. This is precluded by our wide separation. It is well that we can come together once a year in our annual council. Without this gathering, we should be apt to become moody and selfish. We should be in danger of forgetting that there is anything beyond our own Parishes or Missions. We should fail to realize what the Kingdom of GOD means. There is need for realizing that "the field is the world." There is reason for reminding ourselves that we are members of one great family. There is a necessity that we should feel that we are "laborers *together* with GOD."

We came here that we might work to promote the interests of GOD'S Kingdom; but when we came we may not have realized the isolation, the hardships, the patience, that would be required of us in our work. We hoped to see results at once. We planned to build up strong Parishes in a year. We thought of large congregations, sympathetic co-operation, and crowded confirmation classes. But in no respect have our anticipations been realized. We have found people far readier to attend a lecture, a theatre, a ball, than a religious service. We have found material interests to have far more attraction than spiritual. We have found that our work was not the popular work. And we have found that the doing of GOD'S work in this land required hardship, self-sacrifice, patience, abiding zeal, and unchanging faith.

Perhaps we needed this lesson. We may have been Pharisees without knowing it. They came to the Saviour asking "when the Kingdom of GOD should come." They were looking for the Advent of the Messiah, and expecting that when He came He would set up a visible Kingdom in the world. But they thought of a Kingdom narrowed by the bounds of race or nation. They looked for it to come with royal pomp and kingly power, and in its sway they were to have the chief places and wear the highest honors. His answer to their question was: "The Kingdom of GOD cometh not with obser-observation." Both His answer and His life disappointed their expectations. They could not conceive how a peasant by birth and a carpenter by calling could be the Deliverer long promised in prophecy. Of a Kingdom unheralded by worldly circumstance and unattended by material pomp and power they had no conception. And so they rejected his claims and abjured His teachings. They dismissed Him from their thoughts as a dreamer of idle fancies and a speculator in vain delusions. But a few months served to change their minds. They found that this same quiet Teacher was moving Judea from centre to circumference, and drawing the multitudes of Jerusalem after Him. Then they stretched forth their hands and put Him to death. But even this did not serve to gain their end. In a short time His scattered followers were re-gathered, more pronounced in their faith and increasing in numbers. Priests and people, Jews and Gentiles, were banded together, proclaiming and establishing a new Kingdom before their eyes. Again the arm of power was invoked. Prisons were opened and the sword was sharpened for human blood. But the Kingdom lived on, daily increasing its adherents and enlarging its borders. Gamaliel's advice, early given, pointed out the true course. "Refrain from these men, and let them alone; for if this counsel or this work be of men it will come to naught. But if it be of GOD ye cannot overthrow it, lest haply ye be found even to fight against GOD." This work *was* of GOD, therefore it remained. GOD was establishing His Kingdom, not as worldly kingdoms rise and grow, but as had been predicted, without "observation." And therefore it prevailed in the face of all opposition, as it must prevail to the end of time.

When our Saviour said "the Kingdom of GOD cometh not with observation," He did not mean that there should be nothing external in it. That were impossible. All life must have manifestation, or it would not be life. The Gospel is a form of words, but these words have a power in them to move the human heart. The Creed is a form, but it represents eternal truths. The Sacraments are forms, but when rightly used they become the avenues through which life-giving blessings descend from GOD to man. All worship is a form, but by it the devout soul scales the heights of heaven. When CHRIST, continuing His answer to the Pharisees, said: "Neither shall they say, Lo here, or Lo there; for behold the Kingdom of GOD is within you," He meant something like this: "The power that underlies my Kingdom is not visible, material, or temporal; but invisible, spiritual, eternal. It is a kingdom whose door is opened by faith, and the seat of its

empire is in the soul itself." An Apostle says: "The Kingdom of GOD is righteousness, and peace, and joy in the HOLY GHOST." But this power must have manifestation before the world. The Gospel was given, not merely "to be seen of men," but to do good unto men. And by the good done, its power would be seen and known and magnified. Faith resting in and issuing forth from the soul of man was to be its power to move the world. Not kings and governments, not fleets and armies, not wealth and pomp, not popularity and flourish of trumpets, but the Divine principle of love for the souls of men, was to be not only its motive power, but also the safeguard of its life and the surety of its success. The life of the Saviour is the example for His Church. He did not repel the Pharisee, but rejected his time-serving methods and condemned his self-asserting spirit. As long as the Church imitated her Master, she was safe and prosperous. Apostles might be carried to dungeons, but believers multiplied. Christians might be driven to make their home in the catacombs, yet imperial Rome was gradually casting off a dead heathenism to accept a life-giving Christianity. An Apostle could write: "Not many wise men after the flesh, not many mighty, not many noble, are called." But the cause prospered for all this, and the reason was given: "GOD hath chosen the foolish things of the world to confound the wise; and GOD hath chosen the weak things of the world to confound the things which are mighty." As long as this was true, there were no backward steps for the faith. Fishermen, publicans, tent-makers, moved by the Spirit of CHRIST, had more power to influence the world than all the philosophers of the schools. When governments became Christian and kings became the protectors of the Church, then came also the danger that "the simplicity of the Gospel" would be lost. The Kingdom that cometh not with observation has for one of its requirements that all who become its subjects shall enter as little children. It is intended for kings as well as peasants, for wise men as well as the ignorant and foolish. But all are to enter as children, leaving behind all accidents of power, rank, learning, position, or wealth. The world may regard the outward man, but GOD looketh only on the heart. And the Church in all her ways must follow this principle, or she is forfeiting her right to exist, and must soon lose her influence in the world.

In applying this truth to the life of a Parish, no exception will be found in its application. Most Parishes have to rise through struggle and toil to strength and prosperity. There must be a day of small things before permanent success can be realized. And oftentimes the days of hardship are the happiest days. The professional man who had to exert every energy to obtain an education is very apt to look back to those days of toil and privation as among the brightest of his life. The man who retires from business or public life, satisfied with the wealth or honors gained, doubtless often wishes that he were again in the midst of the hurry, excitement, and labors which he has voluntarily resigned. And in the same way, Parishes which have attained a degree of strength rendering efforts for self-preservation unnecessary sometimes settle down into a state of sleepy respectability that kills all life and destroys all effort. When that time comes, there is no longer a reason for the Parish to exist. I do that think that any Parish or Mission in Montana has reached anywhere near that point yet. Our wants are too many for that. But there is always danger that the work of a Parish will be done more ostentatiously than the Spirit of CHRIST will warrant. Quiet ways and unobstrusive efforts are quite as efficacious means of doing good as those which are trumpeted in the ears of men. Advertising soon wears out. Earnest work always tells. Costly temples for worship are acceptable to the King of kings when they are built to honor *Him*. But when they are the outcome of human pride they had better have been left unbuilt. There is a great deal of worldliness in every Parish. It is seen in the artificial barriers which separate the rich and the poor. It is marked in the work undertaken and carried on from improper motives. It is evidenced in the unholy pride and narrow selfishness which characterize many of our actions. GOD'S Kingdom is coming now in the lives of all His children. But if it is to come as its Founder intended, it will not come *with observation*. The Gospel of the Holy One deals with motives as well as acts. And we have need to look carefully at the motives by which we are actuated. The Parish lives for the same end for which the Gospel was given to save the souls of men. It is our part to see that the Parishes of which we are members are so administered that the Church of GOD shall be commended to the world and the Gospel to the hearts of men.

The same principle holds as well for all individual life. It is not necessary for a man to go about asserting his allegiance to CHRIST. His *life* will tell the story. It is needless for one to be continually talking of one's delight in Christian worship. The seat in GOD'S sanctuary, *filled or empty*, will decide that question. It is a waste of words to tell of what you would gladly do for CHRIST and His Church. What *is* done speaks for itself. Deeds, not words, are what the master calls for. The Christian life is a growth, but that growth is silent in its process. Not more sure is the harvest from the sowing in nature's laboratory than will fruit follow from the planting of faith in the human heart. But if the fruit be of much value there will be little noise and no ostentation in the process of bringing that fruit to perfection. We know summer has come by its warm breath, its verdure-covered fields, and its sunny skies. We know a Christian life by the results of that life in every day action. "The kingdom of GOD cometh not with observation." Yet when it is come, the results of its coming are apparent to all.

The question for us to consider is, whether we realize this principle as we ought in our work and in our life. We are workmen and naturally desire to see the results of our toil. We are ambitious, and ambition seeks gratification. We are stewards of the Master's kingdom, and we look to see that kingdom enlarged and glorified. But our desires and ambitions are not satisfied. Other enterprises prosper, and ours stand still. Other men labor and seem to meet with success. What are called popular methods command attention, but our methods are not popular, and therefore failure seems to rest upon our efforts. The question for us to answer is—are we doing the Master's work in the Master's way. If so, we can keep straight on, sure that success will be won at last. GOD'S kingdom has its own laws, and we have only to observe those laws to ensure its growth and prosperity. And Parishes sometimes become wearied and disheartened because of their want of success, and charge their deficiency to the fault of their Rector. Towns increase, but Parishes stand still. Material interests multiply, but spiritual interests scarcely hold their own. Where lies the fault? With yourselves, I answer. Faithful people will, as a rule, make faithful Pastors, and Pastors are generally faithful where people are faithless. You may have expected too much. "The kingdom of GOD cometh not with observation." Strong Parishes are not made in a day. If you want good congregations, see that your own seat in GOD'S House is filled. If you want a thriving Sunday School, help to do the work which a Sunday School necessitates. If you want good music do what you can to make it good. If you wish to see the finances in good condition, do your own part to keep them so. Complaints in regard to others are apt to imply neglect on the part of self. When we are honest in dealing with ourselves, and faithful toward our GOD there will be little to complain of. We may not realize all that we desire. But we shall be patient and faithful. And patience and faithfulness will do the will of GOD.

It is well to take in brief review the general aspect of the whole field. In that way we shall be able to see what progress we

are making. The result will not prove disheartening. In one place there will be increase; in another we stand still; and in a third we seem to go backward. It must be so always.

It has been a hard year financially; and financial depression affects Church enterprises. But on the whole, there has been improvement. We have been eleven workmen including the Bishop. Services have been maintained with more or less regularity in twenty-six places, and occasional ministrations have reached eighteen more. No churches have been built, but some debts have been paid and some improvement in Church property accomplished. The remnants of debt on the churches in Butte, Benton and Miles City have been extinguished. The Rectory debt in Helena has been paid, and that in Bozeman reduced from a thousand to three hundred dollars. In Livingston, a small building has been purchased and fitted up into a neat chapel. The churches in Helena, Butte, Dillon, Benton, and Miles, have been improved. In all cases, except one, the money to pay for the improvements has been raised before they were made. I wish this might always be the case. The Parish Schools in Helena and Miles have done good work and have been carried on without expense to the Church. St. Peter's Hospital in Helena has proved a useful institution and has progressed so far that it seems certain to become a permanent agency in our work. The amount contributed for Domestic Missions is probably more than twice as large as we have ever given before. From this summary I gather courage for the future, while I am thankful for the past. In every place, the women are organized for work and are working with a will. The Clergy find in them their most helpful encouragement. It must be that as the years pass, the number of those willing workers will increase and results will multiply before our eyes.

I have received in offerings taken at services and from a few individuals $475.08 for the support of Missionary work in Montana. But two hundred of this was given at Fort Assinaboine. I have also received and paid over to the Treasurer $111.34 for the Episcopate Fund. Four Clergymen have taken offerings for this purpose without waiting for my visitation and sent them to the Treasury. I wish all could find their way clear to do the same. Three offerings at the least should be taken during the year for objects outside our Missions and Parishes—for Domestic Missions, for our own general Missionary work, and for the Episcopate Fund. I should prefer that only the second of those named should be left to be taken at my visitation. We ought to make Domestic Missions a specialty, as we have done the past year, and we ought to do more than we are doing to provide an Episcopate Fund. The subject will come before us for discussion before we separate, and I hope some definite action will be taken in the matter.

Last year we agreed to inaugurate the work of the Woman's Auxiliary in Montana in a small and informal way, and thus connect ourselves with this important movement of general Church life. The report of the General Secretary will show that nearly one hundred dollars have been raised by this means for Domestic Missions from nine different organizations. The result has more than met my expectations. I am thankful to all who took part in the work and I hope it will spread till it includes all our Missions.

Nothing has yet been done by the committee appointed upon the Enrolment Plan. But the inaction has been due to my suggestion. I thought quite as much could be done in one year as two. But now if anything is to be done, action must be taken at once. I heartily wish the movement might succeed. It would give an impetus and a permanence to the Missionary work of the whole Church whose importance can scarcely be estimated. To ensure its success in Montana, every Clergyman must get a subscription book and personally engage in the work of enrolling subscribers. Committees and circular letters will avail little. Active work of interested agents only will command success.

The general treasury for Domestic Missions is largely overdrawn. Unless relief comes in the shape of a large offering our appropriation is likely to be soon cut down. That will touch all our interests, and perhaps stop much of our work. I cannot consider such a calamity without anxiety and pain. We have tried to do our part in Montana the past year in raising funds for this work, and have measurably succeeded. We must be as faithful in the time to come. If we expect to freely receive, we must as freely give.

Last year I gave eight months to the visitation of the Territory, reaching more places and exploring more of the field than ever before. And this year I expect to devote as much time to the work and go over the same ground. Everywhere on these visitations I find Church people and am glad to give them such ministrations as I can. But there is one disheartening feature connected with such work. I am constantly asked by these people to send them a clergyman and provide them with regular services. This is utterly beyond my power to do. I have no men to send and no means to provide support. And so I am forced to see these sheep scattered abroad without a shepherd, and to leave them shepherdless except so far as my occasional services can supply the need. But this is all that can be done with the means and force at our disposal.

Since our last Convocation I have visited fifty places, eighteen of them twice, and a few of them three times. The sermons and addresses number one hundred and seventy-one. I have baptized nine children and four adults, confirmed fifty-five persons, celebrated the Holy Communion twenty-nine times, married two couples, and buried one person. I have given my canonical consent to the consecration of the Rev. Dr. Rulison as Assistant Bishop of Central Pennsylvania, the Rev. Dr. Paret as Bishop of Maryland, and the Rev. Dr. Worthington as Bishop of Nebraska. I have received notice of the deposition of nine Clergymen from the Holy Ministry. Mr. Percival MacIntire has been admitted as a candidate for Holy Orders and is pursuing his studies at Seabury Hall. On August 24, of last year, I ordained the Rev. Alfred Brown to the Priesthood in St. John's Church, Butte, the Rev. Mahlon N. Gilbert preaching the sermon. And on October 5, in St. Peter's Church, Helena, the Rev. Sidney Douglas Hooker was ordained to the same office, the Rev. E. G. Prout preaching the sermon. In December last the Rev. C. S. Fackenthall was transferred to the Diocese of California, and in July of the present year a Dimissory Letter was given to the Rev. A. D. Drummond for the Missionary Jurisdiction of Northern California. Thus our working force has been reduced by two removals during the year; but there has been an addition of one through the resumption of clerical work on the part of the Rev. H. E. Clowes. On account of the removal of the Rev. Mr. Hooker to Dillon, the missionary field about Helena will have to be abandoned, except so far as the Rector at Helena can give it his atention. For the future, the Rev. Mr. Blackiston is to give all his time to Butte, leaving Deer Lodge without services. But it is my wish to find a man to take the work in Deer Lodge county as soon as possible. That accomplished, we cannot reasonably hope for further advance during the coming year. We must all try to visit outlying places and to hold as many services as we can, thus making the most of our little strength.

There are many difficulties in our way, but there is no reason for discouragement. We serve the living GOD. It is ours to sow the seed in patience and in hope. Sometimes the sowing must be done in tears. But if faithfulness marks our work, there will yet be a reaping which shall bring joy in the harvest.

A GOOD conscience converts a dungeon into a palace, and changes the darkness of midnight into the brightness of summer noonday.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

Fifth Annual Convocation of Montana.

To the Convocation of the Missionary District of Montana:

Your Committee on the State of the Church submit the following report:

There are in this Jurisdiction ten clergymen, ten churches, and three rectories; a decrease of two clergymen, and an increase of one church, as compared with reports made at the previous Convocation. There have been 160 baptized, a decrease of 8; and 56 confirmed, a decrease of 26, compared with the numbers reported last year. Marriages and burials exceed any previous report. The Sunday schools show a slight increase in the number of scholars, but, with sorrow we say it, there are not so many teachers; not so many persons in all Montana to-day willing to instruct the children in the good way as there were last year. Your attention is called to this, that you may find out the cause of the want of interest in this most important work, and if possible devise some way to arouse the Church people to a sense of their duty, so that it will be taken up and fulfilled with faith and love.

The communicants have increased; they now number 855, an encouraging growth of 101.

The Parish schools at Miles City and Helena are in successful operation, and should receive the warm support of all the Church people in Montana. We believe there are other places where parish schools should be started; which no doubt would soon become self-supporting, and do a vast amount of good for the Church.

It is with pride that we refer to the good work that St. Peter's Hospital at Helena is doing. That is surely GOD's work. CHRIST came on earth to minister to the wants of men, to the body as well as to the soul. Indeed, is it not one of the chief ways to reach the soul, through kind ministrations to the body? Thirty-six suffering ones have been tenderly cared for during the first year of St. Peter's Hospital. As time goes on, the Hospital will grow in ability to do more good. It will grow in the love of the people. GOD will care for it as one of his charities, but let us hope that we shall be His instrument by which He shall cause it to live and do good. Let us remember it in our prayers and by our benefactions.

There is also the beginning of another good work in the Church in Montana, that we have reason to thank GOD for putting it into our hearts to do. It is the organization of the Woman's Auxiliary Society. It has been a success during the first year of its life in Montana. Everywhere there has been manifested an interest in the work; and it is devoutly hoped there will be no slacking up of this interest in any time to come.

There seems to be a need for more clergymen. The old Macedonian cry is still heard from our valleys and hillsides, "come over and help us." Deer Lodge and Anaconda and Philipsburg should have a minister; and doubtless there are other places that should be supplied. If that good scheme planned by some earnest Philadelphia laymen, called the "Missionary Enrolment," should be crowned with success —may GOD grant it—then we shall hope for brighter days for the Church in Montana; as there will be for every Missionary Jurisdiction in the whole Church.

The following is a summary of the offerings for Church purposes made in Montana during the year: Parochial $16,098.13, Diocesan $772.37, General $488.84, Total $17,359.34. The value of the Church property is $73,485.00.

To sum up our view of the state of the Church in Montana in a few words, it is upon the whole encouraging. We are, and will be for some time to come a little folk; but by and by, as the result of the unselfish labors of our devoted Bishop and the earnest clergymen and faithful laity—blessed by the HOLY SPIRIT—we shall be stronger than we are. Would to GOD, we could hasten the time. But He knows best; let us wait patiently upon Him.

S. C. Blackiston,
S. D. Hooker,
Sanford Ruffner. } *Committee.*

REPORT OF MRS. L. R. BREWER,

General Secretary for Montana of the Woman's Auxiliary to the Board of Missions.

THE Secretary for the Woman's Auxiliary in Montana submits the following report:

At the Convocation which met in Butte in Aug., 1884, steps were taken to organize branches of the Woman's Auxiliary in this Missionary Jurisdiction. The Bishop appointed a General Secretary. And Secretaries were to be appointed in the various Missions, by the clergymen in charge. These were to correspond with the General Secretary and send to her all moneys received for the purpose, which she was to forward to New York to Miss Julia C. Emery, who is at the head of the woman's work. According to the resolution passed, such Secretaries were appointed in Billings, Livingston, Virginia City, Bozeman, Deer Lodge, Helena, and Butte. From the following Missions offerings have been received, which have been sent to Miss Emery for Domestic Missions:

St. Paul's, Virginia City	$10.00
St. Luke's, Billings	7.91
St. Andrew's, Livingston	6.25
St. James', Dillon	3.75
St. James', Deer Lodge	4.15
St. John's, Townsend	5.00
St. James', Bozeman	10.10
St. Peter's, Helena	20.00
St. John's, Butte	30.70
Making a total of	$97.86

In making the above report, there is a feeling of satisfaction at the respectable amount the small sums make. But, may I ask, *have we done what we could?* Not all the Missions have Secretaries, and in only one place—Butte—has the work been undertaken with a degree of system and regularity. Their success is owing to the zeal and efficiency of their Secretary. She has obtained monthly pledges from between thirty and forty ladies; and has not only obtained the pledges, but the money also. So we have to thank her for the largest contribution to the work in the Jurisdiction. She has also subscribed for the Spirit of Missions, which I wish might be done by all the Secretaries, for, when we read and learn of the mighty spirit of love and work which is animating our Church to-day, some answering glow must be awakened in our hearts, and we shall wish to have a share in what is being done by the women of our Church, throughout the length and breadth of the land, in our blessed Master's cause. Many a poor Missionary's family, and many a struggling Institution of mercy can bear loving and grateful testimony to kind and self-denying deeds of these daughters of the Church. Shall we, the women of Montana, cut ourselves off, by our carelessness and indifference from the blessing which comes from giving rather than from receiving? Of course we cannot fill boxes, and meet for sewing, as Eastern branches do. In all our Missions, the burden of the work for sustaining services and building churches falls upon the women; but though we are doing so much, cannot we do a little more? If, in the first place, we could have an organization in each place with its regularly appointed officers; if each branch would have its meetings, at least once a month, for reading and talking of the work; if these meetings could always be opened and closed with prayer; if each Secretary could obtain pledges of from five to ten or twenty-five cents a month, such a sum as could, by no possibility, interfere with our own home work; if all these things could be, how much might we accomplish! And will not each Secretary do her utmost that these may become facts and that the branch of the Woman's Auxiliary in Montana, may be a vigorous and growing part of the Church's life?

H. W. BREWER,
General Secretary.

—THE September number of *The Spirit of Missions* contains the following "Acknowledgements" from Montana, the abbrevia-

tion "Wo. Aux." indicating that the amount was given by a Branch of the Woman's Auxiliary to the Board of Missions:

GENERAL MISSIONS.

Bannack, S. S.	$ 2 00
Dillon, St. James', S. S	12 00
Glendale, St. Mark's S. S.	5 00

DOMESTIC MISSIONS.

Billings, St. Luke's	10 00
Bozeman, St. James', Wo. Aux.	10 00
Butte, St. John's	25 00
Helena, St. Peter's*	20 00
Livingston, St. Andrew's	10 00
Miles City, St. Paul's	20 00
Marysville, St. Mary's*	10 00
Townsend, St. John's*	15 00
" " " Wo. Aux	5 00
Virginia City, St. Paul's, Wo. Aux	10 00

*For deficiency.

MONTANA EPISCOPATE ENDOWMENT FUND.

Summary of the Treasurer's Report for the year ending August 1, 1885,

Balance, Aug. 1, 1884	$209 40
St. John's Butte	39 50
St. Paul's, Miles City	17 11
St. Paul's, Virginia City	36 60
Trinity, Madison Valley	11 80
St. James', Deer Lodge	10 00
St. Luke's Billings	5 00
St. Peter's, Helena	19 56
" " " S. S.	20 35
Fort Assinnaboine	38 27
Fort Shaw	20 70
St. James', Dillon	10 25
St. James', Bozeman	11 65
Interest	29 20
Balance, Aug. 1, 1885	$479 30

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—It is pleasant to record here that the closing of the fiscal year of the Domestic Committee shows that the contributions are almost exactly the same as those of the year standing second in the scale of contributions, and that five hundred more parishes contributed this year than during the preceding year.—*Churchman.*

—The widow of Mr. William B. Ogden, formerly a leading citizen of Chicago, has presented Trinity cathedral, Omaha, with a chime of ten bells in memory of her husband, who was a personal and intimate friend of Bishop Clarkson. The chime is the counterpart of that of Trinity Church, New York, and was manufactured by McShane, of Baltimore, at a cost of nearly $10,000. The weight of the largest or tenor bell is 3,067 lbs; smallest 249 lbs: total 10,718 lbs. The big bell bears the following inscription: "Chime of ten bells—the gift of Marianna A. Ogden to Trinity Cathedral, Omaha, as a memorial of her husband, Wm. B. Ogden, of Walton, N. Y. August 3, 1877." "Come hither and hear the words of the Lord your God."

—August 3d was the centenary of the first ordination held in this country by Bishop Seabury. The clergy of Connecticut met the Bishop at Middletown on the 3d day of August, 1785; and on the following day, after a formal recognition and acknowledgement of their Bishop on the part of the clergy, he held an ordination of three candidates from Connecticut (Messrs. Philo Shelton, Ashbel Baldwin and Henry Van Dyck), and one man from Maryland, Mr. Colin Ferguson. A special service was held on the hundredth anniversary of this ordination, in the Church of the Holy Trinity, Middletown.

Foreign.

—A commission has been issued for the erection of a memorial of Bishop Berkeley in Cloyne Cathedral, Ireland.

—It is stated that the Bishopric of Salisbury has been offered to the Rev. John Wordsworth, a nephew of the late Poet Laureate, Cannon Liddon having declined the mitre on account of ill-health. By virtue of being Oriel Professor of the Interpretation of Holy Scripture at Oxford, Mr. Wordsworth is Canon of Rochester.

—The Church of England Working Men's Society celebrated its ninth anniversary on Saturday and Sunday, August 1st and 2nd. The past twelve months have been such eventful ones in the society's history, that exceptional importance attached to this year's festival. Its books show that it now has 307 branches and agencies, with a membership of 8,500. The chief work of the year has been the prosecution of missionary work, a band of 300 working men having been engaged nightly in the slums and waste places of the great metropolis.

—It is now definitely settled that the English National Memorial to General Gordon shall take the form of a home for boys to be called the Gordon Boys' Home. The aim is to provide education and maintenance for boys who have reached an age at which they might provide for their own support but who, from various causes, are in fact, not doing so. The Home is to accommodate fifty inmates. Of the £21,000 now in hand for this purpose £18,000 has been contributed by the Mansion House Fund and the remainder by the Gordon Boys' Camp Fund. In view of General Gordon's well-known love and care for neglected boys, this would seem to be a very appropriate memorial of the martyred hero.

The Montana Churchman.

Virginia City, Montana, September, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE ANNUAL CONVOCATION.

On Sunday, August 23, the Fifth Annual Convocation met in St. James' Church, Bozeman. Two morning services were held; Morning Prayer at 9:30; Holy Communion with Ordination at 11. At the second service the Rev. Wm. Horsfall, Rector of St. Paul's, Miles City, preached the Convocation Sermon, and the Bishop advanced to the Priesthood the Rev. Hector E. Clowes, Deacon, Rector of St. Paul's, Fort Benton. At 8 P. M., Evening Prayer was said, and the Bishop delivered his Annual Address.

On Monday, after Morning Prayer, the Convocation was organized for business, eight clergymen being present, with Lay representatives from one Mission. The Reports of officers and Committees were presented, and such action taken as seemed necessary. We give in this number the Bishop's Address, the Report of the Committee on the State of the Church, the Report of the General Secretary of the Woman's Auxiliary, and a summary of the Report of the Treasurer of the Episcopate Fund. These are all interesting and important papers, and very suggestive to our people. The Committee on the Missionary Enrolment Plan stated their proposed scheme of action, and it was heartily endorsed by the Convocation.

Monday evening, a short Missionary service was held, the Report for the Woman's Auxiliary was read, and brief addresses made. The Convocation then adjourned. Another step forward, perhaps not a very long one, but yet decidedly in advance, is chronicled.

Married.

HIGGINS—WILTSE—In Helena, Montana, on Wednesday, August 26, 1885, by the Rev. F. T. Webb, Mrs. Sarah Wiltse to Mr. Jonas Higgins, both of White Sulphur Springs.

Poetry.

THE SHADOW OF DEATH.

BY CHARLES W. BABCOCK.

One morning Death from slumber rose,
And looked upon the earth;
While musing there he thought of those,
Who in that season of repose
Had seen the hour of birth.

And such a balm his sleep that night
Left on his waking hour,
That all seemed lovely to his sight;
He dreaded to go forth to blight,
And cursed his fatal power.

He grasped his quiver with a sigh,
And strung his deadly bow—
Ah, why should all that he came nigh,
When life was sweet and joyance high,
Be laid in stillness low?

"I tire to trace," the phantom said,
"This constant path of woe!
For, surely as the earth I tread,
I leave behind the ghastly dead
Where'er my footsteps go.

"The earthborn tremble at my name,
And call me cruel Death!
So has it been where'er I came,
My presence is a withering flame,
And baleful is my breath.

"On earth I will not walk to-day,
But roam the fields of air,
That mortals never more can say—
His ruthless shaft Death will not stay,
His hand will never spare!"

The phantom then his bow unstrung,
And gathered up his darts;
The weapons in his cave he hung,
And swift into the welkin sprung,
As a soaring eagle starts.

Then, like a cloud upon the blast,
He swept along the sky;
And yet his shadow, dun and vast,
In all its frightfulness still passed
Unseen by earthly eye.

But, though invisible on earth,
Woe followed where it fell;
The harvest died in flowering birth,
The fruit was withered by a dearth,
And dry were fount and well.

Where'er that grim and awful shade
Coursed high above the sea,
Wild was the havoc tempests played;
Their certain doom all hearts dismayed,
As ships were driven a-lea.

And when his shadow passed between
A city and the sun,
Such terror there had never been,
For there the pestilence unseen
Its dreadful work begun.

Though first amazed, the phantom Death
Soon watched its fearful wrath,
The wo his shadow cast beneath,
Dire as his presence or his breath,
And ceased his airy path.

"I see, I see," at last he cried,
"Of life I am the ban!
For whether o'er the earth I stride,
Or high in yonder heavens ride,
Destruction marks my train.

"The Lord above sent me below
His agent to destroy,
That mortals from my deeds may know,
Life is not real but a show
And transient earthly joy.

"Oh, then each mortal would be wise
To win a heavenly home,
In those bright mansions of the skies,
Where all the blest at last will rise
And I shall never come!"

—*Standard of the Cross.*

Selections.

SOLAR MYTHS.

One frequently, in these days of enlightened criticism, comes upon the phrase a "solar myth." Judging from what many extremely sapient bibical critics complacently write, there seem to be an uncommon number of these "solar myths" in the Bible. The Rev. Heber Newton detects them in Genesis, and they are scattered along the Hebrew history as thick as spots on the sun. To call something a "solar myth" is to invest it with a good deal of dignity and obscurity. It affords nearly as satisfactory an explanation of remarkable passages in the Bible as the phrase "cosmic dust" does of the glowing western skies which our eyes have wonderingly admired of late.

It is our duty and privilege to dispense information. Concerning "cosmic dust" we are not prepared, just now, to speak, but having discovered what a "solar myth" is, we cheerfully proceed to enlighten the public. And although the authority from which we quote is a novelist, his explanation bears the internal marks of indubitable verity.

A solar myth is a story. Mrs. Harris was one. The recipe is simple. Take any important or unimportant historical personage of more than a century ago, and find other ones like him in different lands. Mix well together, find discreditable details about them, and serve up hot. For instance: John Smith loved Jessie Brown. So did Tommy Black. These things being thus, the latter punched the former's head, and fractured the base of his skull, so that he died. Jessie went to the funeral in a red petticoat and drove back from it with Tommy Black, fainting in his arms, in a jaunting car. Very well. Now comes in the Max Muller mythical element.

In the Danish legend the female character wears her red kirtle and comes home in a boat. In the Sanscrit poem of Jasya Brasua, she walks over the sea at evening, shod with golden sandals. The Chinese romance of *Je-se-bro-ne* is in twelve quarto volumes written long-ways down six columns on each page of thin rice paper, but it all comes to the same thing. The explanation of the parable is so perfectly obvious (it always is, you know), that the meanest intellect, though he be a hide-bound Christian believer, cannot fail to perceive it, especially when commanded to do so, on pain of being pronounced an utter idiot, by some peremptory solar mythologist.

Jessie Brown—Jasya Brasua—Je-se-bro-ne—poor girl, is the evening red, or the dawn, all the same. J. Smith is the sun. T. Black is, naturally, the night, and in some varieties of the Smith myth takes the female form. The red kirtle is the sunset hue—heightened in some instances by "cosmic dust"—; the boat, horse-car, or other vehicle is the descending or ascending car of Phoebus. The gold sandals are just what the poets speak of in describing the dawn as "Skimming the sea with flying feet of gold," and have been embalmed in African mythological verse as well:

"But yer golden slippers must be nice and clean
When yer ride up in the chariot in de morn;
Oh, dem golden slippers!
Ise gwine to walk de golden street!"

Such, in the rough, is a "solar myth," and this Smith-myth illustrates the proper scientific method of its construction. It is very pretty, and when applied to Mother Goose, Robin Hood, and the manifold marvels of Hebrew literature, its results are simply astonishing. The "solar myth" is an invaluable instrument in the apparatus of modern Bibical criticism. We shall hereafter endeavor to explain and show the importance of "cosmic dust."—*Hartford Courant.*

DIFFICULTIES IN THE BIBLE.

It is not well to dwell too much upon the mysteries and difficulties of the Bible, lest they become unduly magnified and cause us nnnecessary trouble.

We may study them and explain them if we can. If we cannot explain them or even understand them, it does not follow that they are not true or ought not to be believed on this account. The best way to study them is by the light of other parts of Holy Scripture, "Comparing Scripture with Scripture." Dr. Lightfoot says, "The best way to study the New Testament is to keep the eye on the old." Some of the difficulties of the Bible arise from our ignorance of the times and circumstances in which the portions or passages were written, and the difficulty of rendering the ancient languages clearly into our own. The progress of comparative philology and ancient historical knowledge has thrown light upon many passages that were formerly obscure. The fact that many difficult portions have thus been explained furnishes the reasonable presumption that others would be also if the proper resources of knowledge were at hand. The use of commentaries and helps to Bible study furnished by the learned are therefore of great advantage in the study of Holy Scripture. The best Bible students are generally the least troubled with difficulties, while the most ignorant and superficial are the most

likely to stumble over them and make the most of them.

The best way is to follow the plain. In doing this, light is often shed on the obscure portions. As in other studies, the simplest truths must be mastered first before we advance to the higher problems. All that is essential to our salvation and our duty to GOD and our fellow men is made so plain that he who runs may read. We can have no excuse for not following the plain, because there are some things that are not plain. No one is prepared to read St. Paul's Epistles with intelligence and profit who has not read thoroughly the four Gospels and Acts of the Apostles.

Again, we should always study the Bible with a teachable mind, and with prayer for the light of the HOLY SPIRIT, who alone can lead us "into all truth." Many of the truths of Holy Scripture can only be spiritually discerned and understood by the spiritual mind. If there are some things we cannot understand we can well afford to leave them until we shall have attained to higher knowledge.

Mr. Spurgeon tells us of an old man who said that the reading of the Bible was to him like eating fish—when he came to a difficulty he could not explain he laid it aside and called it a bone, and said, "what is the use of choking on a bone, when there is so much rich meat to eat? There may come a time when I may have use for the bone."—*H. H. M., in Standard of the Cross.*

JOSH BILLINGS ON INFIDELITY.

IMPUDENCE, ingratitude, ignorance, and cowardice make up the kreed ov infidelity.

Did you ever hear ov a man's renouncing Christianity on hiz deth-ded, and turning infidel?

Gamblers, nor free-thinkers, haven't faith enuff in their profession to teach it to their children.

No atheist, with all his boasted bravery, haz ever yet dared to advertize his unbelief on his tume stun.

It iz a statistikal fakt that the wicked work harder to reach hell than the righteous do to enter heaven.

I notiss one thing; when a man gits into a tite spot, he don't never send for hiz friend the devil to get him out.

I had rather be an ideot than an infidel; if I am an infidel, I have made miself one; if an ideot I waz made so.

I never hav met a free-thinker yet who didn't believe a hundred times more nonsence than he kan find in the Bible ennywhere.

It iz alwuss safe to follow the religious beleaf that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

If an infidel could only komprehend that he can prove more bi hiz faith than he kan bi hiz reason, hiz impudence would be much less offensive.

Unbeleavers are allwus so reddy and anxious to prove their unbeleaf that I hav thought they mite be just a leetle doubtful about it themselfs.

The infidel in his impudence will ask you to prove that the flood did occur, the poor ideot himself kant even prove, to save hiz life, what makes one apple sweet and one sour, or tell whi a hen's egg is white, and a duk's egg blue.

When I hear a noizy infidel proklaiming hiz unbeleaf I wonder if he will send for some brother infidel to cum and se him die. I guess not. He will be more likely to send for the orthodox man who engineers the little brick church just around the korner.

MR. GLADSTONE'S PARISH.

DURING the recent stay of two days in Chester, England, I took a "fly," and drove out to Hawarden Castle, the country home of Mr. Gladstone. It is an ancient estate, beautifully wooded, here and there artistically thinned by the sturdy stroke of the Premier's renowned axe. But what interested me most was a visit to the little parish church where the great statesman worships, and where his son Stephen has been the rector for seventeen years. Mr. Gladstone himself often "reads the lessons" on Sundays. Whenever he is at Hawarden Castle he walks every morning in the week to the little church, where, at eight o'clock, there is held a daily morning service. Although a stupendous empire is on his hands, he finds time to go daily to church and worship. What a model for American statesmen!

The church is a venerable little structure, utterly unpretentious. But the spirit of worship is everywhere evident. One of the "notices" in the porch so impressed me that I subjoin a transcript:

"ON YOUR WAY TO CHURCH.

"On your way to the LORD'S House, be thoughtful, be silent, or say but little and that little good. Speak not of other men's faults; think of your own, for you are going to ask for forgiveness. Never stay outside; go in at once; time spent inside should be precious.

"IN CHURCH.

"Kneel down very humbly and pray. Spend the time that remains in prayer; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service. Do not miss one word; this needs a severe struggle; you have no time for vain thoughts. The blessed SPIRIT will strengthen you if you persevere.

"AFTER CHURCH.

"Remain kneeling, and pray. Be intent; speaking to no one until you are outside. The church is GOD'S House, even when prayer is over. Be quiet and thoughtful as you go through the church yard.

"ON YOUR WAY HOME.

"Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been and what you have done. Resolve and try to live a better life."

Is there no hint in the above for American worshippers?—*Rev. Geo. D. Boardman.*

—How many members are there in your church? "Well," said a warden, "I tell 'em we've got about ten to be depended on to do anything, though we've got more'n a hundred on the books." Is it not too true that a small proportion of the church largely does the work and pays the bills? If it were possible to begin at the end opposite to the working end of the Church, and inspire it with a true Churchly spirit, it would then be an amazingly effective body in regenerating the world. The task now before the Church is even more difficult than that which she undertook eighteen centuries ago in the conversion of Pagandom. It is nothing less than the conversion of Christendom; the elevation of the modern world to the standard of a manly, sober, earnest, and practical religion. She has to enter upon a campaign against society; a campaign in which she can conquer only by purity of practice, soundness of doctrine, and faithfulness of teaching.

—CHRISTIANITY is not responsible for fanaticism. The essence of evil is a destruction of the rational balance of things. In seeking to restore that balance, Christianity demands of its followers moderation, temperateness, abstention from extremes. Between excessive care for the body and exclusive concern for the soul, between willing absorption in the world and anchorite mortification, between moral indifference and pious fanaticism, as indeed in a score of other things, there is in reason, and in Christianity, a middle-ground, a point of divine equipoise, which it behoves man to seek and attain.—*Living Church.*

—A SECULAR paper says that that the acacia flowers found in the coffins of the Pharaohs are exactly like those that now bloom on the banks of the Nile, and the mummies of 1900 B. C. are exactly like the bodies of men of 1884 A. D. Evolution, it thinks, gets on very slowly.

A RETURN to the old-fashioned idea of responsibility to GOD for the performance of every trust would do no harm in this progressive age.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—NOT long ago, a lady who had just returned from Europe was asked by a friend if she had seen the lion of St. Mark. "Oh, yes!" she replied: "we arrived just in time to see the noble creature fed." The late Dr. Beadle, of Philadelphia, must have encountered the same lady. He spoke of the beauty of the Dardanelles, and she replied: "Oh, yes! I know them well. They are intimate friends of mine."

—"YES, brethren," said the parson, who was preaching the funeral sermon, "our deceased brother was cut down in a single night—torn from the arms of his loving wife, who is thus left a desolate widow at the early age of twenty-four years." "Twenty-two, if you please," sobbed the widow, in the front pew, emerging from her handkerchief in an instant.

—A QUAINT writer tells of a prayer which was offered: A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near to him, to whom the noisy brother owed a large bill. "Amen," said the quiet friend; "Amen, and give us debt-paying faith, too."

—THE queer answers given by school children in their examinations, afford the papers much amusement. This is given as a genuine extract from an examination in the Bible. "What do you know of 'lepers' from the Old Testament?" *A.* "One was David, when he lept before the Ark. The other was the gentleman, who, with the help of his GOD, lept over the wall."

—MRS. MULVANEY (the laundress)—Indade, ma'am, and it's miserable I am. I'm but just on my feet wid the pain in my back, an' Jimmy he's as bad off; he has a cough on 'um that sounds loike an empty bar'l. Cough for the lady, Jimmy!—*Harper's Bazar.*

—A COLPORTEUR once called on an old lady and inquired if she owned a Bible. "I hope you don't take me for a heathen," she said, "I have a Bible and know how to read it, too." He kindly asked if she would show it to him, whereupon she went up stairs, returned with it and handed it to him. Upon opening it, out slid a pair of spectacles. "Sakes alive," she exclaimed, "if there ain't my spectacles I lost seven years ago!"

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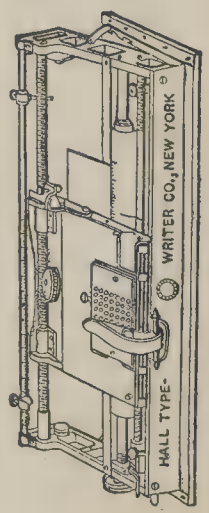

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The Montana Churchman.

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In the interests of the Protestant Episcopal Church, especially in the

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Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 7. Virginia City, Montana, October, 1885. Whole No. 31.

Kalendar.

OCTOBER, 1885.

4 Eighteenth Sunday after Trinity.
11 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist. (Twentieth Sunday after Trinity).
25 Twenty-first Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.

NOVEMBER, 1885.

1 All Saints' Day. (Twenty-second Sunday after Trinity.)
8 Twenty-third Sunday after Trinity.
15 Twenty-fourth Sunday after Trinity.
22 Twenty-fifth Sunday after Trinity.
29 First Sunday in Advent.
30 St. Andrew the Apostle.

The Church in Montana.

THE BISHOP'S RECORD.

My last letter was written from Virginia City. Friday morning, the seventh of August, Mr. Prout harnessed up his horse, Frank, who is as steady and reliable as his master, and we started on a missionary journey down the Ruby valley. We were to hold services at Twin Bridges and Sheridan on Sunday. And our object was to make as many calls as possible in the intervening time. By noon we had reached Sheridan where we stopped at the hotel for dinner. In the afternoon we made calls in the town and in the country, arriving at night at the hospitable house of Mr. Pollinger. Here Mr. Prout baptized a child. In the morning we drove to Twin Bridges, made some calls, gave such notice of the service to be held on Sunday morning as was practicable, and reached Sheridan in time to take part in the memorial services for General Grant. In the evening we arrived at the house of Mr. Charles Armstrong, near Twin Bridges, where we spent the night. Sunday, morning service was held at The Bridges in a hall. The congregation was good, and the Holy communion was celebrated, eight persons receiving. After dinner at the hotel of Judge Lott, we drove to the house of Niels Christiansen, where Mr. Prout baptized a child. In the evening service was held in the Methodist church at Sheridan with a large congregation. Monday morning we drove back to Virginia.

The following Friday, we crossed the range to Madison Valley. Here a week was spent. Business was looked after, families were visited, and some hunting and fishing was done. Hospitality abounds among the good people of this valley, and wherever we went we were most cordially received. On Sunday two services were held with good congregations. The Holy Communion was administered and two persons were confirmed. The Church has a good foothold here, and if we can continue the services a steady growth may be looked for in the future. Wednesday morning the Rev. Mr. Hooker from Dillon joined us on his way to attend Convocation. Two days were given to recreation. Some birds were killed and some fish were caught. Friday afternoon we started for Bozeman. We reached Red Bluff that evening where we held services in the School House. The room was scarcely large enough to hold the congregation. Mr. Prout took charge of the music, Mr. Hooker read the service, and I preached. In the morning by seven o'clock, we were on the road again. About one o'clock we camped on the banks of the Gallatin river, fed our horses, ate our lunch, and spent two or three hours in fishing. Not a large number of fish were caught, but there was enjoyment for man and rest for the horses.

About six o'clock we reached Bozeman where we found the rest of the clergy had already arrived. On Sunday the usual services of Convocation were held, and the Rev. Hector E. Clowes was advanced to the Priesthood. Monday the services were devoted to business, while in the evening an earnest missionary meeting was held with addresses by several of the clergy.

Tuesday the clergy separated and returned to their homes, while I stayed on till Friday. Then I took the cars for Glendive where I arrived Saturday morning.

No service of the Church had been held in Glendive since my visit in last November. In that time I found that at least half the Church people had moved away. But the few who remained were glad to have services again. The Methodist minister generously placed his church at our disposal, and on Sunday two services were held and two children baptized. Sunday night I took the cars again and returned on my course as far as Miles City. Here I remained with Mr. and Mrs. Horsfall for two days. Service was held in St. Paul's chapel Tuesday evening. Wednesday was spent at Fort Keogh. Thursday I reached Fort Custer where I remained till the following Monday. On Sunday the chaplain kindly gave up his services to me. Service was held morning and evening and the Holy Communion celebrated. I found many changes here since my visit last fall. Old friends had gone and strangers had taken their place. But strangers soon became friends. And the generous welcome that I always receive at Military Posts was given me at this visit.

Leaving Custer Monday morning, I reached Helena Tuesday night. I found the Parish School had opened with good promise, the Hospital still doing its work of mercy, and all the work of the Parish in good condition. The only trouble is that the Rector has too much on his hands. He is teaching three hours and a half a day in the school. This with all his other work makes too great a burden. If he could have an assistant to take his school work and to look after outside missions, it would be what he ought to have. But where is the money to come from? That is the question which confronts us all the time in our work in Montana. And no answer is given.

Thursday, I went to Dillon to look after Mr. Hooker's work. I found everything giving good promise of success. Services were held, business was attended to, calls were made, and a little recreation taken in the way of fishing and hunting. Mr. Hooker did the shooting and I did the fishing. I think I caught more trout than he killed birds. But after all, I would rather have his birds than my fish.

Thursday night I started for Salt Lake City, where on Thursday, Oct. 17, in St. Mark's Cathedral, I married the Editor of the MONTANA CHURCHMAN. He has waited a long time before entering the state of matrimony. Perhaps he did well to wait.

I certainly think he did well to wait no longer.

I had thirty-six hours to stay in Salt Lake. Bishop Tuttle was away on his Idaho visitation. But I saw his schools and Hospital and all the good work that is being done under his direction in the Mormon Capital. It is a hard field for Church work. But strong foundations have been wisely laid. And good results of patient and persistent effort are clearly seen.

I returned to Dillon to spend another Sunday with Mr. Hooker and then came on to Helena. To-morrow I start off to spend a month in Meagher County.

L. R. B.

Helena, Sept. 24, 1885.

CHURCH TO BE BUILT AT BILLINGS.

The committee of the Episcopal Mission here have determined to erect, this fall, a neat structure, to be used as a temporary place of worship. The Montana Land and Improvement Company, through Mr. Alex. Frazer, has given two valuable lots on South 29th street, being lots 13 and 14 in block 139, and it was decided to accept these in preference to some of the eligible lots which Mr. Frazer offered. The amount the committee want to raise forthwith is $1,500, which it is thought will be sufficient to erect a building suitable until the Church shall have attained greater strength. Of this amount nearly seven hundred dollars is already in sight, before the subscription list is started.

The location of the building is, we think, a fortunate one, being in the center of a populous portion of the city and connected with all the sidewalks in town. The ground is high and dry, and the lots will undoubtedly increase in value.

We hope there will be a generous response on the part of our citizens to the call for funds to aid in such a praiseworthy work.

LATER.—The Episcopalians are meeting with such success in their canvass that they now contemplate the erection of a stone, instead of a frame church.—*Stock Gazette (Billings).*

The Church at Large.

THE DEATH OF THE BISHOP OF EASTON.

THE RIGHT REV. HENRY CHAMPLIN LAY, D.D., LL.D., first Bishop of Easton, died at the Church Home, in Baltimore, Md., on the afternoon of Thursday, Sept. 17, in the sixty-fourth year of his age, and the twenty-sixth year of his episcopate. His illness began during the last spring, while he was delivering a course of lectures before the General Theological Seminary, and the cause of his death was a dropsical affection, complicated with heart disease.

Bishop Lay was born in Richmond, Va., December 6, 1823. He was graduated from the University of Virginia in 1842, and from the Theological Seminary of Virginia in 1846. He was ordained to the diaconate by Bishop Meade July 10, 1846, and served six months of his diaconate in Emmanuel church, Lynnhaven parish, Va. In 1847 he took charge of the Church of the Nativity, Huntsville, Ala., where he was advanced to the priesthood July 12, 1848, by Bishop Cobbs, and became rector of the parish, which position he retained until his consecration to the episcopate. He received the degree of Doctor in Divinity from Hobart College in 1857, and that of Doctor of Sacred Theology from the University of Virginia. He was a member of the House of Deputies from 1850 to 1859.

Dr. Lay was consecrated Missionary Bishop of the Southwest during the General Convention in Richmond, Va., on October 23, 1859, by Bishop Meade, assisted by Bishops McIlvaine, Polk, De Lancey, Whittingham, Elliott, Cobbs, and Atkinson. In 1861 he resigned the portion of his jurisdction lying outside of Arkansas, but the resignation was not acted upon. During the Civil War, in November, 1862, the Diocese of Arkansas elected him its diocesan, but the election was not accepted until 1864. During the war he acted as a general chaplain to the Confederate forces in Georgia and Tennessee.

Bishop Lay's services in 1865 will never be forgotten. He attended the General Convention in Philadelphia as Missionary Bishop of the Southwest, and it was largely owing to his efforts among his Southern brethren, seconded ably by those of Bishop Atkinson, that the return of the Southern bishops and their dioceses to the General Convention, at the time and in the spirit in which the return was effected, was brought about. At this convention Bishop Lay's title was changed to that of Missionary Bishop of Arkansas and Parts Adjacent. In 1867 he was one of the bishops attending the Lambeth Conference in England, and, in common with the other American bishops, received the honorary degree of Doctor of Laws from the University of Cambridge.

In 1868 the Diocese of Maryland was divided, and a new diocese created, formed of all that portion of the State lying east of the Chesapeake Bay and the Susquehanna River. The new diocese adopted the name of Easton, and on April 1, 1869, Bishop Lay was elected diocesan, and was translated to his new field.

In his new diocese Bishop Lay's work has been very laborious, and faithfully attended to so long as his health permitted. For some time past his health has precluded his giving the diocese the careful attention he was accustomed to bestow on it, and this fact added much to the distress of his illness. A few weeks ago he appointed the Standing Committee as the Ecclesiastical Authority, in order that it might provide episcopal ministrations for the diocese.

Bishop Lay was universally respected and generally beloved for his nobleness of character and the sweetness of his disposition. His loss will be felt throughout the whole Church, as a defender of Catholic Truth, as a true Apostle, and as a true Christian man.

Bishop Lay's writings were numerous. Among his sermons may be mentioned that on "The Anglican Church and her Longings after Unity," that at the Centennial of the Diocese of Maryland, and that before the Provincial Synod of Canada, in 1883. Among his miscellaneous writings are "Letters to a Man bewildered among many Counsellors," "Studies in the Church," "Tracts for Missionary Use," "The LORD and His Basket," "Ready and Desirous," published in the *Churchman* in 1873, and recently in book form, and "The Return of the Southern Bishops," published in the *Churchman* in 1883. His last work was "The Quiet Corner," published in these columns, which he continued up to the time of his death, and the last number of which appeared in the *Churchman* of September 19.

Bishop Lay married, in 1847, a niece of the late Bishop Atkinson, and leaves, besides his widow, three sons and one daughter.—*Churchman.*

TEN YEARS OF FOREIGN MISSIONS.

In a recent issue we referred to the fact that the Foreign Committee, when it closed its books in September, was able to show a surplus in the treasury of three hundred dollars, after every obligation had been provided for. We have compiled some statistics of our foreign missionary work during the last decade, which seem to show that its operations are being very rapidly extended, and that it is receiving a much greater and more general support from the Church at home than ever before. The whole amount of money received by the committee between the years 1875 and 1885 was sixty per cent. greater than the total for the ten years next preceding. The receipts for 1885 were more than double those of 1875. Though the contributions for Church purposes in all the dioceses and missionary districts, as given in the Church Almanac for 1885, was less than twenty-five per cent. greater than in 1875.

The number of parishes and missions contributing has also increased by about fifty per cent., though the number of new parishes formed within that time has been relatively small.

The work in the foreign field which these

offerings have gone to support has also made great progress.

The number of missionary workers has increased three-fold, and the value of missianary property, including residences, hospitals, schools, etc., has at least doubled. The ordinations of natives to the Holy Ministry during this decade has been twice the whole number ordained in the forty years preceding, while the record of baptisms and confirmations is a cheering one.

We congratulate the committee and its secretary on this excellent showing. Reflecting that in 1876 the committee was in debt for $41,000 of borrowed money, besides liabilities to a large amount for current expenses of each mission, and that now they have gone out free from debt while sustaining a work of more than double the proportions of that of the former date, their success seems extraordinary, and should receive grateful recognition from the Church.

Total receipts for Foreign Missions, 1875–1885: $1,515,108.84; 1867–1875: $912,-159.21.

Offerings for all purposes in 1875 (Whittaker's Almanac): $7,566,573.59½; same in 1885: $9,042,628.84.

Receipts.—1875: $97,627.56: number of parishes and missions contributing, 946; 1885; $198,327.94; number of parishes and missions contributing, 1,417; total receipts for the decade: $1,515,108.84.

Missionaries.—1875, 1885: China—1875, 28; 1885, 99. Japan—1875, 8; 1885, 46; Africa—1875, 30; 1885, 37. Greece—1875, 13; 1885, 13. Haiti—1875, 10; 1885, 52. Total for 1875, 89; 1885, 247.

Ordinations.—1875–1885; China, 14; Japan, 3; Africa, 4; Haiti, 11; Mexico, 18. Total, 50. Total number of ordinations previous to 1875, 23.

Confirmations.—1875–1885, 1803; 1865–1875, 737.

Baptisms.—1875–1885, 3,109; 1865–1875, 1,307.

Value of Property, 1879—When valuation first reported, and not then complete, and that of Haiti not reported, about $113,-517.00; 1885, $229,789.00.

The above figures do not include any report from the work in Cuba in charge of Bishop Young, and for which the board appropriated $3,000 in the past year. From very imperfect reports from the Mexican Church while the board was making appropriations for it, it was gathered that there were 613 baptisms in four years, and 619 confirmations in three years.—*Chnrchman.*

SCOTLAND AND AMERICA.

THE following resolution has been sent by the Bishop of Aberdeen to the Bishop of Connecticut:

Extract from the minutes of the Annual Synod of the United Diocese of Aberdeen and Orkney, held in St. Andrew's church, Aberdeen, on Thursday, August 27, 1885.

"That this synod, while rejoicing in the recent happy meeting with our brethren of the American Church, at the celebration of the Seabury Centenary, trusts that such happy meetings will be less rare in the future, and that our Church will respond readily to the evident desire of the American Church for a more frequent interchange of visits between American and Scottish Churchmen."

ALEX. HARPER, Synod Clerk.

St. Mary's, Inverness, August 29, 1885.

NOTES AND CLIPPINGS.

Domestic.

—THE Bishop of Long Island, as a preparation for the celebration at Philadelphia, next month, of the semi-centennial of the Domestic Missionary Organization in the Church, is writing a careful and exhaustive history of its work. It is to be published in four numbers of the *Churchman*, beginning October 17.

—THE death of the Rev. Dr. Stephen H. Tyng occurred at Irvington, N. Y., about midnight, September 3. The venerable clergyman had lived at Irvington ever since his retirement from the rectorship of St. George's Church, in New York City, in 1878. For a long time his faculties had been much impaired, and from this cause, together with the infirmities of old age, there was at last an inevitable and easy ebbing away of life.

—THE Bishop of the Diocese of Pennsylvania has issued a call for a meeting of the Federate Council, consisting of deputies from the three dioceses of Pennsylvania, to be held in the Episcopal Rooms, 1102 Walnut Street, Tuesday, November 17.

—A VESTED choir has been introduced into the Church of the Good Shepherd, Brooklyn. The church building has been improved.

—THE will of the late P. C. Cornell, of Brooklyn, provides for legacies of $5,000 to the General Board of Missions of the Protestant Episcopal Church; $5,000 for Grace Chapel, Brooklyn; $5,000 for Church Charity Foundation (Protestant Episcopal), Brooklyn; $5,000 for the Brooklyn City Hospital.

—THE Western Theological Seminary of Chicago opened its first term September 29, 1885, the Feast of S. Michael and All Angels. There was a celebration of the Holy Communion in the chapel of the Seminary, at which time the Right Rev. Dr. McLaren, Bishop of Chicago, preached. The choir of the Cathedral was in attendance. Immediately after service, a luncheon was served in the refectory. Some addresses followed. Any person desiring to study the theology of the Church is eligible for admssion to its classes, whether he be layman or clergyman, candidate for Holy Orders or not, nor are the advantages of the institution to be restricted to members of the Church. The instruction, so far as arrangements have been made to this date, will be given as follows: 1. "Dogmatic Theology."—A course of lectures by the Right Rev. the Bishop of Chicago. 2. "Ecclesiastical History."—A course of lectures by the Right Rev. the Bishop of Springfield, who was for many years Professor and Dean of the General Theological Seminary. 3. "Exegesis and Liturgics."—The Rev. W. J. Gold, S.T.D., for many years professor of Greek in Racine College. Professor Gold will reside in the Seminary building. 4. "Pastoral Theology."—A course of lectures by the Rev. T. N. Morrison of Chicago. 5. "Church Music and Choirs."—A course of lectures by the Rev. J. H. Knowles of Chicago. 6. Special Instruction in Elocution and the Art of Preaching, by experts. The other departments of the course will be filled at an early date. Students residing in the buildings will not be charged for instruction, fuel, light, or rooms. The only charge to them will be the cost of board, which will be, in round numbers, about $200. Further information may be obtained by addressing the Bishop of Chicago, 225 Ontario Street, Chicago.—*Living Church.*

—AT the Shoshone Indian Agency, Wyoming, a Mission Church is now opened for services. It is a plain frame building, built at a cost of $2,280, voluntary contributions through the Bishop. The pews are of ash trimmed with walnut; the chancel furniture, including two handsome readiug desks, were purchased with contributions collected by Miss Martin.

—ON Tuesday, August 25, a fire starting from the chimney of the laundry of St. Barnabas' Hospital, Minneapolis, Minn., rapidly spread through the older building and into the Welles Pavilion, which was full of fever patients. Fortunately, all the patients were safely removed to the new building and to the neighbors'. The old building and the Welles Pavilion were a total loss, and this just after they had been put in excellent order at an expense of about $3,000.

—THE notable event recently in the Church was the Centennial Convention of the Diocese of New York. It was remarkable, not because it was a centennial, for this is the day of centennials in this country, but because it exhibited a powerful diocese working vigorously and harmoniously. The number of delegates in attendance was very large and very persistent. As many as four hundred gathered at the out-

set, and more than three-quarters continued to the end. There was more, too, than a mere attendance. There was an enthusiastic, as well as conscientious, attention to the business of the convention. The most touching feature of the convention was the veneration and love shown for the Bishop of the Diocese. In reply to the Bishop's resignation of his salary, the convention voted heartily and determinedly that he should continue in the use of his house and of his salary for the remainder of his life. It is said that the Bishop has shown an equally courteous persistence, since the convention, in causing to be prepared, and in signing, papers legally depriving himself of any further emolument from the Diocese. The latter seems to be powerless in the matter, and cannot prevent the Bishop having his own way. The debate touching the proposed revision of the Prayer Book was both dignified and able, as might be expected from such a body of men. It is a gratifying fact, in connection with the revised book, that the Rev. Dr. Huntington, although a new-comer to the Diocese, received not only a courteous but hearty election to the next General Convention. It was not only a graceful tribute to him, but it was also the discharge of a duty which the Diocese owes to the Church that the proposed Prayer Book shall come before the next General Convention with the advantages of his careful liturgical study in its advocacy. The presence of the Bishops of Western New York, Long Island, and Albany was a special feature of this convention. The heartiness with which they were received, and the important part they took in the proceedings, made it appear that much advantage would come from the realization of the Province of New York, which up to this time has been only theoretical. There are great possibilities in the Diocese of New York, and these possibilities are probabilities, and what is better still, the near future is to show great realities. Never could a Diocese have greater confidence and reliance and affection than New York has for its present leader.

Foreign.

—THE Bishop of Bathurst, Dr. Marsden, whose health is feeble, has announced his resignation. Bishop Marsden was consecrated in 1869. Late in July an affecting address was presented to him, signed by all the clergy of the Diocese, to which he gave an equally touching reply.

—ON Sunday, August 23, the Bishop of Gloucester and Bristol consecrated, under the commission of the Bishop of London, the new church of Christ church, Eggischorn, Switzerland. The church, which has been vested in the Colonial and Continental Church Society, is 7,200 feet above the sea, and is mainly intended for the English and American visitors at the Mountain Hotel, the nearest village, Fiesch, being nearly 4,000 feet below.

—A STATEMENT has appeared in the Cologne *Gazette* of the cost of restoring and completing the great cathedral at Cologne, from 1823, when the work was resumed after a neglect of nearly three-quarters of a century, down to the 1st of April of the present year. The amount, including a contribution of 250,000 marks from the cathedral tax, was twenty-one millions of marks, or $5,250,000. This is quite independent of gifts of valuable objects for the religious services or the decoration of the building, and of a large number of private donations and funds for pious foundations.

—IT is a little more than a century and a half, says the Irish correspondent of the *John Bull*, since Bishop Berkely was appointed to the See of Cloyne, and at last a monument is to be erected to his memory. It will be set up in the course of the present month in the cathedral in which he often officiated, and if the recognition is tardy, at least the homage comes from a wide area. Much of the money is subscribed from America and some of it from England.

—ON Sunday, September 19, the Prince of Wales laid the foundation stone of the English church at Copenhagen, of which the Rev. C. A. Moore is chaplain. The Prince and Princess of Wales have taken a great interest in the promotion of the building scheme and have aided it largely. Hitherto the congregation has had to hire a room belonging to the Moravians, but it was thought that the Church of England should be more worthily represented. For years the cost of a suitable site has been a difficulty, but now that has been overcome.

—THE new Bishop of Meath, Dr. Reichel, was consecrated on the Festival of St. Michael and All Angels, by the Archbishop of Dublin, assisted by the Bishops of Down and Kilmore.

—THE *Record* of Friday, September 11, publishes a list of the candidates for election to the new parliament, and their position as to the question of disestablishment. There are 567 seats to be filled, for which there are 1,061 candidates, (not counting Irish seats and candidates). Of the 579 Liberal candidates, 339 in England, 39 in Scotland, and 25 in Wales have declared for disestablishment, making 402 in all; 31 in England, 5 in Scotland, and 1 in Wales, making 37 in all, have declared against disestablishment; 33 have refused to give information to voters, and 106 have given no information. All the conservative candidates, 415 in England, 51 in Scotland, and 16 in Wales, 482 in all, declare against disestablishment. Of the 403 Liberals for disestablishment, 3 are for disestablishment in Wales only, 14 in Scotland only, and 10 in Scotland and Wales only. Of the 37 Liberals against disestablishment, 11 are against disestablishment in England only, and 3 in England and Wales only. Mr. Gladstone has declared against disestablishment in England and Wales only. The *Record* editorially says: "In one word, if the Liberals are returned to power, as the result of the impending election, the future of the Established Church will be in the hands of men who avowedly desire its extinction."

—IN St. Andrew's cathedral, Sydney, New South Wales, on Sunday, Aug. 18, the Primate of all Australia, delivered a memorial sermon on the late General Grant. The congregation, which was a very large one, included Major-General Richardson, Commandant of the forces of New South Wales, and several officers of the permanent and volunteer branches, each of whom wore crape on his arm. A number of American ladies and gentlemen, and some of the leading citizens of Sydney, were also present. Mr. Montague Younger presided at the organ, and there was a full choral service, the intoning being done by the Rev. A. R. Bartlett. The anthem was Stainer's "I am Alpha and Omega," and the offertory, "Blessed are the departed."

—THE Earl of Shaftesbury died in London, on Friday, September 25, in the sixty-fifth year of his age. Lord Shaftesbury was well known in public life, the chief object for which he labored in and out of parliament being the improvement of the social condition of the laboring classes. He was the earnest advocate, and originator of the "Ten Hour Bill;" started the ragged schools of London, organized the shoeblack brigade, and was president of many philanthropic organizations. Lord Shaftesbury was equally prominent as a religious leader. His influence in the evangelical party within the Church was considerable. The Exeter Hall variety of Churchmen looked on him as a leader. He was president of the Bible Society, the Pastoral Aid Society, and the Society for the Conversion of the Jews, and for a time was president of the Protestant Alliance; he was a member also, of all the religious societies which called themselves exclusively "evangelical." During Lord Palmerston's ministry his influence in the nominations to vacant episcopal sees is said to have been very great. It will be chiefly as a philanthropist that Lord Shaftesbury will be remembered. Whenever there was a worthy work to be done, or a poverty-stricken, miserable class to be raised into comfort and Christianity, the Earl of Shaftesbury's name and aid could always be counted on.

"A VAGUE CHRISTIANITY."

WONDERFUL are the ways of the popular preacher. One accounted among the greatest—in Chicago—has for a decade or more been on a long quest of the fair haven of peace, and, as he thinks, not in vain. The discovery which he thinks so good for him he hopes will be found as good for other men, and so he eagerly urges upon them "a vague Christianity," whatever that may be. He, at least, has no doubt of its peace-producing power, and so he says, "Only in a vague Christianity can you find peace." And this assurance we find commended with apparently no doubtfulness as to its worth and wisdom. Strange to say, in religion, that, somehow, is thought to be productive of peace which would not be in anything else. How, it might well be asked, can a man find find peace in religion in that which in anything else is destructive of peace? Suppose the title to his estate is in question, and his lawyer says, "I am altogether in doubt in the matter, but that need not trouble you; only in a vague legal opinion can you find peace." Or suppose his child to be in pain and peril, and his physician should say, "I am wholly uncertain as to his case, but that need not worry you, for in a vague medical science only can you find peace."

It would surely seem that a common sense which is quite sufficient for the rejection of absurdity in ordinary matters might protect men as readily from absurdities uttered in the name of religion. Christianity, indeed, promises peace. But is it in vagueness, doubt, uncertainty? Manifestly not; certainly not, if the assurances of the first heralds of the Faith are to go for anything. The Founder of our Faith offered men peace, but certainly not in "a vague Christianity." The peace that He offered was to be found in Him. But that involved acknowledgment of His august claims, and therefore acceptance of what He did and said and was. The only peace that He had to offer was in Him. The epistles of the great apostle to the Gentiles abound in thanksgivings for the blessings of peace, the peace of GOD which passeth all understanding. But whence was it? Was it in "a vague Christianity?" Only imagine the assurance of this popular preacher inserted in one of St. Paul's epistles. How utterly incongruous it would be with St. Paul's teaching and the whole cast of his thought and feeling. Who could think of him, or any other apostle saying "Only in a vague Christianity can you find peace." It is unthinkable. And yet peace, the Christian's peace, was ever in the thought of the apostle. But wherein was it? He says: "Now the GOD of hope fill you with all joy and peace *in believing*." And that which he commended to others was that wherein he himself found peace. When at last he went out to die his glorious death he said, with the cry of a conqueror: "I have fought a good fight, I have finished my course, I have kept the Faith."

Manifestly then, in that day as in this, there was a faith to keep, and that he had kept it was, in the hour of death, to St. Paul occasion of solemn yet glad thanksgiving. In saying, "Only in a vague Christianity can you find peace," the popular preacher may indeed have the plaudits of those who have lost faith or who are fast losing it, and of those who never had any to lose; but, whatever may be his belief, no intelligent man can think that a "vague Christianity" was that which CHRIST taught or that which His apostles preached. The fact of the matter is, that a "vague Christianity" is no Christianity at all. It exists only in the minds of the thoughtless and in the imagination of men that dream.—*—Churchman.*

—BAPTISM into the Triune name is not an unfruitful form. In every age of the Church it has been vindicated by developing itself in a personal expression of belief on the part of those baptized. The creeds are the outgrowth of the baptismal life. In a memorable passage of Maurice's "Kingdom of CHRIST," the antiquity and power of the Apostles' Creed is contrasted with the decay of all worldly things. The Roman Empire has dissolved; other political systems have been established and destroyed; religious systems have been established and broken; the languages of the world have passed away and new languages have been brought to maturity; even the physical universe, at least the philosophy of it, has given place to new heavens and a new earth; but always this "I believe" has lived. It has not been shut up in learned schools, but recited by peasants, the almost daily utterance of the masses of men in the civilized world. They have believed that eternal reality underlies the Name of the FATHER, and of the SON, and of the HOLY GHOST. That reality has supplied a want of our nature, the demand for union, which conquerors, and philosophers, and prelates have tried in vain to satisfy. And yet, in the success which tyrants have had, with the sword, or with false doctrine, or with sectarian organization, we are warned against the danger of thinking we have the unity of the SPIRIT, the life of CHRIST, while our belief may be only on the lips and not in the heart. Mahomet is a terrible example to Christendom. Maurice suggests that as there are already many anti-Christs, some new, mighty, and brilliant deceiver may yet arise in the West, as that one did in the East, to lead away all who do not make self-sacrifice the law of life.—*Standard of the Cross.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, OCTOBER, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE Journal of the Fifth Annual Convocation of Montana is going through the press of the MONTANA CHURCHMAN. It was hoped it would be issued by the first of October, but it could not be. The printing had to be stopped when about half done, to allow of the publication of this number of the paper. As soon as the latter is out of the way, the printing of the Journal will be resumed and completed.

OUR normal attitude seems almost to be one of apology. Now we have to apologize for the lack, in this number of the MONTANA CHURCHMAN, of Church news about Montana. We do not think it altogether our fault. Our few Territorial exchanges are carefully scanned for "Notes," but without very large results this month. We would like to see it otherwise. We would like a correspondent in every parish who would send information about Church work. We will gladly put into shape for publication, if we can only be furnished with facts.

—GOD requires no such faith, nay, He accepts, nay, He excuses no such faith as believes without reason; believes, he knows not why. As faith without fruit without works, is no faith, so faith without a root, without reason, is no faith, but an opinion.—*Dr. Donne.*

Married.

SIZER—PYLE.—In St. Peter's Church, Helena, Montana, on Wednesday, September 9, 1885, by the Rev. F. T. Webb, Miss LINDA PYLE to Mr. FRANK L. SIZER.

PROUT—MILNER.—In St. Mark's Cathedral, Salt Lake City, Utah, on Thursday, September 17, 1885, by the Rt. Rev. L. R. Brewer, S. T. D., Bishop of Montana, Miss MANTIE M. MILNER, of Red Bluff, Cal., to the Rev. E. GREGORY PROUT of Virginia City, Montana.

JOSLYN—KELLEY.—In St. James' Church, Deer Lodge, Montana, on Wednesday, October 7, 1885, by the Rev. S. C. Blackiston, Miss NANNIE KELLEY to Mr. CARLIN D. JOSLYN, both of Deer Lodge.

Poetry.

AUTUMN WHISPERS.

BY E. M. T.

"The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."—I St. John ii. 17.

Summer days and flowers vanish,
Autumn leaves fall thick and fast,
Present joy and present sorrow
Both alike will soon be past;
But the pure, the true, and faithful
Live and reap reward at last.

Summer flowers and Summer gladness,
Harvest glories, Autumn's glow,
Oft must wake sad, wistful longings
Where the footsteps cannot go;
But above Eternal Summer
Waits for those who love below.

Autumn tints, so rich and golden,
Fade and change to Winter's gloom,
But that heart shall know no winter
Where Christ's Presence deigns to come;
Earth and earthly things are fleeting,
But there is a fadeless Home.

So amid a world of changes—
Changes all which pass away,—
Only what is True abideth,
Growing to "the perfect day."
Who on earth yet lives for Heaven,
In God's Love abides for aye.

—*Churchman.*

GO FORWARD.

BY THE REV. W. H. PLATT, D. D., LL. D.

"Speak unto the children of Israel, that they go forward."—Exodus xiv. 15.

Thy Father's plan, O child of dust, is hid.
With banner out and armor on, keep watch.
Move on or stop, as He commands—march through
The Gates of Faith He opens in the dark,
Nor fear to follow where His Pillar leads;
And ask not why the sea waits for the wind,
Or why the sun shines not at night, when dew
And sleep are here, and songs of earth are still,
And suffering sighs itself to rest and dreams.
Why ways grow tangled to the old and blind.
Bruise not thyself 'gainst bars thou canst not break;
Knock not at doors that God in love hath closed.
Think not with mortal eye the boundless verge
To sweep, where lie the cause of things. Each hath
A path, his own, no other feet can tread.
Nor doubt, because it winds round hills with end
Yet out of sight, it leads not home. For thee
'Tis mapped in wisdom's deepest love.
In hope go forward, safe with God amidst
The billows—safe when mighty hosts pursue;
And know each duty brings its needed strength.
The vision in the distance ever flees.
Things change—or vanish—as we grasp them here.
Take short views, each new step—another centre
Is girdled by a new horizon. Trust.

—*Churchman.*

Selections.

SCHOLARSHIP.

There is a convenient canon which is at the service of the rationalism of the present day. Whenever a portion of Scripture is to be set aside, it is asserted that "all scholars are agreed in condemning the place in question." This is obtained by the easy process of assuming that no man is a scholar who defends the genuineness of the thing attacked. No matter how reckless the theory of the antagonist of revelation, no matter how conflicting the positions of the rationalist, they are sure to pass for profound scholarship. It is only orthodoxy which is unlearned and uncritical.

It is high time that this arrogance was put in its right place. It is possible, in spite of these feeble disciples of German unbelievers, that a received opinion may be a true opinion.

But there is another point which is kept out of sight—a point which modifies very greatly the value even of the highest learning. The worth of a man's criticism depends something upon the bias of his mind. Those who quote German "scholarship" at second hand are often ready enough to accuse their conservative opponents of being committed to a foregone conclusion. Being held to an absolute and literal truth of Scripture, they force themselves to reconcile even the most patent contradictions, and to overlook the plainest proofs of mistake and inaccuracy. "Free inquiry," it is said, breaks this bondage. Now, the truth is altogether the reverse of this. Whatever it may have been in past days, the attitude of conservative scholars is an unbiased one in respect of any single Biblical question. But when a critic is pre-convinced of the impossibility of certain conditions, as for instance, of miracles, of prophetic revelation, of Divine communication with mankind, then his estimate of the meaning of passages, of the force of language, his power of interpretation in general is seriously impaired. A juryman who declares that he has formed an opinion on a case pending, is very properly dismissed from the panel. Still more, if his opinion be a sweeping one, as if he had said he would never render a verdict of guilty in a capital case, or that he would convict any Chinaman irrespective of law and evidence.

What, for instance, is the worth of a man's opinions upon the passages which are used in favor of a second and later Isaiah, if he have already determined that prediction is impossible, and that whatever seems to be such must post-date the event? It is, at best, the worth of an advocate's arguments who holds the brief of a party. It has none of the power of a judicial summing up.

Let us be understood distinctly. We mean by this that on any question of evidence belonging to pure scholarship, he is capable of seeing only one side. Is this equally true of him who holds to the Divinely-given origin of Scripture? By no means. Such an one is still free to say that a doubtful passage does not seem to bear the force ascribed to it. A fervid belief in the doctrine of the Trinity does not hinder one from rejecting the text concerning the three Heavenly Witnesses. Perfect orthodoxy is not inconsistent with ascribing the Epistle to the Hebrews to another than St. Paul. It is the men who have an *a priori* theory to serve who are constrained by it. On either of the above-named questions a believer might hold one opinion at one time, and then by weight of evidence change it for the other, without losing in the least, or even impairing his belief. But the man who has decided that the Resurrection of our Lord is an impossibility, is in no condition to examine the testimony of the witnesses. No force of scholarship can change his foregone conclusion. He sees all facts as a legal counsel sees those of his client's case—simply as they are capable of supporting one side of an argument.

The first question to be asked in regard to any foreign commentator is, What are his beliefs concerning Scripture? Does he reject the possibility of prophecy, of miracles, of the supernatural in general. Then his scholarship is suspicious from beginning to end, and certainly loses all its authority, save such as it owes to its intrinsic probability.

It is then quite time that the unlearned in theological and exegetical matters were relieved from this bug-bear of scholarship, so-called. A man may be very learned and yet unable to comprehend the first principles of correct reasoning. He may be the bond slave of a theory. He may be a covert enemy of all religion, and of an utterly undevout heart. Therefore, before he undertakes to pose as a judge, and to be received as an authority he must first show his capacity of discriminating facts, his freedom from destructive bias, and his sincerity in the love of truth and the desire of duty.—*Churchman.*

CHURCH MUSIC, 1731.

The article under this heading, if read through, will, in the mind of the reader, clearly justify the saying of the wise King Solomon: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun" (Eccl. i. 9). And moreover, this little article will plainly show likewise that our forefathers were not devoid of humor by any means.

Church Music, 1731.—The organists zealously endeavor, by the gaiety of their performances, to dissipate that drowsy disposition which good Christians are apt to sink into on such occasions. For half an hour together they divert their auditors by scouring up and down the whole compass of the organ, and skipping from one subject to another, till they have given us a different air in every key of the *Gamut*. By this means the pretty gentlemen and fine ladies are relieved from the danger they were in of growing hideously dull, and an opportu-

nity given them of displaying their fine tastes and rings.

In tuning the Psalm, Mr. *Tweedledumdee* forgets the tune, and entertains us with the scrap of a song or a masquerade dance, to the confusion of the audience; when the next verse, perhaps of confession or deprecation, shall be introduced by *Lillebolero* or *Jumping Joan*. But their tiptop flourish is reserved for the farewell. Here they justly judge that a pleasant touch is as necessary as a merry epilogue after a dull play, and acquit themselves so facetiously that we are soon eas'd of any irksome impressions received from the pulpit.

Church-Musick, if rightly managed, is capable of raising the noblest hints in the mind and filling it with the most sublime and worthy conceptions; whilst by this means our pleasure and duty might be made to accompany one another, our virtue would be improved in proportion to our delight, and a more vigorous and lively devotion created in the heart than the best form of words without its assistance could effect.—*Gentleman's Magazine, Feb. 1731.*

DON'T.

DON'T rise so late on Sunday morning that you are thereby detained from church.

DON'T dress for church as you would for a party. Let your apparel be plain and unconspicuous.

DON'T be late at the service, but if you are, don't take your seats during prayers, reverently stay at the door of the church until the congregation rise from their knees.

DON'T laugh or cast sly glances at your neighbors sitting near you—it is not a token that you are particularly smart—it is a sure sign that you are irreverent in GOD'S House.

DON'T be listless—give earnest and thoughtful attention to the service and sermon.

DON'T keep silence when the responses are expected—speak out with a full voice—your church service will be an attraction if the congregation will make it a duty to respond clearly and with confidence.

DON'T let your eyes wander from the words of the prayers as offered—particularly in the Litany—when, if ever, you should pour forth your petitions from a full heart.

DON'T let your Hymnal drop into the rack with a disagreeable "thud," for, remember five hundred of these "thuds" are not an agreeable opening either to the service of the Holy Communion or to the sermon. So please let the Hymnals into the rack without noise.

DON'T sit during the singing of either Te Deum, Chants, or Hymns. The proper position for praise is *standing*.

DON'T sit bolt upright on your seat when you should be kneeling; for your neighbor sitting in the seat behind you will conclude that you neither wish to pray yourself nor are willing that he should have that privilege.

DON'T come to Church perfumed to such a degree that your neighbors speak of you as the travelling drug shop.

DON'T fail to sing with the choir if you can, for a Church that sings with melody is sure to be attractive.

DON'T sing with the congregation if you can't keep in tune. Such persons had better "sing and make melody in their heart." —*Kalendar.*

DIRECTIONS FOR THE NEWLY CONFIRMED.

1. UPON entering the church for worship kneel in silent prayer for GOD'S blessing on the services, and when they are concluded remain on your knees to return thanks for the privilege you have enjoyed.

2. Be careful to observe the proper postures prescribed by the Church. Do not form the careless habit of sitting when you ought to stand, in praise; or only bowing the head in prayer when you should kneel. Do not be ashamed to prostrate yourselves on your knees. It is the only reverent position for prayer, except when the congregation is occasionally enjoined to stand in the act of devotion.

3. Make it a rule to join in the services of the Church. Find your places in the Prayer Book and respond. A Churchman should never be idly looking about while others are engaged in worship.

4. Resolve from the first to come to Holy Communion at least once a month and as much oftener as you can do so, and when you come forward to receive the elements remove your gloves, and when you return to your pews engage in prayer and reading meditation, as your "Manuals" direct, until the services are concluded. Never leave the church until the Communion service is finished and the elements that remain reverently consumed. As well might a guest at a friend's table leave it before all had finished, because he happened to have satisfied his own appetite first, as for a gues at the LORD'S Table to leave GOD'S House before all have communed, because he chanced to partake first.

5. Attend week-day services as regularly as you can, and be found in your place in Church both morning and evening on the LORD'S Day.

6. If you are heads of families, institute family prayer. Have grace at meals, be careful not to omit your private devotions, and be systematic in reading the Bible.

7. Resolve to give conscientiously and proportionately of your means towards the support of the Church. "If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little."—*Selected.*

—THE Church's idea of "Christian nurture," that is to say—the bringing up children in the fear of the LORD—teaching them the Scriptural Doctrine that in Holy Baptism they are made "children of GOD," and, as His children, their conduct should be such as will always glorify GOD, is beginning to be felt more and more by brethren who have hitherto held to the forcing process to bring about a sudden conversion. A few there are still who do not believe that there can be any "ritual religion," except through a period of excitement—long praying, strong crying, and prolonged repenting—in other words, they must be for a season in *utter despair* before they can be Christians. Thank GOD, this idea is about exploded, and it is high time; for if the Gospel be the *good news*, we cannot imagine its proclamation to be followed by a plunge into such misery. No, our children should be taught that at the Font they are *grafted into* the Body of *Christ's Church*—that they are *Christians*. And as the physical body grows from its birth until maturity, so should the Christian stature be one of growth—steady, constant growth. In regard to this subject, Mr. Beecher, the other day, wrote what for ages has been the mind of the Church. He says: "You can no more grow a soul in five minutes in the heated and contagious air of a tabernacle than can a juggler mature a rose on the stage before you."—*Kalendar.*

—IF only Churchmen could be made to realize that if the Church is not missionary, she is nothing! She is not primitive, for the disciples went everywhere preaching the Word; she is not Apostolic, for the Great Commission given to the Church through them was missionary; she can not be Catholic, for without missions she can never become universal. Hence, if Churchmen lock themselves up in parish isolation and selfishness, if they turn coldly away from appeals for aid for mission work, or if they respond with only a fractional currency generosity, they not only retard the progress of the Church, but they also impeach its verity—practically unchurch it.—*Living Church.*

—GOOD temper is an inestimable blessing. If people thought more of its value, they would be at more pains to secure it. It was a saying of the great Addison, we think, that a good temper was worth five hundred a year.

—A MINISTER forgot to take his sermon with him to church, and his wife, discovering the mistake, sent it to him in charge of a small boy, who was to receive ten cents for the job. Presently he returned for the money. "You delivered the sermon, did you?" she asked. "No, mum," he replied. "I jest guv it to him; he's a deliverin' of it himself."—*New York Times.*

The Church in Montana.

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Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. F. T. Webb.

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The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
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The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—"Jump on the scale," the butcher said
Unto a miss one day.
"I'm used to weighing, and," said he,
"I'll tell you what you weigh."

"Ah, yes," came quick the sweet reply
From lips seemed made to kiss;
"I'm sure, sir, that it would not be
First time you've weighed amiss."

The butcher blushed; he hung his head,
And knew not what to say.
He merely wished to weigh the girl;
Himself was given away.

—*Boston Transcript.*

A COURTEOUS CAT.

A MEMBER of the Zoological Society says: "I once had a cat who always sat up to the dinnner-table with me, and had his napkin round his neck and his plate and some fish. He used his paw, of course; but he was very particular, and behaved with extraordinary decorum. When he had finished his fish, I sometimes gave him a piece of mine.

"One day, he was not to be found when the dinner bell rang, so we began without him. Just as the plates were being put around for the *entree*, puss came rushing up stairs, and sprang into his chair with two mice in his mouth. Before he could be stopped, he dropped a mouse on to his plate and then one on to mine. He divided his dinner with me as I had divided mine with him."—*Manchester Times.*

—LATELY the head master of an English college for boys suddenly resolved to preach in the college chapel. Having, presumably, but a slender stock of sermons, he chose one which had evidently been prepared for a small parish church. All went smoothly, if somewhat tediously, until, warming up in his application, he began, "Those of you who are mothers." Not unnaturally, the congregation, being masculine, evinced surprise, as the newspapers say, and the preacher, dimly conscious that he had committed some blunder, hastily added, "that is, those of you who will be."

—THE following is given as a true story: "A priest, ministering to a sick woman of his parish, wore a stole beautifully embroidered with a design of roses. After the Celebration she examined the stole with much interest, and remarked: "Well, Mr. ——, that is very beautiful, but I never expected to see you wear a *rosary!*"

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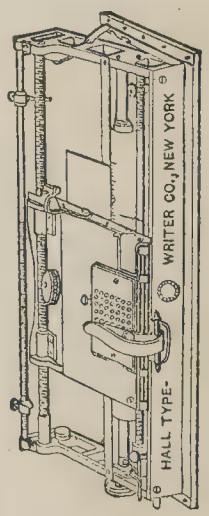

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(22–33)

The Montana Churchman.

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MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 8. Virginia City, Montana, November, 1885. Whole No. 32.

A TABULAR VIEW OF THE STATE OF THE CHURCH IN MONTANA, REPORTED

AUGUST 1, A. D. 1885.

FROM THE CONVOCATION JOURNAL.

NAME OF PARISH OR MISSION.	Clergy.	Church Buildings.	Rectories.	Baptisms.			Confirmed.	Communicants.	Marriages.	Burials.	Sunday Sch'ls.		Offerings.				Value of Church Property.
				Infant.	Adult.	Total.					Teachers.	Scholars.	Parochial.	Diocesan.	General.	Total.	
Helena, St. Peter's,	* 2	1	1	13	4	17	12	235	13	23	20	175	$ 3,987 57	$ 66 91	$ 95 00	$ 4,149 48	$ 21,500 00
Marysville, St. Mary's,		....	....	4	....	4	....	10	1	....	1	20	103 00	29 25	15 00	147 85	250 00
Boulder, St. Paul's,		....	....	2	2	4	3	7	....	....	....	....	22 90	.....	.....	22 90	.....
Townsend, St. John's,		....	....	....	....	....	....	12	2	....	....	....	103 15	3 56	10 00	116 71	250 00
Jefferson,		....	....	3	....	3	....	9	1	....	....	....	11 15	.....	.....	11 15	.....
Virginia City, St. Paul's,	1	1	1	6	6	12	4	26	....	4	8	82	701 37	57 80	75 85	835 02	3,750 00
Madison Valley, Trinity,		....	....	1	....	1	....	14	1	....	....	....	172 00	27 80	12 65	212 45	.....
Deer Lodge, St. James',		1	....	2	....	2	1	20	2	2	5	50	610 00	20 30	22 55	652 85	5,500 00
Butte, St. John's,	1	1	....	22	6	28	12	110	15	25	8	75	2,980 67	63 41	89 19	3,133 27	15,500 00
Bozeman, St. James',		1	1	7	....	7	3	50	6	4	8	48	1,639 25	35 25	68 65	1,743 15	8,400 00
Moreland,	1	....	....	....	....	....	....	4	....	....	....	....	43 60	.....	.....	43 60	.....
Three Forks,		....	....	....	....	....	....	7	....	....	....	....	100 00	.....	.....	100 00	.....
Missoula, Holy Spirit,	1	1	....	8	....	8	1	46	2	4	5	40	644 52	5 10	10 00	659 62	4,800 00
Fort Benton, St. Paul's,		1	....	6	....	6	....	31	6	3	2	17	560 73	.....	8 00	568 73	5,000 00
Fort Shaw,	1	....	....	2	....	2	....	9	....	....	1	10	31 45	49 12	.....	80 57	.....
Sun River,		....	....	2	2	4	....	14	....	....	....	....	26 85	11 20	.....	38 05	.....
Fort Assinnaboine,		....	....	2	....	2	....	17	....	....	....	....	125 00	238 27	.....	363 27	.....
Glendale, St. Mark's,		....	....	2	....	2	....	7	....	1	....	....	232 00	.....	.....	232 00	.....
Dillon, St. James',	1	1	....	4	3	7	2	20	7	8	5	30	856 00	16 00	17 50	889 50	4,000 00
Bannack,		....	....	4	....	4	....	3	....	....	3	25	98 00	.....	.....	98 00	.....
Miles City, St. Paul's,		1	....	19	3	22	8	38	6	8	3	42	1,536 79	15 95	25 29	1,578 03	2,935 00
Fort Keogh,	1	....	....	2	....	2	....	22	....	1	4	35	375 00	.....	5 00	380 00	.....
Glendive, St. Matthew's,		....	....	3	....	3	....	12	....	....	....	....	6 00	6 65	.....	12 65	350 00
Billings, St. Luke's,	1	....	....	4	....	4	4	30	5	4	3	25	646 17	13 55	17 91	677 63	750 00
Livingston, St. Andrew's,		1	....	9	1	10	3	29	3	1	1	15	484 36	.....	16 25	500 61	500 00
Miscellaneous,		....	....	6	....	6	3	73	1	1	....	....	.....	112 25	.....	112 25	.....
Totals,	10	10	3	133	27	160	56	855	71	89	77	689	$ 16,098 13	$ 772 37	$ 488 84	$ 17,359 34	$ 73,485 00

* Including the Bishop, whose residence is in Helena.

Kalendar.

NOVEMBER, 1885.

1 All Saints' Day. (Twenty-second Sunday after Trinity.)
8 Twenty-third Sunday after Trinity.
15 Twenty-fourth Sunday after Trinity.
22 Twenty-fifth Sunday after Trinity.
26 THANKSGIVING DAY.
29 First Sunday in Advent.
30 St. Andrew the Apostle.

DECEMBER, 1885.

6 Second Sunday in Advent.
13 Third Sunday in Advent.
16 Ember Day.
18 Ember Day.
19 Ember Day.
20 Fourth Sunday in Advent.
21 St. Thomas the Apostle.
25 CHRISTMAS DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist. (First Sunday after Christmas.)
28 The Holy Innocents.

—NEXT Easter falls on the latest date on which it can possibly occur, April 25, under the Nicean rule which decrees that Easter shall be observed on the Sunday after the full moon following the 21st of March. Its earliest possible date is March 22. It is one hundred and fifty-two years since Easter day has been so late, nor will it again fall on that day till 1943.

The Church in Montana.

THE BISHOP'S RECORD.

ON the morning of the 25th of September I started on my trip through Meagher County. The cars took me to Townsend. There the stage was waiting. It was raining hard when I arrived at Townsend. But the stage was a covered Concord coach and so the rain did no harm, except to make the roads heavy. All day long we plodded on our journey, but nightfall brought us to White Sulphur Springs. A comfortable hotel was found at the end of the journey. Saturday was spent in calling on the Church people and in making arrangements for the

services of the next day. I found nine communicants there, three of whom were absent. The Court House had been engaged for the Services. An organ was carried to the Court Room, and on Saturday evening we had a practising with a very good extemporized choir. On Sunday Services were held morning and evening with large congregations, and hearty interest was shown by the worshippers. For two years Methodist Services have been maintained here. At the time of my visit no Methodist clergyman was there, but they were expecting one soon. A wish for our Services was warmly expressed, but I saw no way of gratifying it at present. I stayed at the Springs till Thursday, making calls, getting acquainted with the people, drinking sulphur water and taking the baths. I left feeling that wisdom required the establishment of our Services at this place. But wisdom to act and ability to do are two different things. We wish to do what is best, we can do only what is possible. Means and men are necessary to the doing of the Church's work, and means and men are not always forthcoming.

Thursday morning I took the stage for Martindale. About three o'clock in the afternoon I stopped at the house of Mr. Edward Sayers, where I was hospitably entertained till Sunday. On Sunday afternoon Service was held at Martinsdale in the hotel with a good congregation. In this neighborhood I found three communicants of the Church. After the Service Mr. Geo. Lyon took me to his house, where I remained till Tuesday. Tuesday night I returned to Martinsdale, and on Wednesday morning I resumed my journeying in the stage. Three o'clock in the afternoon brought me to the sheep ranch of Mr. J. C. Severance, where I was most cordially welcomed and entertained for two days. Friday afternoon they drove me over to Ubet, where I was to have Service in the evening. The Service was held in the dining room of the hotel, and was well attended, considering that the evening was dark and stormy. There are three Church people at or near this place. They were glad to have this Service, and I was glad to give it. I was most hospitably entertained and given "God speed" in my work. These things make one feel that one's work is not without results.

Saturday morning the day was dark and the rain was falling. The stage had but two seats and there were seven passengers. There was a good deal of freight, and not all could go. I was doubtful what would follow, but finally it was decided to put on an *extra*. The stage had a canvas cover; the *extra* had none. No one would go in the *extra*. I volunteered to ride in that. I borrowed an oil skin coat, called in the vernacular "a slicker," and thus kept dry. The day was cold and rainy, but I did not suffer.

By three o'clock in the afternoon I had reached Cottonwood, where I was to stop. Mr. and Mrs. Daniel Shafer received me most hospitably into their house. Sunday morning I held Service in the school house, which was nearly filled with an attentive congregation.

In the afternoon Mr. Shafer drove me over to Lewiston where Service was held in the evening in the school house. The room was filled to overflowing. At Cottonwood I found one communicant of the Church and at Lewiston two.

I was bound for Maiden and expected to wait till Monday afternoon for the stage to take me there. But on Monday morning I met a friend from Benton who offered to drive me over. I accepted his invitation and reached Maiden at two o'clock in the afternoon. I made calls in the afternoon, made arrangements for Services on the following Sunday evening and on the following day was driven by my good Benton friend over the range to Fort Maginnis.

Here I was cordially received by Lieutenant Wainright and his family, and with them I remained till the following Monday. Lieutenant Wainwright is the grandson of Bishop Wainwright and in his happy home I had a cordial welcome. General Forsyth, the commandant of the Post, received me most cordially and did everything in his power to make my visit pleasant. On Sunday morning Service was held, the Holy Communion celebrated and two persons confirmed.

In the evening Lieutenant Wainright sent me over to Maiden, where Service was held in a hall which was filled with an attentive congregation. After the Service I was driven back to the Post.

Monday morning I started for Helena. I had two days of stage riding over a bleak and desolate country. But the stage made good time and the passengers were pleasant and agreeable. We saw antelope, cayotes and sage hens on the journey, but had no fire arms to destroy them. Thursday night we reached the railroad at Custer Station, and Wednesday I came to Helena. On the way I saw the Rev. Mr. Brown at Billings and the Rev. Mr. Lewis at Bozeman. Mr. Brown is hoping to build a church at Billings this fall. The people are awake, have raised a creditable subscription and are determined to go ahead. They mean to build without a debt, which is wise and praiseworthy. They ask me for help, and I have none to give. That is my cross. What shall I do? Make promises without an assurance of being able to fulfil them, or go on and trust the Church to help me out? There is my difficulty.

And now I am home in my study. I have made the rounds of the Territory once more. Almost eight months of continuous travel have I given to this work. I have seen the needs of the work and measured the difficulties over again. I can see what ought to be done, and find myself confronted with a deficiency of means and a want of men. It is the old story. The waste places lying desolate, the field white to the harvest and no man to put in the sickle. Our Missionary work languishes, our schools need support, our hospital demands help. And I stand waiting, with no power to answer the calls and meet the demands.

L. R. B.

Helena, Oct. 23, 1885.

NOTES.

—The October number of the *Spirit of Missions* contains the following "Acknowledgements" from Montana.

DOMESTIC MISSIONS.

St. Paul's, Fort Benton.....$10.00

—The Rev. S. D. Hooker, of Dillon, has issued a small parish paper, printed by the hektograph process, which he calls *The St. James' Suggester*. The preface or prospectus reads: "This little paper is started in a very humble way, for the purpose of bringing before the members and friends of the Mission certain thoughts and suggestions, which cannot easily be brought before them in any other way, and which, it is hoped, will quicken their interest in the Church and strength the spiritual life of the Mission. It is intended that other issues shall follow this occasionally." The paper contains announcement of Services; suggestions about Sunday school work and the interest therein that should be felt by Church people; about attendance on the Holy Communion; about the Enrolment Fund; and other matters of local importance.

—From the *St. James Suggester* we learn that a promise has been made to the Church at Dillon of a set of Vessels for the Holy Communion; also of embroidered Altar cloths for the Trinity and Advent seasons.

—Bishop Brewer having completed his visitation of the Territory, has gone East, by direction of the Board of Missions, to work for the Board during the winter. He will be absent until next March or April, visiting such portions of the East as may be assigned to him, making addresses, and doing what in him lies to arouse interest in the general Mission work of the Church. We may be sure the interests of his own Montana field will not be forgotten. But we shall miss the "Record."

—He that judges, without informing himself to the utmost that he is capable, cannot acquit himself of judging amiss.—*Locke.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The Church is to be congratulated on the energy and practical wisdom shown by the Board of Missions at the commencement of the new fiscal year. It appears to have grasped the situation, and is preparing for adequate and efficient work. As already noticed the Board has passed a resolution directing attention to the recommendation of the House of Bishops, that "the Sunday next before Advent, or any day in the week in which the Festival of St. Andrew occurs, be observed by the Church as a time for the special intercession for Missions." We strongly urge compliance with this request. The Board has taken a wise and practical step in designating certain days for offerings for the Board of Missions: For Domestic Missions, First Sunday in Advent, November 29; for Foreign Missions, Second Sunday after the Epiphany, January 17; for Indian Missions, and Missions to Colored People, the Third Sunday after Easter, May 16. It is to be understood, however, that in designating these days it is not intended to interfere with the customs or plans of parishes that have their own time of making offerings for the Board. The Board also recommends that all Sunday schools unite in observing the custom which has been growing of late years directing the Lenten Offerings of the children of the Church to the General Missionary work under the care of the Board of Missions. Another arrangement made by the Board is that after January 1, the subscription price of *The Spirit of Missions* will be $1 a year. It will be published in twelve numbers, that is monthly, and the Annual Reports which have hitherto taken the place of the November-December number will be published as a separate pamphlet. These are arrangements of practical utility, and we express the hope of all friends of our great Mission enterprise that they may prove the precursors of enlarged liberality and of more vigorous enterprise.—*Church Press.*

—The Standing Committee of the Diocese of Easton has issued a circular to the clergy and parishes calling a special convention for the purpose of electing a Bishop, to meet in Christ Church, on Wednesday, November 18. The opening service will be a memorial of the late Bishop.

—The Rev. A. D. Cole, D. D., President of Nashotah College, died on the 16th of October, of heart disease. Dr. Cole was 66 years old, and had been President of Nashotah since 1861. By his death the Church loses one of her best known and most devoted sons. For thirty-five years in charge of a great venture of faith, the noble legacy of the sainted Breck, he was ever faithful to his trust, and his memory will be cherished by hundreds of priests scattered throughout the whole land. His name, and that of the learned and zealous Adams, who still happily survives to carry on the work, will be ever honored and reverenced by the American Church.

—The fifth annual meeting of the Woman's Auxiliary in Connecticut was held at Norwalk on October 15. The Holy Communion was celebrated by the Bishop at 9:30 A. M. The business meeting of the ladies followed. The reports of the officers showed a steady interest in the work of the society, the amount of contributions in money and boxes being between $17,000 and $18,000. It was announced that pledges of money for the coming year had been made for a number of important missionary objects.

—Mrs. Whittingham, widow of the fourth Bishop of Maryland, died in Baltimore, after a very short illness, on October 17. She was in her ninety-first year. It is a curious fact that she died on the same day of the month and in the same month as her saintly husband, who was called to rest October 17, 1879.

—The Tenth Church Congress of the United States began its session in New Haven on Tuesday, October 20, and continued in session three days. The opening service was held in Trinity Church, where there was a celebration of the Holy Communion. The sessions were held in Carll's Opera House. Bishop Williams presided, and at the first session delivered the "Inaugural Address." The topics discussed were: "The Christian Doctrine of the Atonement;" "Grounds of Church Unity;" "The Ethics of the Tariff Question;" "Æstheticism in Worship;" "Free Churches;" "Deaconesses and Sisterhoods;" "Time and Methods of Bible Study." There were numerous interesting and competent speakers, among whom were Archdeacon Farrar, Lord Brabazon, and several of our own Bishops. The arrangements were carried out with great care; the Committee of Arrangements, and all the officers in charge, proved most attentive and efficient; and the Congress is regarded as an unqualified success.

—On the Feast of St. Simon and St. Jude, October 28, was laid the corner stone of the new Cathedral at Fond du Lac, Wisconsin. Neither the north-east wind could chill nor the soaking rain dampen the joyous enthusiasm of the clergy and laity that rallied about the Bishop to assist him in committing to the favor and protection of Almighty God the great work he is undertaking of lifting up again and enlarging his burned Cathedral. There were two celebrations of the Holy Communion. At noon the Bishop of Fond du Lac laid the corner-stone, assisted by the Bishop of Wisconsin, the latter and the Rev. Mr. Dafter making very short speeches. The building proposed is after designs by Richard M. Upjohn, of New York, and involves an addition to the former nave of chancel, and room for the clergy and choir, covering a space of about ninety by eighty feet, and affording room for upwards of one thousand worshippers. It is hoped that all may be ready for occupancy in about a year.

—On Monday, November 2, the day after the Feast of All Saints, the annual matriculation services of the General Theological Seminary, in New York, were held in the seminary chapel. After the services, the corner-stone of the new Deanery was laid by the Assistant-Bishop of New York. The building is to occupy the south-east corner of the seminary grounds. It is hoped to have the walls erected and the Deanery shut in by winter, the work being completed next year.

Foreign.

—The Right Rev. David Anderson, D. D., who was consecrated Bishop of Rupertsland, Canada, in 1849, and resigned that see in 1864, died in England recently.

—The Bishop elect of Meath, the Very Rev. Dr. Reichel, Dean of Clonmacnois, was consecrated in St. Patrick's Cathedral, Dublin, on the feast of St. Michael and All Angels, by the Archbishop of Dublin and the Bishops of Down and Kilmore. The Bishop was enthroned on Monday, October 7, in St. Patrick's church, Trim, of which he was rector at time of his election.

—The new Bishop of Salisbury, Mr. Wordsworth, has been able to enter upon his diocesan work within three days of his consecration, which took place in Westminster Abbey on the Festival of St. Simon and St. Jude. The Queen directed that he should "do homage" to her on October 30. As explained before, not until this ceremony is gone through with, does an English Bishop receive the plentitude of temporal authority.

—The Canadian Church Congress, which was to meet at Montreal, will not be held this year, on account of the prevalence of small pox in that city. So many of the speakers and writers cancelled their engagements that the committee felt it had no other resource than postponement.

—The Rt. Rev. James Fraser, D. D., second Bishop of Manchester, died in Manchester on Thursday, October 22, aged sixty-seven years. His death was the result of over-work. A month before his death his physicians ordered complete rest for him; but the order came too late, and he rapidly sank from the effects of his labors.

Bishop Fraser graduated at Oxford in 1839, was ordained deacon in 1846 by Bishop Wilberforce, and priest in 1847 by the same prelate. He was consecrated Bishop of Manchester in 1870 in succession to Dr. James Prince Lee.

—The twenty-fifth annual meeting of the English Church Congress convened in Portsmouth, on Tuesday, October, 6, and sat four days. The week was filled with able and interesting discussion of timely topics. Connected with the Congress was an attractive "Ecclesiastical Art Exhibition," together with a large collection of loan antiquities. A pleasing episode was the presentation of an address by a deputation from the Nonconformists of the borough and neighborhood, offering a brotherly welcome to the members, expressing appreciation of their devotion to the work of the gospel, and assuring them of sympathy and prayers on their behalf. The deputation and the address were enthusiastically received by the Congress.

—The Bishop of Edinburgh, Dr. Cotterill, who is well known in this country, has issued a pastoral announcing that he is suffering from an incurable malady that must sooner or later end fatally. He was consecrated Bishop of Capetown in 1856, and translated to his present see in 1872.

—The Right Rev. James Russel Woodford, D.D., Bishop of Ely, died in London, on Saturday, October 24, in the sixty-sixth year of his age. He was nominated to the Bishopric of Ely when Dr. Harold Browne was translated to Winchester, and was consecrated in Westminster Abbey, December 14, 1873. Bishop Woodford was the author of several volumes of sermons and lectures.

—The Rev. Dr. C. R. Hale, Secretary of the Joint Commission of the General Convention on Ecclesiastical Relations, has paid a visit to Norway and Sweden, carrying with him, besides his own credentials, letters from Lambeth and from the Anglo-Continental Society. One of his chief objects was to induce the making of more adequate provisions for the religious needs of emigrants to the United States.

—Among the literature of disestablishment is a letter published in the *Church of England Temperance Chronicle*, which the Bishop of Rochester received from a brewer of Newcastle-on-Tyne. It is signed "A Brewer First and a Churchman After," and announces that though the writer has always been a Churchman, and belongs to a family in which there has never been a dissenter, he severs his connection with the Church and transfers his annual subscription of three guineas (about $16) to the Liberation Society. "And the reason," he says, "is this: I am a *brewer*, and your Church is now a huge *teetotal society*, and bent on the destruction of an important and honorable branch of industry." The *Temperance Chronicle* hastens to inform the Liberation Society of the large sum thus added to its income.

—On Friday, September 10, the Bishop of Bath and Wells (Lord Arthur Harvey) was ascending the pulpit stairs at St. Mary's, Bridgewater, to preach to a large Sunday-school gathering, when one of his lawn sleeves came in contact with a light, and caught fire. The bishop, with great presence of mind, extinguished the flames with his other hand, apparently sustaining no injury.

—Bishop Hannington, the junior prelate on the African "Bench," has been mountaineering with a vengeance. He tramped from his home a couple of hundred miles to Kilimajaro, and ascended it to the height of 8,800 feet, though even at that altitude he did not reach the snow-line The episcopal party seem to have had rather more company than was desirable during their trip, for between the foot of the mountain and the plateau they reached, they sighted specimens of every kind of wild beast known to exist on the Dark Continent, with the exception of lions and elephants. The bishop enjoyed his adventures immmensely, and declared that he was not even footsore, when he got back to the abode by courtesy called his palace.

—The memorial of the late Archbishop Tait of Canterbuary Cathedral was unveiled by the Archbishop of Canterbury on Tuesday, October 20. The monument stands in the north transept, and consists of an altar cenotaph of elaborate design, resting on a projecting platform and bearing an effigy. The whole is of white marble and is a work of great artistic beauty. The ceremonial of unveiling was very simple. The Archbishop having unveiled the monument, brief addresses were made by the Bishop of Dover, the Dean of Canterbury, and Earl Sydney, all of whom referred to Archbishop Tait's great aim, to make the Church of England more and more the Church of the people.

—On Wednesday, October 21, the magnificent cathedral of St. Alban's Abbey, which has been restored at a cost of $350,000, of which $250,000 was contributed by Sir Edmund Beckett, was re-opened by the Bishop of St. Alban's (Dr. Claughton), in the presence of the mayor and corporation, most of the leading county families, and a large number of clergy. The Archbishop of York preached the sermon.

—The authorities of St. Paul's Cathedral have received information that Canon Liddon has very much improved in health, and that he hopes to be able to enter upon his duties as canon residentiary in December.

THANKSGIVING DAY.

The summer is past, the harvest is gathered, and the world has food in store for another year. It is enough and no more than enough for the year. Could it be exactly divided throughout the communities of the world there is no doubt that every home would have its twelve month's supply. If in some places the harvest has been scant, in others it has been abundant. The average of the earth's yield varies but little from year to year. It is never largely in excess of the world's need nor far below it. The fruit of one harvest lasts until the next is gathered, and no longer. With all our inventions and enterprise we live, as it were, "from hand to mouth." The world is never so rich that it could lose one harvest without starvation.

It was the Lord of the harvest who taught us to pray, "Give us this day our daily bread," and we may well devote a day to the remembrance of God's answer to this prayer. As we shrink from the fury of the winter winds into the shelter of our quiet homes, with the comforting thought that abundant fuel and food are laid by somewhere for our use, we are able to realize the goodness of God in ordering not only the forces of nature but also the forces of civilization to sustain our life and to promote our comfort. Suns have risen and set with unfailing regularity, the seed-time and the harvest have not failed, nor have any of the great operations of nature been disturbed. The tide of human life and enterprise moves on, with here and there a ripple of opposing currents. It is of the Lord's mercies that we are not consumed. Were but one small wheel in the great mechanism of nature to be displaced, the least law to fail, the wreck and ruin of all would follow. A slight change in the composition of the atmosphere would set the world ablaze; the suspension for an instant of the law of chemical affinity would shatter the whole globe with an explosion that would shake the planetary system.

We have enough to be thankful for in the worst of years, and Thanksgiving Day will always be an appropriate observance. It is also a very ancient observance.

The idea prevails in some quarters that an annual Thanksgiving Day is a Yankee institution. Some good people believe that the Puritans invented it together with everything else that is pious. This is a mistake. As there was more or less piety in various places before Plymouth Rock was glorified by the pressure of Puritan feet, so there was the custom of keeping Harvest Home as a festival of thanksgiving to God for the fruits of the earth. It is probably older than the Feast of Weeks among the Jews. It is not certain even that Abel's sacrifice was the first Eucharistic offering

to God for the blessing of the harvest. Even among the heathen of almost every nation and language, some celebration of God's bounty has been annually observed.

Naturally and rightly a commemoration of the Divine mercy in providing for the wants of man should be accompanied by feasting. It were not else a *festival*. The body shares with the spirit in weal and woe. In seasons of penitence and sorrow the corporeal must suffer with the spiritual; in times of rejoicing temperate refreshment is not only allowable but needful.

Granted that a good dinner is a proper accompaniment and needful adjunct of the festival, what is to be done for those who are scarcely able to provide a dinner of herbs for their hungry households? Shall we sit down to turkey and cranberry sauce without doing something to help the poor to a moderate feast? It is more blessed to give than receive. Let us add this happiness to our Thanksgiving Day, the consciousness that some of the unfortunate ones of our neighborhood are thanking us for helping them to thank God.

The Harvest-Home to the Christian is a commemoration of spiritual as well as of temporal blessings. Man does not live by bread alone. The fruits of the Incarnation are the sustenance of the soul. For this spiritual harvest we must plant and water, but it is God that giveth the increase. This too is "daily bread;" enough for each day's use, if sought for with prayer and sacrifice; but only enough for the day. It must be renewed again to-morrow. We cannot lay up in store the grace of God so that we need to seek no more. Others cannot do it for us. No works of supererogation by the saints can be placed to our credit to gain for us the strength to meet each day's temptations as they come. We can draw from no storehouse of spiritual gifts in advance. The law of the harvest applies to spiritual as well as to physical life.

The Christian's Thanksgiving will be more than a day of feasting for the body and gratitude for temporal gifts. It will be a day of Eucharistic joy, taking its key-note from the service of the Altar, where with angels and archangels we laud and magnify the glorious Name. Well doth it become the just to be thankful in this way, to Him Who forgiveth all their sins and healeth all their infirmities, Who satisfieth the empty soul and filleth the hungry soul with goodness. O that men would therefore praise the Lord for His goodness and declare the wonders that He doeth for the children of men!—*Living Church.*

—By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.—*Rutledge.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, NOVEMBER, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THANKSGIVING.

BY THE PRESIDENT—A PROCLAMATION.

THE American people have always cause o be thankful to Almighty God, whose watchful care and guiding have been manifested in every stage of their National life, guiding and protecting them in time of peril, and safely leading them in the hour of darkness and danger. It is fitting and proper that a nation thus favored should on one day in every year for that purpose especially appointed, publicly acknowledge the goodness of God and return thanks to Him for all his gracious gifts.

Therefore, I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the 26th day of November instant, as a day of public thanksgiving and prayer, and invoke the observance of the same by all the people of the land on that day. Let all secular business be suspended and let the people assemble at their usual places of worship and with prayers and songs of praise devoutly testify their gratitude to the giver of every good and perfect gift for all that He has done for us in the year that has passed; for our preservation as a united nation and for our deliverances from shock and danger of political convulsion; for blessings of peace, and for our safety and quiet while wars and rumors of war have agitated and afflicted other nations of the earth; for our security against the scourge of pestilence which in other lands has claimed its dead by thousands and filled its streets with mourners; for the plenteous crops which reward the labor ot the husbandman and increase our Nation's wealth, and for the contentment throughout our borders which follows in the train of prosperity and abundance; and let there also be on the day thus set apart a reunion of families, sanctified and chastened by tender memories and associations, and let the social intercourse of friends, with pleasant reminiscences, renew the ties of affection and strengthen the bonds of kindly feeling, and let us by no means forget, while we give thanks and enjoy the comforts which have crowned our lives, that our truly grateful hearts are inclined to deeds of charity, and that kind and thoughtful remembrances of the poor will double the pleasures of our condition and render our praise and thanksgiving more acceptable in the sight of the Lord.

Done at the City of Washington, this second day of November, one thousand eight hundred and eighty-five, and of the independence of the United States the one hundred and tenth.

(Signed.) GROVER CLEVELAND,
By the President.
T. F. BAYARD, Secretary of State.

BY THE GOVERNOR—A PROCLAMATION.

In the midst of the abundant evidences of prosperity, health and happiness that surround us on every side, I deem it eminently befitting that the people of Montana should join in a general thanksgiving to the Allwise Being from Whose hand cometh every good and perfect gift.

Therefore, in accordance with the established usage, and in conformity with the proclamation of the President of the United States, I, S. T. Hauser, Governor of Montana, do designate Thursday, the 26th day of November, 1885, as a day of thanksgiving and praise to the Supreme Ruler of the Universe. I invite the people of the Territory to a proper observance of this day. Let us return thanks to the Almighty God for His manifold mercies and blessings, and implore a continuance of His divine favor and protection.

In testimony whereof I have hereunto set my hand and caused the Seal of the Territory of Montana to be affixed.

Done at Helena, the Capital, this seventh day of November, in the year of our Lord one thousand eight hundred and eighty-five.

[SEAL.] S. T. HAUSER, Governor.

By the Governor.
WM. WEBB, Secretary of Montana.

Married.

KNOWLES—GORDON.—In St. James' Church, Dillon, Montana, on Sunday, November 1, 1885, by the Rev. S. D. Hooker, Miss MARTHA GORDON, of Utah, to Mr. CHARLES S. KNOWLES, of Wisdom, Montana.

WARREN—McCLOUD.—In Bozeman, Montana, on Sunday, November 1, 1885, by the Rev. E. B. Lewis, Miss JENNIE N. McCLOUD to Mr. T. W. WARREN.

MAST—WHITE.—In Butte, Montana, on Sunday, November 8, 1885, by the Rev. S. C. Blackiston, Miss LIZZIE WHITE to Mr. FRED MAST, both of Butte.

MORFORD—McGAVRAN.—In Butte, Montana, on Sunday, November 8, 1885, by the Rev. S. C. Blackiston, Miss NELLIE McGAVRAN to Mr. JAMES B. MORFORD, of Walkerville.

STEVENSON—MIRIER.—In Butte, Montana, on Sunday, November 8, 1885, by the Rev. S. C. Blackiston, Miss Frances A. MIRIER to Mr. CHARLES J. STEVENSON, both of Butte.

Poetry.

SUNDAY NEXT BEFORE ADVENT.

Gather up the fragments that remain that nothing be lost. St. John vi. 12.

Will God indeed with fragments bear,
Snatch'd late from the decaying year?
Or can the Saviour's blood endear
The dregs of a polluted life?
When down th' o'erpowering current tost
Just ere he sink for ever lost,
The sailor's untried arms are cross'd
In agonizing prayer, will Ocean cease her strife?

Sighs that exhaust but not relieve,
Heart-rending sighs, O spare to heave
A bosom freshly taught to grieve
For lavish'd hours and love misspent!
Now through her round of holy thought
The Church our annual steps has brought,
But we no holy fire have caught—
Back on the gaudy world our wilful eyes are bent.

Too soon th' ennobling carols, pour'd
To hymn the birth-night of the Lord,
Which duteous Memory should have stor'd
For thankful echoing all the year—
Too soon those airs have passed away;
Nor long within the heart would stay
The silence of Christ's dying day,
Profan'd by worldly mirth, or scar'd by wordly fear.

Some strain of hope and victory
On Easter wings might lift us high;
A little while we sought the sky;
And when the Spirit's beacon fires
On every hill began to blaze,
Lightening the world with glad amaze
Who but must kindle while they gaze?
But faster than she soars, our earth-bound Fancy tires.

Not yet for these, nor all the rites,
By which our mother's voice invites
Our God to bless our home delights,
And sweeten every secret tear:—
The funeral dirge, the marriage vow,
The hallow'd font where parents bow,
And now elate and trembling now
To the Redeemer's feet their new-found treasures bear:—

Not for their Pastor's gracious arm
Stretch'd out to bless—a Christian charm
To dull the shafts of worldly harm:—
Nor sweetest, holiest, best of all,
For the dear fate of Jesus dying,
Upon that Altar ever lying,
Where souls with hunger sighing
Are call'd to sit and eat while angels prostrate fall:—

No, not for all and each of these
Have our frail spirits found their ease.
The gale that stirs th' autumnal trees
Seems tun'd as truly to our hearts
As when, twelve weary months ago,
'Twas moaning bleak, so high and low,
You would have thought Remorse and Woe
Had taught the innocent air their sadly thrilling arts.

Is it, Christ's light is too divine,
We dare not hope like Him to shine?
But see, around His dazzling shrine
Earth's gems the fire of Heaven have caught;
Martyrs and saints—each glorious day
Dawning in order on our way—
Remind us how our darksome clay
May keep th' ethereal warmth our new Creator brought.

These we have scorn'd, O false and frail!
And now once more th' appalling tale,
How love divine may woo and fail,
Of our lost year in Heaven is told—
What if as far our life were past,
Our weeks all numbered to the last,
With time and hope behind us cast,
And all our work to do with palsied hands and cold?

O watch and pray ere Advent dawn!
For thinner than the subtlest lawn
'Twixt thee and death the veil is drawn.
But Love too late can never glow:
The scatter'd fragments Love can glean,
Refine the dregs, and yield us clean
To region where one thought serene
Breathes sweeter than whole years of sacrifice below.

—*Keble: The Christian Year.*

Selections.

FAMILY RELIGION.

An editorial correspondent has favored us with an article on Family Religion. With some significance he asks if it is dying out among us. There is, he says, such a thing as *family* religion. There is the *religion of the individual*, in which he draws near to God in personal service, obedience and relations; in private prayer, and closet devotion, and efforts after personal holiness and sanctification.

There is also public and *organized* religion, banded and concentrated in the churches and religious communities. A goodly number of people pay more or less regard to this in its outward forms and observances, such as going to church, hearing sermons, joining in service and singing, etc. Of these, many are baptized, and some more or less are communicants. This is noticeable, that most respectable people claim to regard, to some degree, the religion of the individual, and the public and organized religion.

But the *families* that, *as families*, practice religion, are becoming lamentably and *alarmingly* few. Family prayers; grace said and blessings invoked upon the daily meals; the Bible regularly read, and perhaps commented upon by the devout father or the pious and godly mother,—these are beginning to be things of the past, duties entirely disregarded amid the rush of our nineteenth century business and pleasures. But, nevertheless, it is a most alarming feature of the times, whether we regard it from the standpoint of the inspired Word of God, or its logical effect upon public morals and religion.

In the first place, the *wrath of* God *is denounced upon irreligious families.* The prophet Jeremiah uses these burning words (chap x. 25): "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name: for they have eaten up Jacob, and devoured him, and have made his habitation desolate."

This is the first *logical* effect. Such families *destroy the Church.*

They do it in this way. The impressions of home life are the *enduring* impressions. If there God be recognized and His Word read, and taught, and enforced by prescept and example by the godly father and mother, then the children, and domestics, and all who compose the home circle, are prepared for the Church and delight in her services.

If otherwise, then they are secularized and made worldly; and it they see the heads of the household habitually rush from home and meals to business and pleasure, without any recognition of the *Divine Being* or their dependence upon Him, they are taught in the most forcible manner possible that God and His services are but *secondary considerations*, and worldly success, and gain, and obligations, the first. And the logical effects of this upon morals is obvious. God's law is not *first* to be considered, but policy, and success and gain; and children are not trained to duty as Church members, or to godly living; and so Jacob is devoured and consumed, and his habitation made desolate.

A fearful responsibility is thus laid upon parents, and heads of families and households. We heard, says our correspondent, a Bishop of the Church, in a convention of the Church, ask his people to permit him on his visitations to have family prayers, when on his visitations he was entertained at their houses. We have often, he continues, when a guest in families, been shown to our room at night with no *old-time* invitation to address the Throne of Grace, and ask the Divine Blessing upon the household that so hospitably entertained us. A most excellent lady said to us upon a conversation upon family prayers, that she did not believe in them. They made religion *too common.* She thought them deleterious upon the minds of her children. *Just as if religion could be too common!* or just as if it were to be worn like *Sunday clothes*, only on one day in seven. Often when clergymen are invited to meals with their parishioners, the worldly husband has to be reminded by his more thoughtful wife to refrain from carving the meat till the formality of a blessing, *out of respect to the pastor*, has been undergone.

These are "straws" that indicate *a drift of worldliness and a forgetting of* God. Twenty-five and thirty and forty years ago, it was not so. The father of our correspondent was a devout clergyman, and he well remembers that he visited no house where he was not asked to read morning and evening prayers, and invoke God's blessing on the family; and, in many families, he was requested on a noon call to have prayers with them before he left. In

our opinion, true religion will decline more and more till the religion of the family is revived; till the father again becomes the Priest of the household, and the mother its Priestess, and GOD is an abiding guest beside the household hearth; till the father assumes the place of the patriarch of old; so that GOD can say of him, as of Abraham, "I know him, that he will command his children and his household after him that they shall keep the way of the LORD."—*Church Press.*

CONTRADICTIONS.

1. WE profess to love GOD above all things.

We do far more for any friend than for Him.

2. We declare our belief in GOD, the FATHER, SON, and HOLY GHOST.

We forget to trust the FATHER'S care, we fear lest the SON'S Redemption will hardly cover all our sins; we are afraid that the world and the devil may overwhelm the Church, and us, though the SPIRIT is watching on our side.

3. We believe the Holy Communion to be the chief means of grace provided for us by CHRIST.

We do not always prove our faith by coming often for that grace, nor do we trust in its absolute efficacy, and use it as we should.

4. We call the Bible the "Word of GOD."

We are inclined, many of us, to keep our Bibles on the shelf rather than near to us for daily reading. Do we realize what the "WORD OF GOD" is?

5. We call the Church, the "House of GOD."

We treat it at times as we would not treat our own houses.

6. We call JESUS CHRIST our Saviour.

Do we earnestly seek His salvation?

7. We call ourselves Christians.

Are we Christians?

8. We know that we are to die, and that we may die at any moment.

We act as though our lives here would never end; as though, having a journey before us, we should not pack our trunks until the train was in motion.

INFLUENCE OF EARNESTNESS.

NOT very long since we happened to meet a Churchman from a distant city, who, in the course of our conversation, began telling us of the Church he was in the habit of attending. He spoke of the devout reverence which characterized all the Services, the large congregations, the manner in which all knelt on their knees on the floor during the prayers, the heartiness of the responses, the general earnestness which all seemed to feel. And he went on to tell of the deep impression made upon his mind on the first occasion he entered the Church. He had been born and brought up in our communion, but he had been accustomed, as most of us unfortunately are accustomed, to careless and indifferent attitudes and murmured responses. But the whole tone of this Service and congregation impressed him so much that somewhat to his surprise, he found himself responding as did the others and kneeling as they did. They were evidently earnest and devout, and they made him so too. And, he said, this marked characteristic exercised a great influence on all who ever entered the Church, and proved the strongest possible attraction to outsiders.—*Ex.*

"THE EXTINCTION OF NEWS."

THIS is what we plead for,—that a large half of what is called "news" be extinguished, instead of being disseminated. Hush it up. Let us go back to the good old ante-telegraph days, when one could usually unfold a damp newspaper without expecting to have his blood run cold with a recital of the wretched and horrible things which have lately happened. Instead of "dumping" in "news" of the "Associated Press" into their columns unread simply because it is out—only fitting it with glaring sub-titles, let editors edit the same, condensing whatever is dreadful that deserves mention into the briefest and quietest and least sensational form, and throwing the rest bodily into the gutter. By and by such treatment would reform the whole news administration, and a better day might dawn.—*The Congregationalist.*

FOURTEEN LIFE MISTAKES.

SOMEBODY has condensed the mistakes of life and arrived at the conclusion that there are fourteen of them. Most people would say, if they told the truth, that there is no limit to the mistakes of life; that they were like the drops of the ocean or the sand of the shore in number, but it is well to be accurate. Here, then, are fourteen great mistakes: "It is a great mistake to set up our own standard of right and wrong and judge people accordingly; to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others over what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible that we can not perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of mistakes is to live only for time when any moment may launch us into eternity."

—"I WILL not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in another.

"Gentlemen," said one who sat close by, "do I understand you correctly, that you will not believe anything that you do not understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I saw also the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw cows and sheep eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten, had by digestion turned to feathers on the backs of the geese, to bristles on the backs of swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded and silent, and ashamed.

—EVEN the stern Puritans feasted on Thanksgiving Day, though for their LORD'S Nativity and Resurrection they made no sign of rejoicing. Really, though not intentionally, they expressed thereby a deeper sense of gain from the products of the earth than from the Incarnation.

—How often do we say with St. Augustine, "Make me holy, *but not yet*"!

—PRAYER should be the key of the day and the lock of the night.—*Bishop Berkeley.*

—No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

—SOME people are afraid to give a word of encouragement to their pastor. They would rather run the risk of letting him die of depression of spirits, than to incur the danger of inflating him by a possible compliment.

—Do the best you can, and GOD and your own conscience will approve, though man condemn.

—THERE is inestimable blessing in a cheerful spirit. When the soul throws its windows wide open, letting in the sunshine, and presenting to all who see it the evidence of its gladness, it is not only happy, but it has an unspeakable power of doing good. "Blessed are the joy makers."

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack——— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assiniuboine———Mission.
The Rev. ———
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw———Mission.
The Rev. H. E. Clowes.
Sun River——— Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh———Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ———

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland———Mission.
The Rev. Frank B. Lewis.
Three Forks———Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ———
Jefferson, St. James' Mission.
The Rev. ———

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ———

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ———

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—MORE than fifty years ago there was a small dinner party at the West End of London. The ladies had withdrawn, and, under the guidance of a member of the company the conversation took a turn of which it will be enough to say here that it was dishonorable to JESUS CHRIST our LORD. One of the guests said nothing, but presently asked his host's permission to ring the bell, and when the servant appeared he ordered his carriage. He then, with the perfect courtesy of self-command, expressed his regret at being obliged to retire, but explained that he was still a Christian. The guest in question was the late Sir Robert Peel.

—THE lavish display of flowers at funerals is sometimes as inappropriate as it is extravagant. The Hartford *Post* describes a flowery funeral where a spectator said, regarding the floral tributes for one who had led a life that would not have met the approval of the angels: "Why, the designs were elegant, and among the rest was a beautiful gate ajar that was very graceful." A modest old lady, who had heard the eulogism of the flowers and knew the person honored, replied, "Which gate?"

—A DELEGATION of Apache Indians, who had been visiting Washington, stopped over at Carlisle, Pa., a few weeks ago, to see the Indian school there. They admired many things, but did not seem to be deeply impressed until they saw a teacher step up to a box fastened to the wall, and begin to talk to it. They asked what the man was doing, and by way of an answer they were shown the workings of the telephone. The instrument seemed to the Apaches to be marvellous. They talked to a part of the delegation miles away through the telephone, and danced for joy when they discovered they could make the mysterious thing speak their own language. Some thought it must be the Great Spirit who thus answered questions from the depth of a box.

—WHY is a sheet of fool's-cap paper like a lazy dog? Because a sheet of fool's-cap paper is an ink-lined plane; an inclined plane is a slope up, and a slow pup is a lazy dog.

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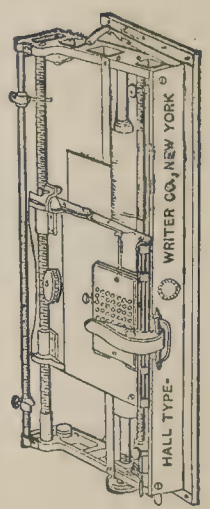

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(22–33)

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 9. Virginia City, Montana, December, 1885. Whole No. 33.

Kalendar.

DECEMBER, 1885.

6 Second Sunday in Advent.
13 Third Sunday in Advent.
16 Ember Day.
18 Ember Day.
19 Ember Day.
20 Fourth Sunday in Advent.
21 St. Thomas the Apostle.
25 CHRISTMAS DAY.
26 St. Stephen the Martyr.
27 St. John the Evangelist, (First Sunday after Christmas.)
28 The Holy Innocents.

JANUARY, 1886.

1 The Circumcision of CHRIST.
3 Second Sunday after Christmas.
6 THE EPIPHANY.
10 First Sunday after Epiphany.
17 Second Sunday after Epiphany.
24 Third Sunday after Epiphany.
25 The Conversion of St. Paul.
31 Fourth Sunday after Epiphany.

A TABLE OF THE MOVEABLE HOLY DAYS IN 1886.

Sundays after the Epiphany	Six.
Septuagesima Sunday	Feb. 21.
Ash-Wednesday	March 10.
Good Friday	April 23.
Easter-Day	April 25.
Ascension-Day	June 3.
Whitsun-Day	June 13.
Trinity Sunday	June 20.
Sundays after Trinity	Twenty-two.
Advent Sunday	Nov. 28.

The Church in Montana.

THE BISHOP'S RECORD. 26

TOWARD the end of September I learned that I would have to go East to do work for Domestic Missions through the winter. I was quite ready to do the work; but asked that I might have the month of November to myself. This request was granted. And therefore as soon as my visitations in Montana for the year were over, I turned my face Eastward. I left Helena on the morning of the 26th of October. Stopping over a day in the interior of Minnesota to visit friends, I reached St. Paul Thursday evening. Having a couple of hours to wait before the train left for Chicago, I spent them in the Rectory of Christ Church. The Rev. Mr. Gilbert has not forgotten his Montana experience nor the friends that he made there, and he always has the heartiest welcome for all who come from his former home. The visit was short; but it was long enough to enable us to talk over many matters of common interest.

The next afternoon found me in Chicago, and a heartily welcomed guest in the Rectory of Trinity Church. The Rector of this Parish believes in the Gospel of work; and because he believes in work, he believes in Missions. There is no missionary enterprise which he does not wish to help. And I am glad to say that Montana is the better off for his interest. I spent Sunday with him preaching morning and evening. Sunday night at half past eleven o'clock I took the cars again and arrived in Elizabeth, New Jersey on Tuesday. The next day I went to Winsted, Connecticut, to make an address before a meeting of the Women's Auxiliary of Litchfield county. I found the church filled with interested and earnest workers. And I found also that in this small county in which is no town of over two thousand people, there are twenty-two Clergymen at work, and that in the rural districts the Parishes are strong and vigorous. No other diocese can show this in an equal degree with Connecticut. I hope other Dioceses are fast working toward like results.

Sunday, the eighth of November, I spent in Orange, New Jersey. In the morning I made a missionary address in Grace Church and in the evening at St. Mark's. Two years ago, I was received most cordially by the Rector of Grace Church, and asked by him to speak to his people about my work. Two years had not made any change, and my welcome was as hearty and generous as before. Montana has friends in Orange.

The next day I went to Middletown, Connecticut, to visit Bishop Williams. Tuesday evening I made an address to the students of Berkeley Divinity School, telling them what kind of work we have to do in Montana, and what sort of men are needed to do it. I also told them that I ought to have three additional workmen, but no one volunteered to be one of the three.

Thursday found me in St. Peter's Church, Brooklyn, to make an address at the annual meeting of the Woman's Auxiliary of the Diocese of Long Island. In the morning there was service in the church, the annual reports were read, a strong and very interesting address on woman's work was delivered by the Rev. Dr. Huntington of Grace Church, New York, and the Holy Communion was celebrated by the Bishop of the Diocese. In the afternoon there was another session in the Chapel with two addresses on Missionary work, and in the evening a third meeting was held with three more addresses. The women of Long Island do the work, but they get men to do the talking. I hope the talk helps the work.

On Saturday, the 14th of November, I invaded the sacred soil of Massachusetts. But as I went by invitation, I did not feel like an enemy. And if I had cherished hostile feelings, the warmth of my reception would have changed hostility into friendship. The Woman's Auxiliary of this Diocese have promised to help support a Missionary in Montana, and I was asked to come and tell them about my work. Sunday the fifteenth was spent in St. Paul's Church, Brooklyn. From this Parish we have received generous aid before. And this visit filled me with gratitude to both Rector and people.

Tuesday morning I participated in a touching and beautiful service at the Home for Incurables on Dorchester Avenue. This Home is supported by a few wealthy and philanthropic people of Boston. It has a convenient house with beautiful grounds and is a noble charity. The service was the celebration of the LORD'S Supper. There are twenty-five patients in the institution, and all except three of them received the Holy Communion. Some could sit up, a few could kneel, but there were some who could not move a finger. GOD'S kingdom is for "all sorts and conditions of men." And in such work as this, and in the ministrations of love and mercy that go along with it, we see the wide reaching influence of Him who came as the Saviour and Helper of all the children of the race. Among the mountains we seek out the

scattered and wandering sheep. In the crowded cities of the East tender hands and loving hearts "lift up the bowed down" and care for humanity's sorest news. The field is the world; the ministrants are the children of the Merciful One; the work is the same for all.

Wednesday afternoon I attended the annual meeting of the Woman's Auxiliary and made a short address, explaining the nature of the field where I hope soon to have a Missionary placed through the interest and aid of the women of Massachusetts. Thursday afternoon I spoke to the students of the Divinity School at Cambridge, and in the evening made an address in St. Paul's Church at a general meeting in the interests of the Woman's Auxiliary, which was presided over by the Bishop of the Diocese.

Organized work for Missions to be done by women was begun in Boston twenty-three years ago in the founding of the Dakota League. From that beginning has grown all the grand work of the Woman's Auxiliary to the Board of Missions of the present day.

Friday I went to Providence and spoke at a meeting of the Woman's Auxiliary of the Diocese of Rhode Island. And on the following Sunday I had the privilege of speaking for Montana in three of the Churches of Providence. Generous help was given me in Grace Church, and in the others sympathy and interest were manifested which are grateful to the heart of a Missionary. There are twelve Parishes in Providence, which is speaking well for a city with a population of one hundred and twenty-five thousand.

Monday I returned to Boston, and the next day went to Worcester where I addressed the ladies of the three Parishes in the Chapel of All Saints Church.

To-day I have attended a quiet Thanksgiving-Day Service in the little Parish Church of All Saints on Dorchester Avenue.

And so my work moves on. I wish I could finish my duties here in a month and get back to my home and work among the mountains. I am needed there, I know. I could help my fellow workmen, and could hold services in places that they cannot reach. But my place is here now. As soon as I can I shall return to Montana.

L. R. B.

Boston, Nov. 26, 1885.

FIFTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF MONTANA.

Made to the Board of Missions.

THE Fifth Annual Report for the Missionary Jurisdiction of Montana will not show any very apparent progress. The year has been a hard one in financial matters. Less money has come to us from without for our work than in former years. But I believe we have done quite as much for the support of our own Services as ever before. No new churches have been built, but some improvement of church property has been made, and small remnants of debt in four places have been cancelled. We have lost two clergymen from our working force and gained one. So that we number to-day one Bishop, eight Priests, and one Deacon.

As last year, the work is grouped around nine centres.

1. Lewis and Clarke County.

Here for two years and a half we have had two men at work, the Rev. F. T. Webb and the Rev. S. D. Hooker. Mr. Webb is Rector of St. Peter's Parish, Helena. He has a parish school in successful operation, with two teachers in charge; a hospital, which has done good work during the year in caring for the sick, and a reading-room which is supported by the Young Men's Guild. All this, with the care of the parish, gives him plenty to do. The debt on the rectory has been paid off during the year, and the church improved by the expenditure of several hundred dollars.

Mr. Hooker's work lies outside of Helena, covering a large field over which he drives with a team, ministering in seven or eight places. At several of these points no permanent results can be expected, as they are small mining camps which will not last beyond the life of the mines which make them. Yet the people living in them need Services, and this work, which is the hardest of all missionary work, ought not to be given up; but, because other work seems more important, because workmen are few and means are scarce, I have decided that it must be given up for the present; and so next year Mr. Hooker will go to Beaverhead County.

2. Madison County.

For eleven years the Rev. E. G. Prout has been the faithful and self-sacrificing Missionary for this field. At one time he was the only clergyman of the Church in Montana. When others have left he has staid on; when others have become disheartened he has never lost courage, and he has reaped the results in the increasing confidence of his people. Virginia City has been yearly becoming smaller, but the Church has held her own, and this has been because there has been no change or interruption in the work. Trinity Mission of Madison Valley has something of promise in it, and after a time Mr. Prout hopes to build a chapel there. These two points, with the publishing of the MONTANA CHURCHMAN, afford work enough for one man to do.

3. Beaverhead County.

For two years the Rev. A. D. Drummond was in charge here, with residence at Dillon, where we have a beautiful little church, and holding Services in four or five other places; but at the end of June he resigned his work and removed to California. On the first of August the Rev. Mr. Hooker took his place. It is proposed during the coming year to concentrate the work a little more and give more of the time of the Missionary to Dillon. It is believed that greater good will result. One-sixth of the nine hundred dollars of indebtedness on St. James' Church has recently been paid. Three persons have offered to give one-half of the whole sum, and as none of it bears interest it is not a troublesome matter; but I trust it will soon be out of the way entirely.

4. Silver Bow and Deer Lodge Counties.

For more than two years the Rev. Mr. Blackiston has done all the work that has been done in these two counties. His residence is in Butte, where we have a stone church which has cost about $15,000. The debt of $500 resting upon it a year ago has been paid, and it is now ready for Consecration. Butte is the largest place in Montana, and we ought to have Services there every day in the year. Instead of that Mr. Blackiston has so far given one-half of his time to Deer Lodge. I hope to change that soon. We ought to have a man at Deer Lodge to work in two other places in that county. That must be accomplished as soon as possible.

5. Missoula County.

For eight years the Rev. George Stewart has been at Missoula. For six years we had no church of our own to worship in. Two years ago a brick church was built. It is yet unfinished, but is in use. Plans were made last year, by selling a part of our lot, to pay the indebtedness already incurred, and to finish the building; but the purchaser found himself unable to fulfil his contract, and there the matter rests. It is hoped that the plan may be consummated during the present year.

6. Choteau County.

On the 1st of last December the Rev. C. S. Fackenthall resigned his work at Fort Benton, and removed to California. After a vacancy of two months the Rev. H. E. Clowes took his place. Until June he gave monthly visits to Fort Assinaboine, situated seventy miles to the north. Since that date he has given one Sunday a month to Fort Shaw and Sun River, sixty miles to the south of Benton. St. Paul's Church, at Fort Benton, is now out of debt. We have never had pews in the church, but have used chairs for seats; but the ladies have raised money and purchased pews. The chancel furniture is yet of temporary character. It is hoped that something better will soon take its place.

7. Gallatin County.

The Rev. F B. Lewis has been six years

at Bozeman. Since last October he has given one Sunday a month to two places in the Western part of the valley. The debt on the rectory at Bozeman has been reduced to less than three hundred dollars. The fund for a new church remains at interest, and in time we shall build of brick or stone.

8. Yellowstone County.

The Rev. Alfred Brown has continued his work at Billings and Livingston, with occasional Services at other and smaller points. We have not been able to build in either place. In Billings a room in the railroad depot is used for Services. It costs no rent, and the people have furnished it comfortably. In Livingston we own a small log building which is neatly fitted up for a chapel. In each place a small sum is on hand for a building fund. It is better to go on as we are than to build with the certainty of incurring a larger debt.

9. Custer County.

The Rev. Mr. Horsfall goes quietly on with his work at Miles City and Fort Keogh. His wife carries on the parish school with patience and success. The debt on the church has been paid. The work prospers and the outlook for the future is good.

We ought to increase our working force. There is plenty of ground to be occupied, and many places needing Services. But more men will require more means, and there seems to be no prospect for increase in the sums given to Montana.

Besides the appropriation of the Domestic Committee, I have received the following sums during the past year:

From the Dioceses of

Pennsylvania	$177 38
Connecticut	563 56
Western New York	631 67
Maryland	20 00
Central New York	588 51
New York	428 00
Albany	55 01
Chicago	135 00
Massachusetts	150 00
Southern Ohio	69 00
Pittsburgh	10 00
Ohio	32 00
Montana	475 08
Total	$3,335 21

Of these offerings the following amounts have been given for special objects:

Hospital	$165 00
Starving Indians	13 00
Bishop's House	100 00
Repairs on St. Peter's Church Helena	10 00
Total	$288 00

The expenditures have been as follows:

Missionary work	$4,162 72
Hospital	272 00
Miscellaneous	154 20
This makes a total of expenditures of	$4,578 92

There was something on hand at the beginning of the year and a temporary loan has been paid. Therefore there is no debt up to the present time. But there is not a dollar in the treasury for our missionary work. Yet I am pledged to provide twenty-five hundred dollars to sustain the work already in progress. Where it is coming from is more than I can tell. I have so arranged the work for the coming year that the cost will be less than it has been. But unless receipts are greater than they have been of late, some of the work must stop or bankruptcy will follow.

L. R. BREWER,
Missionary Bishop of Montana.

Virginia City, M. T.,
August 11, 1885.

THE BEAVERHEAD COUNTY MISSION.

I HAVE just returned from a missionary trip to Bannack and Argenta. And having had it on my mind for some time to write to the MONTANA CHURCHMAN, I will take the opportunity.

While I had a very pleasant and enjoyable trip to the above mentioned camps, I must confess that I am glad that it has not, thus far, fallen to my lot to have to live in a defunct mining camp. And I am glad to get back to a place where there are some signs of life. Bannack is about the oldest place in the Territory; and one must confess that it shows its age, though it is thought that there are some signs of its being rejuvenated. I hope that a similar old age does not await all the towns in Montana. This is not the old age of which Cicero wrote such charming words.

I was most hospitably entertained. And we had a pleasant service, the congregation numbering upwards of forty, which for a week day service in so small a town seemed pretty good. An offering was made for the Episcopate Fund. I hope to go to Bannack for an occasional week day service. This was my first trip to the outskirts of my jurisdiction since taking charge of the work in Beaverhead County. I expect before very long to go about as far—thirty miles—in an opposite direction. I hope, in time to find out all the sheep in my pasture. But it takes time to find them out in so large a field. There is one advantage here and that is that there is little danger of one's quarreling with a brother clergyman over parish limits.

In accordance with the Bishop's instructions regular Sunday services have been kept up in St. James' Church, Dillon, all my Sundays being spent here. As a result of having services every Sunday the congregations have increased somewhat, but there is still room for improvement in this direction, especially on the part of the men. I hope that men will not be as scarce in Heaven as they are in some parts of the Kingdom of Heaven here on the earth, and that the worship there will not be wholly carried on by women. Between the men who cannot come to Church—because the cruel disregard of the LORD'S Day on the part of employers robs them of their rightful day of rest—and the men who do not care to come to worship GOD and honor their King and their Saviour there are sometimes scarcely enough men in Church to warrant one in using the expression "Dearly beloved *brethren*."

The Sunday School is growing in numbers, and the children are beginning to take an interest which shows itself in more regular attendance, and more perfect lessons. Still there numbers of children who ought to attend but do not.

Dillon is a growing town, and we hope that the Church will grow with the town. It ought to grow faster than the town, in proportion. There seems to be a good deal of life and activity among the mining interests in this county just now, and Dillon is the centre for it all.

S. D. H.

Dillon, Nov. 20, 1885.

NOTES.

—IT is stated in the *Gazette* that the Rev. Alfred Brown has purchased lots in Billings on which he intends to build a residence immediately.

—A CHURCH Fair is in progress in Butte, for the benefit of St. John's Church. It is held in the Court House, and possesses many attractive features. An Art Loan Exhibition is connected with the Fair. The Fair will be closed and the results assured before this paper goes to press, but hardly in time for us to know of them.

—AND in Billings also, a Church Fair is impending, announced for about December 20. (As that date is Sunday we hope that *about* does not mean *on*.)

—THE second number of the *St. James' Suggester*, published by the Rev. Mr. Hooker, at Dillon, is received. It is to be issued ten times a year.

—THE hall in which are held the services of Trinity Mission, Madison Valley, has just been greatly improved in comfort and appearance by the addition of a carpet. Other improvements are in contemplation; and a "sociable" to procure funds is in active preparation.

—A CHOIR of boys and men is assisting in the services of St. Peter's Church, Helena, as we learn from the *Independent*.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The Right Rev. John Freeman Young, S.T.D., died suddenly in New York on Sunday, November 15, 1885. It was hardly known that he was ill of pneumonia before his death was reported. The second Bishop of Florida, he was consecrated to his high office in 1867, and had for eighteen years faithfully served his diocese and the Church. He had won his way to the episcopate by his missionary labor and zeal in several dioceses of the South and as assistant minister of Trinity Church, New York City. He was secretary of the Russo-Greek Committee, editing its papers and visiting Russia, and he did much to improve the music of the Church. His death is a serious loss to the episcopate, following so soon upon that of Bishop Lay, and his life and services will long be held in grateful memory by the Church at large and by his diocese. Dr. Young had a thorough mastery of liturgics and was a member of the committee which produced the "Book Annexed." He had also a thorough knowledge of music. In his last annual address, he spoke incidentally of the possibility of his sudden death.

—By the annual report of the Domestic Committee of the Board of Missions, it appears that the annual contributions of the Church for that object have increased, since the reorganization of the Board in 1835, from $18,758.37 to $219,400.14. There is great reason in the retrospect to thank God and take courage, but the contributions are not yet proportioned to the vast extent of the work nor to the wealth of the Church. The field now embraces not only the white population of the country, but the negroes and the Indians, and the thousands of dollars should be increased many fold. Now, at the close of the fifty years since the reorganization of the Board, there should be generous thank-offerings from all the parishes.

—The Rev. Dr. Nicholson, of Philadelphia, has been elected President of Nashotah House, but it is not yet known whether he will accept the position. The friends of the seminary are hopeful that he will, and they predict a grand future for the noble institution they love so well under his wise administration. In the report presented by the executive committee, it is shown that the total endowment of Nashotah House, exclusive of its real estate, improvements, and library, is $67,016.15. This, however, does not include the legacy of $2,500 left by James Jenkins, of Oshkosh, nor the devise of $3,000 made by the Rev. David H. McCurdy, of Philadelphia. The committee also stated that they had been apprised of legacies of about $30,000 in addition to the $50,000 left by J. B. Howe, of Indiana, conditional upon certain other subscriptions. It is curious to note that the "daily bread" receipts from October 21 to November 16, the date of the report made, were $400, to which was added an exceptional bounty of $1,000 sent by a Wisconsin friend of the house. Next year the house has to meet a debt of nearly $12,000, about one-third that amount the next year, and two-thirds the year following.

—In the course of an able and interesting address on the present condition of Foreign Missions, which was made by the Bishop of Ohio, at the Missionary Conference in Philadelphia, he pointed out that a crisis had been arrived at in China and Japan, in the introduction of railways, the telegraph, and other conveniences of European civilization, and the development of new forces which such progress must speedily put into active operation. Through these agencies the ancient panoply of heathenism in those lands is about to be broken in pieces, and God's providence in history is opening up the way for the introduction and extended influence of the Gospel. We may reasonably look, therefore, for a larger and more rapid success of missionary effort in the East than ever before. The strong plea made by the Bishop for a renewed interest in our missions to China and Japan was most timely. Now is the time to strengthen the hands of the Bishops of Yeddo and Shanghai, and to double our contributions for their work. From this time on events will move rapidly in those lands, and unless our missions there shall be equipped and ready to move with them, our part, at least, of the glorious work of converting those people to Christianity will be insignificant indeed.—*Churchman.*

—The visit of Archdeacon Farrar to Boston must have been in every way as gratifying to him as it was to the thousands who flocked to hear his sermons and lectures. Trinity Church, where he preached, was crowded to the doors, and the great Tremont Temple, where he lectured twice, was equally full. There were many receptions given for him, one of which was attended by one hundred and fifty of the clergy of the diocese, and another by many distinguished laymen and ministers of all religious bodies. His noble utterances and genial warmth deepened the admiration previously felt for him by the many who had read his works.

—The thirteenth anniversary of the Long Island Branch of the Woman's Auxiliary was held on Thursday, November 12, in St. Peter's Church, Brooklyn (the Rev. C. A. Tibbals, rector). At 10:30 A. M. the Holy Communion was celebrated by the Bishop of the diocese, the address being given by the Rev. Dr. W. R. Huntington. His subject was "Motives and Methods in Woman's Work." The report, written by Miss Louisa L. Gilbert, and the Treasurer's statement, prepared by Miss Elizabeth S. Cromwell, were read by the Rev. Joseph Reynolds. Lunch was served in the committee room of the church. At two o'clock the congregation re-assembled in the large chapel, completely filling it. The Missionary Bishop of Montana spoke in place of the Bishop of Minnesota and the Missionary Bishop of Western Texas, who were unable to be present. The Missionary Bisnop of Montana has now nine clergy at work in his jurisdiction, but could use many more. He has a school of a very promising character, that may grow into a fine boarding-school. He described a trip which he recently took through a portion of his vast territory, passing over many hundred miles by rail, stage, and horseback. He found many places where the people are willing and anxious to have services held, and where they will cheerfully contribute to maintain clergy who will render such duties. The Rev. Dr. C. Ellis Stevens spoke on "Mission Work in Cities." He enlarged on the dangers of a growing heathenism and the importance of planting the Church effectively in the great cities. At the evening service Bishop Brewer presided, and addresses of a very interesting character were made by the Rev. C. A. Tibbals and by the Rev. Dr. William S. Langford.

—The funeral of the late Vice-President, of which very full accounts have been published in the secular papers, was a notable ecclesiastical function for Indianapolis. St. Paul's Church, of which Mr. Hendricks had been for years the Senior Warden, was draped in a very effective manner, and the entire office was most becomingly rendered. The Bishop, and the Rev. Drs. Jenckes, Fulton, and Stringfellow, all of whom had been pastors of the statesman, took part in the services. Dr. Jenckes delivered a touching funeral sermon.

—At the special Convention of the Diocese of Easton, held Nov. 18, the Rev. Dr. George Williamson Smith, President of Trinity College, Hartford, Conn., was elected Bishop, to succeed Bishop Lay. On mature deliberation he has, however, declined, and the Convention is called to meet again soon.

—At 5 o'clock on the morning of November 19, flames were discovered issuing from the upper story of the old library building of Hobart College, Geneva, N. Y. The building is between the two dormitories, and there was a wild scene as the students and professors, almost panic stricken, rushed from their rooms. The college

bell was on the roof of the library, and a student had to run to the engine houses a mile away, to give an alarm. The flames spread rapidly, and when the fire companies arrived the two upper stories were burning fiercely, and it was feared that all the college buildings would be destroyed. The students, led by President Potter, rushed into the building and saved many valuable books and papers, but in the upper rooms thousands of old and valuable books that cannot be duplicated were burned. A marble bust of Dr. Hall formerly president of the college was also destroyed. Many of the college papers were removed from the library a few days ago. The total loss is $25,000. There is a partial insurance. The building, which was almost entirely ruined, was the oldest in the group. It was built in 1836 and was used for a medical college until 1841. From that time until 1880 it was used for recitation purposes, and was then transformed into a library. The loss of the books and papers is a serious blow to the college. A new fire-proof stone building, that is be used as a library, is about completed. It is supposed the fire caught from a kerosene lamp.

—A "Mission" on a large scale has been held in New York city, beginning Nov. 28, and continuing one week. Seventy Churches took part in it. It has drawn attention throughout the country, from religious men of every name, and from the great secular papers. It had the full sanction and co-operation of the Bishop. We have not room for fuller mention this month.

Foreign.

—THE *Church Times* reports the death at a very advanced age of the Rev. Sir William Palmer, Baronet. This leaves Cardinal Newman the sole survivor of the famous group which initiated the celebrated "Oxford Movement." Sir William Palmer, though lately living in retirement and obscurity, at one time made his personality felt in the English Church. His "Origines Liturgicae" was the first work to deal adequately with the sources and character of the Book of Common Prayer. His "Treatise on the Church of CHRIST," published three years later is confessedly the ablest book on its subject in the English language. He was a learned and powerful controversialist, and encountered Cardinal Wiseman more than once, signally defeating him.

—Several good names are mentioned in connection with vacant English bishoprics. For Manchester, the translation of Dr. How from the suffragan see of Bedford, is strongly advocated both by the secular and the religious press. This would, indeed, be an admirable choice. Dr. How is known as the "omnibus bishop," on account of his constant use of that plebeian mode of conveyance. He is essentially a workingman's bishop, and eminently suited for a great manufacturing city. Dr. Purey-Cust, Dean of York is reported to be the royal choice. He is a very popular High Churchman. Ely, by prescriptive right, must have a Cambridge man on its episcopal throne. Canon Westcott, the well-known professor and author is to be the one according to popular rumor.

—AT the synod of Moray, Ross and Caithness, a petition was unanimously agreed upon to be presented to the Primus, as follows: "We, the clergy of the Diocese of Moray, Ross and Caithness, humbly pray that your Lordship in your place in the Episcopal College, will take such canonical steps as are necessary so to modify Canon XXX as to secure perfect equality for the English and Scottish rites." The general desire of the synod seemed to be for a restoration of the Scottish Communion Office to its former primary position, but it was thought best to seek at first merely for equality, that is, the removal of all restrictions with regard to the use of the Scottish Office.

—AT the consecration of the English Church at Leipzig, on Sunday, November 1, the congregation of five or six hundred who crowded the church included not only different nationalities, but different confessions. Ministers of nearly every denomination in Leipzig were present, including fourteen Lutherans, the Archimandrate of the Greek Church, and the Chief Rabbi of the Jewish synagogue. The Roman Catholic clergy would not have been wanting from the list, had not their duties in their own church prevented their attendance. The civil institutions of the city, and the University and Royal Conservatorium of Music, were officially represented.

—THE *Indian Witness* says that a curious point was made by a missionary preaching at a meeting in Beadow Square, London, on Sunday, November 15. He said that we have become so accustomed to hear Hindus, whether conservative idolators or not, speak of the Supreme Being as the perfection of holiness, justice, goodness, and truth, that we forget that this conception of GOD has been adopted by them from Christianity. No such god is found in the Hindu pantheon. The Supreme Being of orthodox Hinduism is *nirgan*, that is, destitute of every attribute and faculty, being, in fact, nothing but breath. As it is well known, all their inferior gods are hideous and malevolent demons.

—ON Wednesday, Nonember 11, a service was held in Lichfield Cathedral for the purpose of taking leave of Bishop John Richardson Selwyn, on his return to his diocese of Melanesia. The Bishop has been in England during the past six months, much engaged in active Church work, particularly on behalf of missions. He has received the distinction of Doctor in Divinity from his university, in recognition of his zeal and services as a missionary bishop. He has married a lady in New South Wales, and returns as a married man to the scene of his labors. There was a large congregation present at the services, in which the Bishop of Lichfield and the dean took part. After a shortened service, Bishop Maclagan addressed Bishop Selwyn in earnest words, to which the latter made a touching reply.

—IT is stated that the Archbishop of Canterbury has resolved to restore to the clergy of his diocese the privilege of electing their rural deans.

—IN these days, when disestablishment and disendowment is so prominent a factor in English politics, it is pleasant to learn that at last an attempt has been made to give the public an idea of the truth as to the English Church endowments. It is a very common occurrence to hear it said that the English Church was endowed by the State, or that the State supports it. A list has recently been published which gives some idea of the proportion of private endowments of religious houses compared with royal gifts. It must be remembered also that royal gifts were generally merely restored gifts from lapsed religious donations. The footing-up reads curiously. From the reign of William I. to that of Henry VIII., previous to his plunder of the religious houses, the private endowments were 1,162, and the royal gifts were 62. The parish churches arose after the sacking of monastic houses by the Danes, though, at the Conquest there were one hundered well-endowed abbeys. In the "Doomsday Survey" of 1003, there are mentioned 1,700 churches and chapels, and 995 priests. But none of these were ever given by the State.

—LOVE to GOD and love to man will comprise the whole of human duty in all the varied walks of life. Love to GOD and man would make this world a paradise.

The Montana Churchman.

VIRGINIA CITY, MONTANA, DECEMBER, A. D. 1885.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE Editor and Publisher wish the readers of the MONTANA CHURCAMAN a "Merrie Christmas" and a "Happy New Year."

Poetry.

THE PAST REDEEMED BY LOVE.

So the sun returned ten degrees, by which degrees it was gone down.—*Isaiah* xxxviii. 8.

'Tis true, of old th' unchanging sun
His daily course refus'd to run,
The pale moon hurrying to the west
Paus'd at a mortal's call, to aid
Th' avenging storm of war, that laid
Seven guilty realms at once on earth's defiled breast.

But can it be, one suppliant tear
Should stay the ever-moving sphere?
A sick man's lowly breathed sigh,
When from the world he turns away,
And hides his weary eyes to pray,
Should change your mystic dance, ye wanderers of the sky?

We too, O LORD, would fain command,
As then, thy wonder-working hand,
And backward force the waves of Time,
That now so swift and silent bear
Our restless bark from year to year;
Help us to pause and mourn to Thee our tale of crime.

Bright hopes, that erst the bosom warm'd
And vows, too pure to be perform'd,
And prayers blown wide by gales of care;—
These, and such faint half-waking dreams,
Like stormy lights on mountain streams,
Wavering and broken all, across the conscience glare.

How shall we 'scape th' o'erwhelming Past?
Can spirits broken, joys o'ercast,
And eyes that never more may smile;—
Can these th' avenging bolt delay,
Or win us back one little day
The bitterness of death to soften and beguile?

Father and Lover of our souls!
Though darkly round thine anger rolls,
Thy sunshine smiles beneath the gloom,
Thou seek'st to warn us, not confound,
Thy showers would pierce the harden'd ground,
And win it to give out its brightness and perfume.

Thou smil'st on us in wrath, and we,
Even in remorse, would smile on Thee;
The tears that bathe our offer'd hearts,
We would not have them stain'd and dim,
But dropp'd from wings of seraphim,
All glowing with the light accepted Love imparts.

Time's waters will not ebb, nor stay,
Power cannot change them, but Love may,
What cannot be, Love counts it done.
Deep in the heart, her searching view
Can read where Faith is fix'd and true,
Through shades of setting life can see Heaven's work begun.

O Thou, who keep'st the Key of Love,
Open Thy fount, eternal Dove,
And overflow this heart of mine,
Enlarging as it fills with Thee,
Till in one blaze of charity
Care and remorse are lost, like motes in light divine;

Till, as each moment wafts us higher,
By every gush of pure desire,
And high-breath'd hopes of joys above,
By every sacred sigh we heave,
Whole years of folly we outlive,
In His unerring sight, who measures Life by Love.

—"Like circles wandering round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
'Glory to GOD on high, on earth be peace,
And love towards men of love—salvation and release.'"

Selections.

KEEPING THEIR CHRISTMAS HOLIDAY.

From the Living Church.

THE following descriptions of Christmas festivities, by several eminent authors, gives us vivid pictures of the celebration in other times and other countries. The first is from Hans Christian Andersen.

The further the Swede, Norwegian, or Dane travels from home, the louder sings the heart of each, when they meet. We are one people, we are called Scandinavian. When I was in Rome, in 1833, the three nations kept their Christmas Eve in company, like one family. Song and mirth do not agree with the Roman solemnity on the Saviour's natal festival, therefore we could not be merry within the gates of the city, but yet we did not lose our pleasure. No city is so tolerant as Rome. They let us have a fine suite of rooms outside the city gates, a large house in the Villa Borghese, in the midst of a grove of pines, close to the modern amphitheatre. We ornamented the salon with garlands and wreaths, the flowers we plucked from the garden. The air was mild and warm, it was a Christmas like a fine summer's day at home. We must have a Christmas tree, a fir tree as in the North, but here it was too valuable a treasure. We must, said they, be contented with two orange trees, which were sawn from the roots, and were full of fruit, which was not fastened to the branches, but which grew out of them. There were about fifty Scandinavians, including seven ladies who wore wreaths of living roses around their brows; we men had wreaths of ivy. The nations had subscribed to purchase presents, which were to be gained by lottery. The best prize was a silver cup, with the inscription "Christmas Eve in Rome, 1833." And who won it? I was the lucky one. Towards midnight the elder part of the company broke up, and returned to Rome. Bystrom and Thorwaldsen were amongst them, and I accompanied them. The gate of the city was locked, but that we might enter, we were told that we must give three loud raps with the knocker, and cry out, "Gli Scandinavi." I thought of Holberg's comedy, where Kilian knocks at the gate of Troy, and so I took hold of the knocker, gave the signal and our password "Gli Scandinavi!" A little wicket in the gate was opened, and one by one we crept into that city of the world. It was a merry Christmas. The night was mild and warm as a summer night in the North. In the city some few lamps burned within the church. Men, women, and children who had wandered hither from the Campagna and the mountains, sat or lay on the steps leading to the chapels and altars in the side aisles. Some of the poor folks had fallen asleep from very weariness, others counted their beads. The candles were now lighted. The whole church shown with purple and gold. The incense spread its perfumes; the music resounded. The Anthem announced, "Glory to the newborn King." The old Cardinals bore the cradle of CHRIST on their shoulders, through the aisles of the church, and the people saw a ray of glory around it brighter than that shed by the thousand lights. It was as if the shepherds sang and as if the angels sang. And there came peace and good will in the human heart.

KEEPING THEIR CHRISTMAS HOLIDAY.

In old England, our ancestors considered it in the double light of a holy comemoration, and a cheerful festival; and accordingly distinguished it by devotion, by vacation from business, by merriment and hospitality. They seemed eagerly bent to make themselves and everybody about them happy. With what punctual zeal did they wish one another a Merry Christmas! What an omission it would have been to have concluded a letter without "The Compliments of the Season!" The great hall resounded with the tumultuous joys of servants and tenants, and tne gambols they played served as amusement to the lord of the mansion and his family, who, by encouraging every art conducive to mirth and entertainment, endeavored to soften the rigor of the season, and mitigate the influence of winter. What a fund of delight was the choosing King and Queen upon the Twelfth-night! and how greatly ought we to regret the neglect of minced "pyes," which, besides the idea of merry-making inseparable from them, were always considered as the test of schismatics! How zealously they were swallowed by the orthodox, to the utter confusion of all fanatical recusants! If any country gentleman should be so unfortunate, in this age, as to be under a suspicion of heresy, where will be found so easy a method of acquitting himself as by the ordeal of Plum Porridge?

In North Germany, the evening before Christmas day, one of the parlors is lighted up by the children, into which the parents must not go. A great yew bough is fastened on the table at a little distance from the wall, a multitude of little tapers are fastened in the bough, but so as not to catch it till they are nearly burned out. Colored paper hangs and flutters from the twigs. Under this bough the children lay out, in great order, the presents they mean for the parents, still concealing in their pockets what they intend for each other. The parents are introduced and each presents his little gift, and then bring out the rest, one by one, from their pockets, and present them

with kisses and embraces. Where I witnessed this scene, there were eight or nine children, and the eldest daughter and the mother wept aloud for joy, and the tears ran down the face of the father. On the next day, in the great parlor, the parents lay out on the table the presents for the children. A scene of more sober joy succeeds, as on this day, after an old custom, the mother says privately to each of her daughters, and the father to his sons, that which he has observed as most praiseworthy in their conduct, and that which was most faulty.

The hundreds of silver-toned bells of London ring loud, deep and clear, from tower and spire to welcome in Christmas. The far stretching suburbs, like glad children, take up and fling back the sound, over hill and valley, marsh and meadow, while steeple calls to steeple across the winding arms of the mast-clad river, proclaiming to the heathen voyager, who has brought his treasures to our coast, and who is ignorant of our religion, the approach of some great Christian festival.

Most of the Fathers have left sermons which were preached on Christmas Day, or during the continuance of the festival. And secular decrees of the Christian Emperors, as well as Canons of the Church, show that it was very strictly observed, as a time of rest from labor, of Divine worship and of Christian hilarity, and that it is most fit, that the season so marked out by angels by songs of joy, such as had not been heard on earth since the Creation, should also be observed as a time of festive gladness by the Church and in the social life of Christians.

CUTTING THE MISTLETOE.

In ancient times, the cutting of the mistletoe was a ceremony of grea solemnity. The people went forth in procession, the bards leading the way, singing canticles and hymns, a herald preceding three Druids with the implements, and the chief of the Druids, attended by the body of the people, bringing up the rear. Mounting the oak and cutting the mistletoe with a golden sickle, he presented it to the other Druids, who received it with every token of respect, and on the first day of the year distributed it among the people as a sacred and holy plant, exclaiming, "The Mistletoe for the New Year!"

CHRISTMAS SUPERSTITIONS.

Among the weird legends of the North, are many curious superstitions concerning Christmas. In Sweden, it was the custom to go in the twilight of Christmas morning to the path leading to the church. If one complied with certain conditions, that made the spell perfect, he might see, as the sun was rising, all the funerals that would pass that way during the year, and how the produce would in the meadows.

In Denmark, during the week between Christmas and New Year, nothing that runs around must be set in motion, so there was neither spinning nor winding. If, when sitting at table on Christmas Eve, anyone wishes to know if any of the company present will die before the next Christmas, he is to go out silently, and look through one of the window panes. The person who appears without a head, is doomed to die during the following year.

Near Raleigh, in Nottfnghamshire, there is a valley supposed to have been made by an earthquake. Several centuries ago, a whole village, with its church, was engulphed. It was the custom formerly, for people to meet in the valley to listen to the ringing of the bells beneath the ground. It was asserted that the sound could be heard by putting the ear to the ground and listening attentively.

"EVERY MOTHER'S SON OF THEM."

YES, every one of these boys is the son of some mother. You are mother to a son? Then you can understand me. You know how tenderly the heart yearns to that son. You know how it thrills with joy and pride when others speak admiringly of our boy, after we have spent so many years in earnest endeavor to bring him up aright. And *you* know how you trembled with an anxious heart one time, when you feared it possible that your influence was weakening with your boy; and that in spite of your prayers, he might yield to temptation to wrong living. Oh! we understand each other fully. And we are *so* thankful that our boys have turned out to be so good and manly. But, my friend, suppose they had gone astray, and were now making our hearts ache and our faces blush with evil habits? How would we want others to feel towards them? Just as we do toward the neighbor's son who is drinking himself to destruction? or the one who is "not fit to be in society?" or that rabble of young men who are "a disgrace to the community?"—"every mother's son of them?"

Every mother's son! Each of these mothers has a heart just like ours—just as tender. She has spent as many earnest, anxious moments, said as many prayers, and now is as heart-broken as we would be. But, for some uncontrolled reason, her son went wrong, and ours right. How shall we feel towards him? Say he shall not visit our daughters? We cannot have them led astray. Shall not associate with our sons? "Evil communications corrupt good manners."

Too many different circumstances affect you and me for me to decide how you shall manage in the matter of family associates; but this we can each do:—imagine the boy to be *our* son, and treat him with *thoughtfulness*. What can we do to help the mother in her trials? We may have in our hearts at least a *tender sympathy*, and that will lead us to know what to do.

The boy is inevitably thrown in our path sometimes. Remember he is a *mother's* son, and with a true heartiness treat him as your righteous judgment may dictate. Nay, more than that. *Take* him into your path. May be the lad who comes to you for "odd jobs"—or regular work—is the very one in whom you should interest yourself, enough to give friendly words, that may keep him from many a wrong step. He may be away from home, and so lonely! He came with the determination to do right, guarded by his mother's prayers, She could only imagine what temptations might assail him. He knows that he is lonely and homeless. Suppose no one but bad, though kind, associates show him friendliness, can he refuse their kindness and resist the promised pleasure, and stay alone in his cold room? Could your boy?

Your ways of keeping him may be one, and mine another; but let us both hold in mind that that bond of sympathy from mother to mother demands that we should endeavor to help every erring or desolate child. And we may be sure, with a hearty wish to do this, GOD will direct us aright, in such a way that we may not bring danger to our own sons and daughters. Then, when we think of every mother's son of them, there will be such an overflow of tenderness in our hearts towards the erring boy that our prayers will ascend with hers, though she know it not; and "the prayer of the righteous availeth much."—*M. W. H. in Church Helper.*

MR. INGERSOLL, whose eloquence makes women weep at Star Route trials, and elicits roars of laughter when he discusses moral accountability, says that Shakespeare is his bible and Burns his prayer-book. Here is a verse from his prayer-book, which he ought to read every day of his life:

The Great Creator to revere,
Must sure become the creature;
But still the preaching cant forbear,
And e'en the rigid feature;
Yet ne'er with wits profane to range,
Be complaisance extended;
An atheist's laugh's a poor exchange
For Deity offended!

—GOD has given us four books: the Book of Grace; the Book of Nature; the Book of the World; and the Book of Providence. Every occurrence is a leaf in one of these books; it does not become us to be negligent in the use of any of them.—*Cecil.*

—LIFE's fears build life's fortresses; cautious minds which suggest fears have the best chance to erect sure defences.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh———— Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—A LITTLE boy was told at Sunday school that when he died he would leave this body here. After his return home he was much troubled in regard to it, and questioned his parents. His mother explained by saying "You will take all the good with you, but leave all that's naughty below." He thought a moment and looking up, said: "Well, I guess I'll be awful thin when I get there."

—A MORAL poetess had begun a poem in uncompromising blank verse on the degeneracy of man:

GOD made man in his own image; but he—

and here she was compelled to leave it. A degenerate one came in and took the liberty of helping her forward a little:

Would probably have remained so; but she—

—A WRITER in an English Church paper sarcastically (and not quite fairly, but very funnily) sums up the principles of the Broad Church party, thus:

"Different men have different opinions;
Some likes oranges, some likes inions,
Some are Papists and some Socinians."

—THE following notice is posted in a meeting-house in Illinois.

pleas deposet
Yore Tobacer
At the Dore
by order of
Dekens.

—"WHO is that new man that opened a wood-yard or something on Second Street, and bought a bill of goods of us last Saturday?" asked old Hyson. "I've lost his card, and forgotten his name." "I don't know," replied the office-boy. "Well," said the old man, "I hate to ask him. Run down to the corner and see what is on his sign. That'll give it." Presently the boy came back. "Lime and Coal," he said. And old Hyson calmly charged the bill up to Lyman Cole.—*Brooklyn Eagle.*

—ONCE there was lying by the side of a ditch a pig. On the other side lay a man. The pig was sober; the man was drunk. The pig had a ring in its nose, the man had a ring on his finger. Some one passing exclaimed, so that the pig heard it: "One is judged from the company he keeps." Instantly the pig rose and went away.

—EDWARD EVERETT was some time a Unitarian minister, and it was a prayer of his that was spoken of as "the most eloquent prayer ever addressed to a Boston audience."

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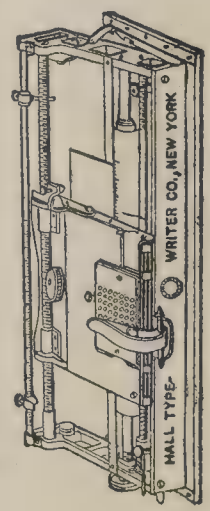

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(22–33)

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 10. Virginia City, Montana, January, 1886. Whole No. 34.

Kalendar.

JANUARY, 1886.

1 The Circumcision of CHRIST.
3 Second Sunday after Christmas.
6 THE EPIPHANY.
10 First Sunday after Epiphany.
17 Second Sunday after Epiphany.
24 Third Sunday after Epiphany.
25 The Conversion of St. Paul.
31 Fourth Sunday after Epiphany.

FEBRUARY, 1886.

2 Purification of the Blessed Virgin Mary.
7 Fifth Sunday after Epiphany.
14 Sixth Sunday after Epiphany.
21 Septuagesima Sunday.
24 St. Matthias the Apostle.
28 Sexagesima Sunday.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under the authority of Canon VIII, has adopted the following schedule of Assessments for the year 1885-6:

St. Peter's, Helena	X	$12 00
St. John's, Butte	X	9 60
St. James', Bozeman	X	6 00
St. Paul's, Fort Benton	X	4 80
St. Paul's, Miles City		4 20
St. Paul's, Virginia City	X	3 60
Holy Spirit, Missoula	X	3 60
St. James', Dillon	X	3 60
St. Luke's, Billings		3 60
St. Andrew's, Livingston		3 60
St. James', Deer Lodge	X	1 80
Trinity, Madison Valley	X	1 80
——, Fort Shaw and Sun River	X	1 80
——, Fort Keogh		1 80
——, Townsend		60
——, Marysville		60
——, Three Forks	X	60

These several amounts are now due and payable to Mr. Samuel J. Jones, Helena, Montana, Treasurer of the Convocation.

E. G. Prout, *Sec.*,
S. J. Jones, *Treas.*, } *Committee.*

Virginia City, Montana, Dec. 31, 1885.

THE BISHOP'S RECORD.

MY last Record was written in Boston and closed with the 28th of November. The next Sunday morning I was at St. James' Church, Cambridge. This is a vigorous parish, situated in a part of the town where the population is increasing, and has a bright future before it. In the afternoon I made an address to the Sunday School of the Church of the Evangelists, which is a mission of Trinity Church. Then I had just time to get to Trinity Church for the four o'clock service. Dr. Brooks preached a grand Advent sermon, and it was an inspiring sight to see that great edifice filled to overflowing with a reverent and attentive congregation. In the evening I went out to Newton and made an address in Grace Church. Dr. Shinn has a most beautiful church and chapel and the completest parish house I ever saw. Monday evening I went out to Woburn and spoke in Trinity Church, and Tuesday evening addressed the various working societies of St. John's Church, Charlestown. This ended my month's work for Montana. I was received everywhere with kindness and cordiality, and I hope the result may be a little enlargement of the work. I now look forward to adding two men to our working force—one of them to be placed in Deer Lodge, serving also at Anaconda and Philipsburg, and the other to take up the work in Lewis and Clarke County which Mr. Hooker relinquished to go to Dillon.

Sunday, December 6, I began my work for the Board of Missions in Norwalk, Connecticut, preaching in the morning in St. Paul's Church, and in the evening in Trinity Church, South Norwalk. The following Sunday was spent in Yonkers, N. Y. Morning and evening I preached at St. John's Church, and in the afternoon at St. Paul's. The next day I made an address before the Woman's Auxiliary of St. John's Parish. Tuesday, December 15, I started for the Chenango Valley, in the diocese of Central New York. Services were held in Geneva, Oxford, and Clinton, and I had the great pleasure of seeing many old friends. The fourth Sunday in Advent I spent in Utica and made addresses at Calvary, St. Luke's and Grace. The next day I went to Watertown, my old home, and remained till after Christmas. To see again my old friends and parishioners was a very great joy, marred only by the thought of the faces that were missing and the sad hearts of those upon whom sorrow had come. While there I had the sad pleasure of attending the funeral services of the Hon. William C. Pierrepont, of Pierrepont Manor. He was a good friend of the Church and a generous supporter of all her missionary activities. He will be greatly missed in the diocese of Central New York.

The Sunday after Christmas I was in Syracuse, and spoke for missions in St. Paul's Church in the morning and in St. James' in the evening. Monday and Tuesday evenings I made addresses in Manlius and Cazenovia. And on Wednesday evening I was present at a Choral service of the Sunday Schools of Syracuse held in St. Paul's Church, and made a short address.

And now the old year has gone with all its brightness and sadness, its victories and defeats. May the new one upon which we have now entered confirm our faith and deepen our peace! May the Kingdom of GOD be enlarged, and the messengers of the Kingdom be found faithful in proclaiming their message!

L. R. B.

Syracuse, N. Y., January. 2, 1886.

NOTES.

—ON Thursday, November 12, in the Oratory of Seabury Divinity School, Faribault, Minn., Bishop Whipple, acting for Bishop Brewer of Montana, admitted to Deacon's Orders Mr. Percival MacIntire, who is a Candidate from Montana, and who has been for some time a student at Seabury Hall. Among the clergy in attendance upon the Bishop were the Rev. Mr. Hoskins, Warden of the school, the Rev. Dr. Kedney, the Rev. Professor Wilson, the Rev. G. C. Tanner of Owatonna, and the Rev. Professor Sterrett who presented the candidate for ordination. The Altar was tastefully adorned for the occasion with flowers. Besides the students of the school, who preceded the clergy in procession into the Oratory from the door at the east end, many kind friends—includ-

ing Mrs. MacIntire and Miss MacIntire, the mother and sister of the candidate—were present to witness the laying on of the apostolic hands and to join in the Breaking of Bread and prayers. The Bishop preached on the call of our Blessed LORD, the dignity and responsibility of an office which bears His authority, its trials, comforts, and rewards. This ordination, which was the first that has taken place in the school Chapel, was rendered singularly impressive by the solemn and touching words uttered by the Bishop in his exhortation.—*Minnesota Missionary.*

—ON Monday and Tuesday, December 21 and 22, the ladies of St. Luke's Mission, Billings, held a Fair in aid of the Church funds, and a great many articles were disposed of. The ladies have realized over $300, which they will probably devote to the interior of the new church.

—A FAIR in aid of the funds of St. John's Church, was held in Butte, just before Christmas. It was very successful, the net proceeds being some $780. Had there not been a depression in business circles, owing to the asserted intention of the mill men to stop all mining operations on January 1, the results would probably have been much larger. The booths were pretty, and the articles displayed for sale were very handsome. St. John's Mission is doing well; its congregations are larger by far than ever before, and the Sunday School is increasing. The Christmas Tree bore sufficient fruit for the needs of the school.

—AN entertainment, consisting of music, recitations, and supper, was given by the ladies of Trinity Mission, Madison Valley, on the evening of Wednesday, December 23. An Ice-cream stand was found present, and was well patronised. The affair, called a "Sociable," was very successful both socially and financially; the guests expressing themselves as being very pleasantly entertained, and the ladies acquiring for their work the sum of $25. This they intend to expend in providing more Churchly equipments for the Hall in which the services of the Mission are held.

The Church at Large.

SIXTIETH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

THE Board of Managers of the Domestic and Foreign Missionary Society earnestly asks the thoughtful consideration of the Church for the Annual Reports of its work for the year ending September 1st, 1884.

These reports are of more than usual interest, because they close a half century's history of our Church's organized Missionary work. They afford ground for gratitude for the results, under GOD'S blessing, in the past, and suggest hope and encouragement for the future.

The past year has been marked by such business troubles and by such wide-spread shrinking of incomes among those who are the most generous givers to Missions, that it is not surprising that the reports of the treasurers show a small decrease in the offerings from churches and individuals. The Board feels it to be a cause for thanksgiving and for great encouragement that this decrease has been so small, the amount for both Committees being less than ten thousand dollars.

It is to be gratefully noted, however, that the number of contributing parishes to either the Domestic or the Foreign Committee, or to both, has increased from 1,823 in the year ending September 1st, 1884, to 1,930 in the year embraced in the present reports.

The Board would also call the attention of the Church to the fact that the parishes of several of our Missionary Jurisdictions and Dioceses, which have long been the recipients of Missionary help, have been urged by the strong and earnest words of their Bishops to make annual offerings to the general work of the Board. Many most gratifying offerings have been received in response. The example is most worthy of universal following. For scarcely anything would give greater impetus to the contributions of the stronger Dioceses than the indication of increasing self-dependence on the part of those Missionary fields which have been so long cared for by the Church.

The year ends with the Board almost entirely free from debt. This is owing to the payment of the Burr legacies. The Foreign Committee report no indebtedness, and the Domestic Committee a debt of about fifteen thousand dollars. It is certainly not too much to hope that this will be more than met by the increased contributions for the present year.

In connection with this, special attention is called to the report of the Committee on Trust Funds. The report is so clear that every one can see how carefully the Board watches these trusts as something sacred. The Society now holds, in trust, property and investment to the value of $160,385.80. And this does not include the Mission buildings and other property in the Mission fields not controlled by this Committee.

The Board in presenting these reports would remind the Church that most generous and faithful giving will be necessary to meet the appropriations for the current year. It has been judged unwise and unnecessary, in view of the brighter business outlook, the small indebtedness of the Board, and the great hardships and losses which would be caused by a contraction of the Missionary work, to reduce the annual appropriations.

Not upon the legacies from the Church's faithful departed, but upon the offerings of the Church's living children on earth, must be the dependence for the means to do the Church's work. No parish or Missionary station should fail to share in doing something for this common work. It is hoped that a careful study of these reports, now presented to the church, will inspire confidence in the prudence and economy of the Board in administering its trust, and call out such an enlarged increase in the Church's offerings as will justify an extension of its work and a favorable response to the piteous and urgent appeals for help that come from every quarter of the Missionary field.

REPORT OF THE DOMESTIC COMMITTEE.

(EXTRACTS.)

Present Condition and Outlook.

THE Reports of the Missionary Bishops indicate that in none of our jurisdictions can the church be said to be losing ground, while in some of them, owing to especially favorable conditions, there has been a decided advance. Communications from the Bishops of the dioceses aided show a like condition in their several fields of labor, the Church expanding in many, in all holding her own. The two great, crying needs everywhere are, not opportunity, not people ready and desirous to receive the ministrations of the Church, but consecrated men and consecrated means—men to supply the ministrations, means to embrace the opportunities constantly opening on every hand. And this call for means and men, although made so frequently and although become so familiar, is none the less urgent, none the less imperative upon the Church. With the immense population annually pouring into the States and Territories of the Mississippi Valley and the vast Territories of the West, both North and South, in many cases doubling itself every five years, it is not sufficient that the Church should only hold her own, that she should as it were stand at gaze, while beyond her reach sheep are perishing because there are no shepherds, while white harvests are lost because the Church sends forth no reapers. The mighty tide of materialism and unbelief and indifferentism is sweeping away in its destructive flood the souls of countless numbers of our fellow men. Must this dreadful condition remain unchanged; must this pleading cry for help be again for another and another year unheeded? Or rather, will not the Church arouse herself at last, before it be too late, and now and from henceforth pour out lavishly of

her abundance the means for meeting and fulfilling her duty to her perishing brethermen?

The Finances.

From this glance at the field we turn to a survey of our financial condition. The year has been one of constant anxiety and unremitting efforts on the part of the Committee and their officers. The results of these efforts are indicated in the treasurer's report and the various tables appended. They are, when compared with the past, as gratifying as when contrasted with the necessities of the work they are unsatisfactory to us. It is gratifying to know that with all the embarrassment of financial stringency in the country and the multiplied charities of the Church, her offerings for Domestic Missions are much in excess of the average of the past, and are, in fact, larger than, except in two or three most prosperous years, they have ever been before; that nearly six hundred parishes have contributed that did not contribute last year, indicating an increasing diffusion of interest, sympathy and effort; and that from more than half the Diocese, and nearly all the Missionary Jurisdictions the offerings are larger than last year. But, on the other hand, we can not regard with complacency these other facts which the tables indicate: that about three-fifths of the parishes have given nothing at all for this work; that the offerings from the living hardly meet two-thirds of the appropriation; that the appropriations themselves are very far below the actual needs of the work; that the Committee have been compelled seriously to consider the question of a large contraction of their operations, and have been saved once again from such disaster only by the payment of extraordinarily large legacies.

Besides the exigencies of the work, to which we have already alluded, these facts should impress upon churchmen, in the mere matter of giving, the necessity, which should be obvious to every one, of recognizing not only the excellence but the inherent obligation of systematic offerings; that is, the adoption by all Church members of some method of giving regularly and by system a certain proportion of their means for the maintenance of the Church's great fundamental work of self-propagation.

Work among Indians and Freedmen.

Much progress has been made in the work among the Indians who are especially under our care. A note of progress which is well worthy of mention is the remarkable success of the efforts made by these Christian Indians in the direction of self-support and also the comparatively large amount of their offerings for the general Missionary work of the Church. It is gratifying to receive the testimony of unprejudiced witnesses as to the success of this important work, and we take this opportunity, with sincere appreciation of its value, to put on record the hearty and spontaneous comment of a distinguished laborer in this especial field, General Armstrong, of Hampton Institute, Virginia, that "Bishop Hare's work is the very best that is done among the Indians by any religious body in this country."

It is a matter of deep regret that we cannot report a similar progress in our work among the colored people. It is true that effort has not been relaxed; that, on the contrary, notably in Virginia, Kentucky, Mississippi, as well as in other portions of the south, the work has been somewhat enlarged; but still an immense amount remains to be achieved before we shall have begun to reach the measure of our duty in this direction. Abundant opportunities are opening in many dioceses whose Bishops stand ready to adopt a greatly augmented scale of operations as soon as the means shall have been provided.

Woman's Auxiliary.

Of the excellent work of the Woman's Auxiliary we cannot speak in terms of too high commendation. Its details are familiar to many who have in the various Dioceses co-operated with it. Its results are known in full only to the Great Head of the Church. We are in constant receipt of letters expressing the utmost appreciation of the faithful labor of the devoted women in the Church in this direction, and most sincere gratitude for the supplies sent in the famous "Missionary boxes;" supplies which have in many cases not only relieved direst want, but have been often actually life-saving. For ourselves we would most gratefully acknowledge the effective aid the Auxiliary has rendered by frequent, generous and abundant contributions to the treasury of the Committee.

The organization of several new branches of the Auxiliary in different Dioceses is a most gratifying indication of an increasing interest in this important department of Mission work. The Church has abundant cause for sincere thankfulness in the establishment and continued effort of this most effective Missionary agency.

NOTES AND CLIPPINGS.

Domestic.

—THE late W. H. Vanderbilt left legacies to our various Church interests, as follows: Domestic and Foreign Missions, $100,000 each; The General Theological Seminary, $50,000; St. Luke's Hospital, New York, $100,000; The New York Bible and Prayer Book Society, $50,000; New York City Mission Society, $100,000; Seamen's Mission Society, $50,000. This will be a great help to these institutions. Cornelius Vanderbilt, son of the deceased, is a very intelligent and earnest Churchman, actively interested in Church Work.

—THE Standing Committee of the Diocese of Florida has decided to take no action in regard to the election of a successor to the late Bishop Young until all indebtedness of the diocese is liquidated. It does not think it seemly that a new bishop should be handicapped with an old debt.

—IN the University of Michigan the Hobart Guild has been formed, of which the two Bishops of the State are Visitors, and the Rev. Samuel Earp, rector of St. Andrew's Church, Ann Arbor, is *ex-officio* president. It will have a healthy influence, not only upon the Church students, but upon the University itself.

—AT the special convention of the Diocese of Easton, Md., held in Cambridge, on December 16, the Rev. Chauncey C. Williams, rector of St. Paul's Church, Augusta, Ga., was elected Bishop on the seventh ballot. The Bishop-elect is said to be about thirty-seven years of age, an accomplished gentleman, educated at Trinity College, Hartford, and at one time was assistant to Bishop Elliott.

—SATURDAY night, January 2, about nine o'clock, smoke was seen issuing from St. Luke's church, in Hudson street, New York, an alarm was given, and in a few moments the church was surrounded with fire engines, which in a short time arrested the fire, although the damage to the interior of the edifice will amount to $12,000; insurance $20,000. St. Luke's is one of the oldest parishes in the city, dating back as far as 1821. Trinity Church gave the ground on which it stands. Bishop Hobart laid the corner-stone. Among the rectors of this historic Church have been Dr. Upfold, afterwards Bishop of Indiana; Dr. Ives, Bishop of North Carolina, and Bishop Whittingham, of Maryland. The Rev. Isaac Tuttle, D.D., is the present rector.

—THE *New York Observer* says in reference to the "Mission": "We cannot refrain here from repeating the remark just made to us by an eminent lawyer of this city, that the style of preaching which has been followed, the simple truths on which the preachers have dwelt continually, and the crowds which have hung with absorbed interest upon their words, form an unanswerable argument against the cry of the modern theologians that a re-statement of the truths of the Bible is necessary in order to secure a hearing on the part of the people. The old-fashioned doctrines of sin and eternal perdition and the need of present pardon through the Blood of CHRIST have never been more fearlessly and faithfully uttered than in these crowded assemblies."

—THE death is announced, with much regret, of the Rev. Francis Harison, D.D., rector of St. Paul's Church, in Troy, which

occurred on December 29, from diabetes. Dr. Harison was born in New York, in 1839. His father was a lawyer, and for a long time Controller and Treasurer of Trinity Church, in this city. He was graduated from the General Theological Seminary, and his first charge was at Claverack, whence, after a successful service of five years, he accepted a call to a church in Peekskill, where he remained until he became rector of St. Paul's, in 1874. Dr. Harison had been in ill health for some time, and last June he made a trip to Europe in the hope that his condition would thereby be improved, but in Edinburgh he had a very serious attack of his old complaint. He recovered, however, and on his return to Troy seemed to be much better. He worked very steadily and laboriously in preparing for the Christmas service, and these exertions told on his weakened system, and another fit of sickness followed. Dr. Harison was one of the most prominent ministers of the Albany Diocese. He was the custodian of the Standard Prayer Book, and also a member of the committee on the revision of the Book of Common Prayer. He had frequently been voted for in Western Diocesan Conventions as a candidate for Bishop, and on one occasion declined an election.

—CHURCH institutions have been generously remembered in the will of the late Mrs. Mary Kay Helmuth, of Philadelphia. Nashotah Theological Seminary receives $4,000, and $25,000 additional for the endowment of "The Dr. William Sheaff Helmuth Professorship"—one of the existing unendowed professorships to be selected for this purpose; the Domestic and Foreign Missionary Society for the fund for support of Domestic Missionary Bishops, $1,000; Church Home and Infirmary, Baltimore, Md., $2,000; Mt. Calvary Church, Baltimore, Md., $1,000; Church Home for Children, Angora, Pa., $1,000. The proceeds of sale of house, No. 1904 Spruce street, Philadelphia, is to be devoted to a home for the aged and infirm, to be called St. Mark's Home, under the control of the Rev. I. N. Nicholson, D. D., and the sisters of the deceased.

—A COMMISSION consisting of the Rev. Drs. Harison and Tucker, and the Rev. Messrs. Fulcher, Houghton, and Whittemore, has been appointed in the diocese of Albany to prepare a supplemental hymnal, and to urge the General Convention to authorize its use. The death of Dr. Harison will be a serious loss to the committee and the Church.

—A PARTIAL report of the collections in the churches of New York on Hospital Sunday shows a gratifying increase over those of last year; in some of the churches it was nearly double the amount. In St. Thomas', the collection was $2,109.30 as against $1,434.11, and in Grace church $1,474.20 instead ot $777.51.

—THE legacy of the late Mr. Vanderbilt to the Board of Missions, $100,000 each for Domestic and Foreign Missions, does not in any way relieve the members of the Church from their obligations to provide for the work both at home and abroad. Legacies, by the action of the Board, are kept distinct from other receipts, and are specifically appropriated by the Board.

Foreign.

—A RUMOR is prevalent in Church circles that the Bishopric of Manchester has been offered to and accepted by the Rev. George Herbert Curteis, M. A., Principal of Lichfield Theological College.

—THE King of Mombasa, in Central Africa, has seized Bishop Hannington, who has been so energetic in missionary service and will probably put him to death. No reason is given for the King's action.

—THE death of the Archbishop of Armagh, the Primate and Metropolitan of all Ireland, is announced by cable from Dublin. He bore the well-known name of Beresford—Marcus Gervais Beresford—and was born in 1801. He was consecrated in 1854, and with the exception of Bishop Knox of Down, Connor and Dromore, was the oldest of the Irish bishops.

—THE Mission Buildings of the Universities' Mission at Matope in Central Africa were recently destroyed by fire, originating from a scale from a red-hot rivet lodging in the roof. The Bishop of Central Africa arrived at the station just in time to see the last of the buildings. All the stores and medicine were destroyed, and many of the people of the station were left without even a change of clothing.

—THE bishopric of Ely has been offered to and accepted by Lord Alwyne Compton, Dean of Worcester. The new Bishop is a brother of the Marquis of Northampton, and was born in 1825, and graduated at Trinity College, Cambridge. He was ordained in 1850, and two years later became rector of Castle Ashby, and was Hon. canon of Peterborough from 1856 to 1875, and Archdeacon of Oakham from 1875 to 1879, when he was appointed Dean of Worcester on the death of Dr. Yorke. Next year he was chosen Prolocutor of the Lower House of Convocation of the Province of Canterbury, and has held the office of Lord High Almoner of the Queen since 1882.

—THE *Daily Express* says that of the £500,000 required to endow the Irish Episcopate, about £430,000 has been raised already:—"The sees of Dublin, Derry, and Cork are now fully endowed with £2,500, £2,000, and £1,700 per annum respectively. In five of the dioceses the endowment has been almost completed, and in the remaining four efforts still continue to be made to provide the necessary endowments."

—THE Diocese of Toronto is raising a Clergy Sustentation Fund, to secure a sufficient support for all its clergy; the *minimum* being for clergy of fifteen years' service $1,200, of ten years $1,000, and of five years $800. The plan is based upon the present fact that a considerable proportion of the clergy are now living on less than $800, and some on less than $500. An appeal for Church Homes and Schools for the Indians in the dioceses of Algoma and Qu'Appelle states that eight of the Indian reservations have neither churches, schools, or ministers of any kind.

—THE ill-health of Bishop Titcomb has compelled his resignation of the oversight of the Anglican congregations on the continent. It will be difficult to find a successor able and willing to undertake, on the same conditions, duties which extend over an area reaching from the shores of the Bay of Biscay to the Steppes of Russia. During the short period since his appointment the Bishop has visited in person the whole of this extensive territory.

—ON a recent Sunday, in the Church of St. Augustine, London, the Rev. M. Rosenthal celebrated the Holy Eucharist in the Hebrew tongue for the benefit of converts from Judaism who are unable to understand the English language. There were eight communicants and several other converts present. It was exquisitely pathetic, even to English ears, to hear the ancient words of consecration pronounced in the ancient language of the Jews, and it was noticed that several of the converts were greatly moved.

—THE Bishop of Rangoon has telegraphed to the Society for the Propagation of the Gospel for three clergymen for Mandalay, which is now open to the Church, after a suspension of all missionary work for six years. In 1869 the Rev. J. E. Marks, the society's missionary, at the invitation of the King, visited Mandalay with some of his pupils from St. John's College, Rangoon, and the King undertook to build a church, a clergy-house, and a large school, if Mr. Marks would consent to work in the capital. The King was as good as his word, and in the handsome church, which he built, her majesty placed a marble font. On the death of the King, and the accession in 1878 of Theebaw, the Royal protection was withdrawn, the English were everywhere insulted, and many members of the Royal family were put to death. On the withdrawal of the English residency the missionary was ordered to retire to British territory, and had no choice in the matter. It is believed that the clergy-house has been used as a Buddhist monastery, and the church as a State lottery office.

The Montana Churchman.

VIRGINIA CITY, MONTANA, JANUARY, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE MISSIONARY ENROLMENT PLAN.

FROM the *Spirit of Missions* for January we take the following as being timely:

The effort to raise $1,000,000 by enrolling 200,000 communicants who should each give five dollars for missions, to be presented at the next meeting of the Board of Missions in October, 1886, is a movement which had its inception in Philadelphia more than a year ago, and in that city it has been pushed forward with vigor by the laymen of a few of the parishes. The committee of laymen have had treasurers appointed in the several dioceses and prepared subscription books, and the expense is borne by them without becoming a tax upon this society. The time is ripe for taking up the work in all parts of the country and carrying it to completion. It is a movement initiated and conducted by laymen hitherto, but the clergy can take it up and give it an impetus which will help it very greatly. The danger is that precious time may be lost, and unless it is taken in hand very soon, it will be too late to secure the requisite number of names. From this time on every parish in the land should be diligently canvassed. It is an end worth working for with all one's might, and the enterprising laymen who have initiated it should not be permitted to feel that the clergy are indifferent, or that there is anywhere a disposition to hold back when a general movement of such great good is called for.

We fully realize the difficult task before us to get sufficient money for the appropriations this year, but we do not on that account wish to have the laymen's enrolment plan checked. Let it go forward with all earnestness. There is money enough both for the appropriations and for the $1,000,000 fund if we can once get the Church thoroughly aroused. Brethren of the clergy, give your hearts to this work *now*. Look up your enrolment books and put them in circulation. Brethren of the laity give in your names to your rectors as five-dollar subscribers to the fund to be paid in next September.

We desire to commend the above remarks to our Montana readers especially. At our last Convocation, a Committee was appointed to put the plan in operation in Montana as far as possible; and soon we are to be called upon for subscriptions. The object is a worthy one. It is that of marking our centennial by a thank-offering to GOD, which is to take the shape of a $1,000,000 Fund, made up by $5.00 subscriptions; and also and thereby to relieve our Missionary work of some of its embarrassments and difficulties. None can say that as a centennial thank-offering the sum is at all too large, or its accumulation too burdensome for the Church at its present stage of prosperity. Our condition and growth is a clear carrying out of the promise, which had many bearings other than the limited one in which it was first used: "A little one shall become a thousand, and a small one a strong nation; I the LORD will hasten it." We appreciate the blessings and benefits coming to us through the ecclesiastical polity to which we belong, just as in our capacity of citizens of the Republic we value our citizenship and pride ourselves on the prosperity and position of our country. And certainly a $1,000,000 thank-offering in no way indicates too high an appreciation of what we owe to our Church; certainly it is no whit more than commensurate with the fostering care of the Divine FATHER, to which alone are due our preservation and increase during the hundred years of our separate organization, just expired. When we review our past, we should not be content with exclaiming in admiration, "What hath GOD wrought!" we should add what we can of action that will make our thanksgiving real. It is submitted that this view of the proposed Centennial "Missionary Enrolment" plan is worth of careful thought, and it should be remembered that by the complete success of the movement a great relief will come to our hampered Missionary work, and a impetus be given to the work of the future, the effects of which are now incalculable, but which will tell for the personal benefit of every one of the givers, as well as of those to whom the fruition of the gift may come. Further, if the plan is not completely successful it will not go at all, and its complete success may depend upon the personal action of any given one of us.

And it is feasible. Of course it requires some self-denial; for it is not intended that the accumulation of this sum shall take the place of customary payments into the LORD'S treasury, but be added to them. But the measure of self-denial required is a very small one. The sum asked of each is less than that often given without thought for a day's pleasuring, for the acquisition of some object of mere taste or luxury. Cannot each one of us, will not each one gladly devote thus much to the centennial thank-offering?

"THAT BOOK."

"Toss me that book," said a boy to his little sister. "It isn't a book," said Miss Three-year-old. "It is the Bible, and it isn't to be tossed."

That was a lesson in reverence for her older brother to learn. Charlie's Latin grammar, the stories and histories on the centre-table, even that illustrated edition of Longfellow's poems—all these were *books*, according to the little maiden's idea; but the big volume out of which papa read in the morning, and the morocco one with gilt clasps that mamma carried to Sunday school, were not *books*—they were Bibles. Some times, perhaps, when mamma was not looking, she might venture to toss a book that did not have pretty covers, but the Bible never.

We like the way this little girl reverenced the Bible. It is not a common book. It is the Book of books. When we receive little presents from our friends, we value them very much in proportion as we love the givers. So should we value the Word of GOD, His present to us, so highly that, no matter how simple the covers that enclose it, we shall always desire to take the best care of it, and allow it to serve no ignoble purpose.

Married.

GILSDORF—OLESON.—In Billings, Montana, on Wednesday, November 25, 1885, by the Rev. Alfred Brown, Miss OLAVEA OLESON to Mr. ANDREW GILSDORF.

BROWNLEE—FORBIS.—In St. John's Church, Butte City, Montana, on Wednesday, December 16, 1885, by the Rev. S. C. Blackiston, Miss MYRA BELLE FORBIS to Mr. M. B. BROWNLEE, both of Butte.

YOE—CARTER.—In St. James' Church, Dillon, Montana, on Sunday, December 27, 1885, by the Rev. S. D. Hooker, Miss ANNA CARTER to Mr. JOHN T. YOE, both of Dillon.

TOMPKINS—DRAKE.—In Billings, Montana, on Sunday, December 27, 1885, by the Rev. Alfred Brown, Miss HELEN L. DRAKE, of Cortland County, N. Y., to Mr. LANDER N. TOMPKINS, of Yellowstone County, Montana.

LEISER—TOOHY.—At Anaconda, Montana, on Wednesday, December 30, 1885, by the Rev. S. D. Hooker, of Dillon, Miss MARY C. TOOHY to OLIVER LEISER, M. D., both of Anaconda.

Poetry.

THE OLD AND THE NEW.

BY CALLIE L. BONNEY.

At portal of the heavenly land,
Where beauteous pearl gates gleaming stand,
The old year waits,
His earthly work and mission done,
To yield his regal crown to one
Beyond the gates.

His silver hair in fading light
Has caught the gleam of sunset bright,
A halo fair;
And touches, with majestic grace,
The noble beauty of his face,
And lingers there.

While aged hands a volume hold,
Where story of his reign is told,
Its loss and gain;
Some spotless pages writ in gold,
While others legends dark unfold
Of wrong and pain.

But joyous bells proclaim at last
The Old Year's reign is of the past,
And open gates
Admit to earth a youthful King,
While golden chimes exultant ring,
And hope awaits.

—*Living Church.*

THE SECRET OF PERPETUAL YOUTH.

Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. *St. John* ii. 10.

The heart of childhood is all mirth:
We frolic to and fro
As free and blithe as if on earth
Were no such thing as woe.

But if indeed with reckless faith
We trust the flattering voice,
Which whispers, "Take thy fill ere death,
"Indulge thee and rejoice;"

Too surely, every setting day,
Some lost delight we mourn,
The flowers all die along our way,
Till we, too, die forlorn.

Such is the world's gay garish feast,
In her first charming bowl
Infusing all that fires the breast,
And cheats th' unstable soul.

And still, as loud the revel swells,
The fever'd pulse beats higher,
Till the scar'd taste from foulest wells
Is fain to slake its fire.

Unlike the feast of heavenly love
Spread at the Saviour's word
For souls that hear His call, and prove
Meet for His bridal board.

Why should we fear, youth's draught of joy,
If pure, would sparkle less?
Why should the cup the sooner cloy,
Which God hath deign'd to bless?

For, is it Hope that thrills so keen
Along each bounding vein,
Still whispering glorious things unseen?—
Faith makes the vision plain.

The world would kill her soon; but Faith
Her daring dreams will cherish,
Speeding her gaze o'er time and death
To realms where nought can perish.

Or is it Love, the dear delight
Of hearts that know no guile,
That all around see all things bright
With their own magic smile?

The silent joy, that sinks so deep,
Of confidence and rest,
Lull'd in a father's arms to sleep,
Clasp'd to a mother's breast?

Who, but a Christian, through all life
That blessing may prolong?
Who, through the world's sad day of strife,
Still chant his morning song?

Fathers may hate us or forsake,
God's foundlings then are we:
Mother on child no pity take,
But we shall still have Thee.

We may look home, and seek in vain
A fond fraternal heart,
But Christ hath given His promise plain
To do a Brother's part.

Nor shall dull age, as worldlings say,
The heavenward flame annoy:
The Saviour cannot pass away,
And with Him lives our joy.

Ever the richest tenderest glow
Sets round th' autumnal sun—
But there sight fails: no heart may know
The bliss when life is done.

Such is Thy banquet, dearest Lord;
O give us grace, to cast
Our lot with Thine, to trust Thy word,
And keep our best till last.

—*Keble: Christian Year.*

Selections.

ATTENDANCE OF CHILDREN AT CHURCH.

BY THE BISHOP OF VERMONT.

There is no more important part of the trust which is committed to the bishops and clergy of the Church than the care of the Christian education of her children; what our Lord describes as the feeding of His lambs.

The Sunday-school may be a great help to the pastor in the religious instruction of the children of the parish and others; and when it is ordered wisely, and its work done faithfully and lovingly, it will be a means of great good, but, like all human arrangements, its operation needs to be watched lest some unsuspected evil should come of it. Such an evil, I apprehend, may, and often does, result from the times appointed for the session of the Sunday-school. If that is held immediately before or immediately after the time of morning service in the church, there is danger that many of the children will not attend the public worship. When the time occupied in Sunday-school—about an hour usually—is to be added to the hour and a half of the morning service, the confinement seems to be quite too long for children, and many parents, with much appearance of reason, will excuse their children from that service. And in case the second service be held in the evening, such children will hardly attend the public worship at all.

And this must be considered as a serious evil. The attendance of children at the public worship of the Church is one of the best means for training them in the knowledge and love of things divine. They should therefore be taken to Church quite early in life. While still very young they can be taught, and should be encouraged to take some part in the worship, to join in the Lord's Prayer and the Creed, and to use some of the responses and amens. This will be pleasant to them, for they like to be associated with older people and do what they see them doing. To imitate those who are older is one of the strong impulses of a child's nature, given to it most graciously to make the fitting for after life easy and delightful.

When children are old enough to read, they should be encouraged to join in all parts of the Common Prayer, the Psalter, the responses in the Litany, and the Commandments. Children who are taken to Church have very soon right notions of the prayers which they use; and long before they could give to others any account of the matter, they are getting right impressions of the instruction given, the meaning of the lessons read from Holy Scripture, and the sermons. And these impressions, we should remember, have the advantage of those first made upon the mind and heart, and are the most abiding in their hold and influence on the maturer life.

The training of our children in worship, by having them join in the public service, is therefore a most necessary part of their Christian education. Without this, however carefully taught at home or in the Sunday-school, they seem to be growing up outside of the Church; baptized and made her members, but having no present relation to their spiritual mother; no part in her confessions, her intercessions, her thanksgivings; in that worship by which her members maintain their intercourse with their Head, their nearness to their covenant God.

And there is danger that the young, thus growing up without sharing in her worship, should have little regard for the Church in which they were baptized, and wander from the fold. What is that which keeps the majority of our congregations steadfast in their attendance at Church, and warm in their affections toward her? It is the benefit which they find in the use of the public service. It is the attraction which the holy words of prayer and praise have come to have for them, because they have so often used them and found them most appropriate to their needs; because so often, when they have been helped in their devotions in church, they have found in their calmed and comforted souls the fulfilment of our Saviour's promises of peace; in their own experience, the assurance "it is good for us to be here." But children who do not attend the public worship of the Church are

shut out of that sweet attraction of her service, and have no opportunity to learn and love "her heavenly ways."

"Train up a child in the way he should go, and when he is old he will not depart from it." But the beginning of this training of the child should be made early. He should not be able to remember the time when he did not use his Prayer Book; when he was not moved by the sublime words of devotion; when he did not feel the deep pathos of the Litany; when his heart was not uplifted in the *Te Deum* and *Gloria in Excelsis*; when he was not learning something of his duty and of GOD's fatherly love, in the prayers for all conditions of men: for the sick, the orphans, and the widows, and all the suffering—when, in short, he was not growing in that love and appreciation of the service which will keep him steadfast in his devotion to the Church.

I would recommend that one Sunday in each month the service at Evening Prayer should be especially for the children. They should be taught to take a prominent part in the services, especially in the music, and instead of the ordinary sermon there should be public catechising. If this is, as it should be, carefully prepared by the pastor so as to bring out in detail, one after another, the various parts of our summary of Christian teaching, it would be found very profitable to adults as well as the children. In some parishes I would even advise that such a service with the children should be held each Sunday.

Wherever the second service has but small attendance, compared with that of the morning, the congregation being mostly of the same persons, I believe such arrangement would be very advantageous. The service should be made attractive by hearty music and spirited responses, so as to secure the presence of all the children of the parish, and for the elder people of the congregation I am quite sure it would be more profitable to them, and more interesting, to have some well-digested instructions on the principal and essential things in our religion, than to listen to a second formal sermon.—*Annual Convention Address.*

BINDING AN INFANT IN BAPTISM.

HAS a parent a right to do so? It is one of the arguments used by those who object to infant Baptism that it is not right to bind infants by promises made in their unconscious years; promises to which they could not give their assent, so they cannot in after years be bound thereby. There is a seeming plausibility in this argument, and there is no doubt that it is influential with many parents, who say, let children wait and determine for themselves; let the vow be made when they know themselves what it means and are able to be voluntary parties in the same. Now if Baptism were of man's appointment; if it were a mere human arrangement, optional with the parties, it would not bind children, and they would be at liberty when they come to adult years to reject the compact. At the same time, there are cases where a contract, made for the benefit of infants, may be of great service to them; as, for instance, the entailment of an estate on conditions which they are to fulfil when they come of age. In such case, it is optional with them to accept or reject the benefit. But this is not analogous to the Baptismal obligation, which rests on entirely different grounds. It is not in any sense man's arrangement, but it is a holy Sacrament, resting wholly on the appointment of GOD. And GOD, who makes Baptism a Sacrament, makes it the way of salvation, binding upon all. Who does not know that in other things GOD exercises His Sovereign Authority and determines the condition of infants and adults according to His holy will? Are not infants born into the world without their agency or consent? Are not their nationality and parentage and social condition determined in the same way? Are they not placed under laws which they had no agency in making? Are they not under GOD's government, bound to love and obey Him? And were they consulted in this matter? Was their consent sought before they were born? And is it any more necessary that their consent be sought before they be born into the spiritual kingdom?

No act or promise of one's own, however freely made, can be so lawfully binding upon the conscience as the law of GOD. Herein is the simple point in Baptism; it does not create an obligation, it only recognizes one made by Almighty GOD. He has appointed Baptism as a way into His kingdom. He has commanded His ministers to baptize all nations; He has made it the duty and privilege of every one, even little children, to be in His kingdom and obey its laws; He has made it the duty of parents to "suffer little children to come;" and if their natural birth into this world, about which they were not consulted, does bind them to live honestly and justly, so we argue that their spiritual birth into the kingdom, about which they were not consulted, does bind them to keep the Christian vow and live a Christian life. Are not the spiritual blessings which CHRIST brings to little children and to all people as great as the blessings and privileges of this world? —*Living Church.*

A FACT FOR CONSIDERATION.

THE following words from an exchange contain an oft-forgotten truth: A clergyman once declined an invitation to be present at a birthday party of one of his prominent parishioners, because that gentleman had plead poverty as an excuse for not helping to fill a deficiency in the parish treasury. The rector, however, offered to be a guest, provided the family would give as much toward the church debt as the party cost. He felt that he could not give his presence as a clergyman, where the host and hostess were forgetful of the dishonor of debt that hung over that body—the Church—that ministered to their higher needs.

That clergyman struck the key-note of the principle that should rule among parishioners. We have the right to enjoy this world's good, but not when we leave the Church of GOD in need. We have the right to make our homes beautiful, but not when we leave the temple of GOD barren. The body's home and the soul's home should correspond. Both should reflect the ability and character of the people. And yet how often we find in parishes bare floors in churches and handsome carpets in homes—a plain covered box for an altar and handsome tables at home. An old stove in the vestry-room that no one would put up elsewhere; shabby walls, perhaps plaster off, in GOD's house, and handsomely papered walls at home—dilapidated church property needing repairs, while we improve and paint up our own residences. The appointments of GOD's house, the beauty of GOD's courts, and the condition of church property should be the pride of every one in a parish, and should share our thoughts and our money to make them such as would reflect credit upon us, and be fit for sacred purposes.—*Selected.*

—WHEN our LORD called His disciples they supposed that they had found the Messiah who was to restore the kingdom to Israel. They were His especial friends. He would raise them to honor and power, and they followed Him gladly. But the time soon came when our LORD was tried, condemned, and crucified, and they forsook Him. It is not an unmeet representation of much of the religion of the day. It is a religion of luxury and ease, with room for the crown but none for the cross.

—MEN often doubt about the doctrine and philosophy of religion. But when they see a man sweet-tempered under vexation, they don't doubt his sweet temper. When they see a woman carrying along a worthless husband and a load of helpless children by her labour and patience and love, they believe in her goodness, and belief in human goodness is belief in religion; for goodness is religion; and belief in the goodness of men is the first step toward belief in GOD and His fatherly care over us.

—INTERLEAVE your Bibles if you will but do not at any cost leave them entirely.

The Church in Montana.

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The Rev. F. T. Webb.

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The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

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The Rev. ————
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The Rev. H. E. Clowes.
Sun River———— Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh———— Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive St. Matthew's Mission.
The Rev. Wm. Horsfall.

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Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

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The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland———— Mission.
The Rev. Frank B. Lewis.
Three Forks———— Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—As an evidence of Dr. Neale's wonderful power of versification, the following story is told: He was visiting Mr. Keble at Hursley for the purpose of examining the MSS. of some hymns which his host had been writing for the "Salisbury Hymnal"—the precursor of "Hymns Ancient and Modern." Of one which Keble showed him, he remarked that it read like a translation from the Latin, but was assured by Keble that it was purely original. Just then Keble was called out of the room to see some one on business. No sooner was the door shut than Neale, by way of a joke, seized a sheet of paper, and wrote off an approximately close translation of the piece in rhyming mediæval Latin, and had just time to finish it, and put the paper into his pocket, when Keble was heard returning. Neale raised the question of the supposed translation again, and again received the avowal that he was quite mistaken. "It is you who must be mistaken," said Neale, "for oddly enough I happen to have in my pocket the Latin version of the hymn, and here it is." Keble was dismayed when he saw it. "You don't think, my dear friend, that I was wilfully deceiving you? I have not the slightest recollection of ever having seen this before, but I must at some time or other have come across this, and been struck with it, and I have unconsciously reproduced it. It is most extraordinary." Keble's distress was so real at having appeared deceptive, that Neale soon put him out of his misery, and the two friends had a hearty laugh over it.

—A WOMAN who married a drunkard on his promise to reform, asked an Indiana Court for a divorce recently on account of the husband's failure to keep his promise. But the Judge told her that in marrying a man she knew to be a drunkard she had voluntarily assumed the obligations of a drunkard's wife, and must do her duty as such by bearing with his infirmities if she could not reform them.

—A STORY is told of old "Father" Thurston, who, being called upon to pray at a missionary gathering, began searching his pockets most vigorously. Thinking he had not understood the nature of the request, some one near him said, "You were asked to lead in prayer." "I heard," replied the venerable old gentleman, "but I can't pray until I pay."

—A WHITE squall caught a party of tourists moving across a lake in Scotland and threatened to capsize the boat. When it seemed that the crisis was really come, the largest, and physically the strongest in the party, in a state of intense fear, said: "Let us pray!" "No, no, my man," shouted the bluff old boatman, "let the little man pray—you take an oar."

—MOST people are like the woodchuck in the following incident. They can do things when they have to, no matter how impossible such performances have seemed previously. "This woodchuck," said the narrator of the incident, "was chased by a dog until ready to die of exhaustion, when it climbed a tree, and thus saved its life." "Tut, tut, tut, man," said a listener, "what are you saying? Don't you know that a woodchuck can not climb a tree?" "Well, don't I know that? Of course a woodchuck can't climb a tree, but that woodchuck just had to."

—*Professor*—Why does a duck put his head under water? *Pupil*—For divers reasons. *Professor*—Why does he go on land? *Pupil*—For sundry reasons. *Professor*—Next. You may tell us why a duck puts his head under water. *Second Pupil*—To liquidate his bill. *Professor*—And why does he go on land? *Second Pupil*—To make a run on the bank.

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 11. Virginia City, Montana, February, 1886. Whole No. 35.

Kalendar.

FEBRUARY, 1886.

2 Purification of the Blessed Virgin Mary.
7 Fifth Sunday after Epiphany.
14 Sixth Sunday after Epiphany.
21 Septuagesima Sunday.
24 St. Matthias the Apostle.
28 Sexagesima Sunday.

MARCH, 1886.

7 Quinquagesima Sunday.
10 Ash-Wednesday.
14 First Sunday in Lent.
17 19 20 Ember Days.
21 Second Sunday in Lent.
25 Annunciation of the Blessed Virgin Mary.
28 Third Sunday in Lent.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under the authority of Canon VIII, has adopted the following schedule of Assessments for the year 1885-6:

St. Peter's, Helena	$12 00
St. John's, Butte	9 60
St. James', Bozeman	6 00
St. Paul's, Fort Benton	4 80
St. Paul's, Miles City	4 20
St. Paul's, Virginia City	3 60
Holy Spirit, Missoula	3 60
St. James', Dillon	3 60
St. Luke's, Billings	3 60
St. Andrew's, Livingston	3 60
St. James', Deer Lodge	1 80
Trinity, Madison Valley	1 80
——, Fort Shaw and Sun River	1 80
——, Fort Keogh	1 80
——, Townsend	60
——, Marysville	60
——, Three Forks	60

These several amounts are now due and payable to Mr. Samuel J. Jones, Helena, Montana, Treasurer of the Convocation.

E. G. Prout, *Sec.*,
S. J. Jones, *Treas.*, } *Committee.*

Virginia City, Montana, Dec. 31, 1885.

BISHOP BREWER'S APPOINTMENTS.

Miles City and Fort Keogh, Sunday	Mar.	21
Billings, Sunday	"	28
Big Timber, Tuesday	"	30
Springdale, Wednesday	"	31
Livingston, Sunday	Apr.	4
Butte, Sunday	"	11
" "	"	18
Anaconda, Monday	"	19
Deer Lodge, EASTER	"	25
Helena, Sunday	May	2

THE BISHOP'S RECORD.

MY last Record was written from Syracuse, in the Diocese of Central New York. The first Sunday in January was spent in Oswego. I was at Christ Church in the morning and at the Church of the Evangelists in the evening. It rained all day, but the congregations were good considering the weather. I was ordained to the Priesthood in Christ Church. I made my first address about work in Montana in the same Church. An old and dear friend is its Rector. So I am always sure of a warm welcome there. But that is not the only place where warm welcomes are accorded. Everywhere in Central New York old friends give me a hearty greeting. And indeed all over the Church, wherever I go, old friends and new have the kindest words for the Missionary Bishop of Montana.

Monday evening was spent in Baldwinsville. The rain continued, but it was the visitation of Bishop Huntington for confirmation and a good congregation appeared. Tuesday evening was given to Trinity Church, Syracuse, where the Rev. Mr. Staunton has saved a Parish from bankruptcy and placed it in a position where it gives high promise of great usefulness in the future. Wednesday I went to Geneva, and in the evening made an address in Trinity Church before a congregation made up of Trinity and St. Peter's Parishes. Geneva is a stronghold of the Church. The influence of Bishop De Lancey's life and work tells. Hobart College prospers under its new President. The two Parishes are growing every year, and the interest that is manifested in all departments of missionary work is an example to the Church in all the land. Thursday evening I made an address in Christ Church, Binghamton, where old friends among the clergy and parishioners greeted me warmly and gave me "GOD speed." Sunday, January 10, I was in Brooklyn, at Grace Church in the morning and at St. John's in the evening. Grace Church Parish has for years been remarkable for its large offerings given to missionary work. It carries on a mission of its own in Brooklyn. It gives liberally to the missions of the Diocese. Its offerings for Domestic and Foreign Missions are among the largest in the land. And the Rector, the Rev. Dr. Snively, does his utmost to have this liberality continued. At St. John's, it was the opening day in a new and beautiful Church. There has been a struggle for many years with debt and difficulty. But now the way seems clear to advance and success. It was a day of rejoicing for the Parish. And I hope the Rector, the Rev. Mr. Pycott, will now reap the fruits of the harvest which he has been sowing in patience, and with courage and self-sacrifice.

Monday I went to Bethlehem, in the Diocese of Central Pennsylvania, and for two days was the guest of my friend of more than twenty years, Bishop Rulison. "We took sweet counsel together and walked in the house of GOD as friends." I had never known much about this Diocese. But I found it to be strong and vigorous, possessing grand possibilities which I am sure will be realized in the future. Wednesday we went together to Wilkesbarre to attend a meeting of the Woman's Auxiliary. In the afternoon the ladies held their business meeting and were addressed by Miss Emery. In the evening there was a general missionary meeting, with several addresses. The women of the Church in Central Pennsylvania are working together as earnestly and vigorously as they are in many of our Dioceses. And this work will tell for good on the life of the whole Church.

The next day I took a long leap and went to Potsdam, Northern New York, in the Diocese of Albany, to visit friends and to spend a Sunday in the Parish of the Rev. Mr. Kirby, who knows thoroughly what the life of a Western missionary means, and who is well known in Montana. He has a strong and vigorous Parish, with a

beautiful Church and Chapel. His interest in the Church in the West is all the stronger for his own experience in it. The following Sunday was spent in Watertown, among my old friends and Parishioners. The time is never long enough to see all the people whom one wishes to see or to do all that one wishes to do. But it was long enough to see that the work in Trinity Parish is prospering. The Rector is untiring in his labors. The congregations are large. The roll of communicants has increased. The Sunday School has nearly doubled its numbers. There are more active workers than ever before in the history of the Parish. And so my visit gave me double pleasure—I saw my old friends, and rejoiced in the prosperity of my former Parish.

Tuesday, January 26, I reached Hartford, in the grand old Diocese of Connecticut. Since then I have had enough to do to keep me from being lonely—a service every week-day evening, with three on Sunday—and I am glad of it. I began with an address before the Woman's Auxiliary in Christ Church, Hartford, on Wednesday; then Thursday night at Warehouse Point, Friday night at Wethersfield, Saturday night at Plainville, Sunday three churches in Hartford, Monday night in Wallingford. Everywhere there is interest and life, and the present gives promise of better things in the future.

And so the present chapter ends. I had one disappointment last week. When I arrived in Hartford, I found a letter from the young man I had called to work in Deer Lodge county, saying he could not come. I must begin again. I shall succeed in the end.

L. R. B.

Wallingford, Conn., Feb. 2, 1886.

NOTES.

—The Rev. Mr. Horsfall was recently presented with a handsome purse by his many friends irrespective of his parishioners. The unusual and very heavy expense entailed upon him by his son's sickness made it a proper and appropriate gift, but the unostentatious and voluntary manner in which it came to him was worth to the recipient an hundred times the amount of the gift. The matter was originated and carried through by Prof. Logan, who quietly carried out the wishes of the subscribers in making the presentation without ceremony of any kind. "And a more surprised man," said the Professor, "it would be hard to find."—*Yellowstone Journal.*

—The February number of the *Spirit of Missions* contains the following "Acknowledgements" from Montana:

St. Luke's, Billings, Domestic..$10 00
St. James', Dillon..... 8 55

The Church at Large.

ANNUAL REPORT OF THE COMMITTEE FOR FOREIGN MISSIONS.

(EXTRACTS.)

The Beginning of the Work.

The Committee for Foreign Missions respectfully submit this their Fiftieth Annual Report. It completes a continuous history of work abroad during a half-century.

Although the Domestic and Foreign Missionary Society was instituted, in a different form, in 1820, it was not until the General Convention of 1835 that it really became but another name for the Church herself in the prosecution of that work which was laid upon her by her Divine Lord—the preaching of the Gospel "in all the parts of the world." At that time it was provided that the Society should be considered as "comprehending all persons who are members of this Church." Upon the first number of the *Spirit of Missions*, issued in January, 1836, appeared a motto that expressed the grand idea recognized in this fuller organization, which motto held its place upon the fly-leaf of the annual volume for seventeen years, and ought never to have been dropped:

"It belongs to the calling of the Church of Christ to preach the Gospel, not only in Christendom, but to all mankind, for the purpose of leading men to their Saviour."

Previous to October, 1835, the administration of the Society's work had been committed to a Board of Directors, who, through its Executive Committee, had made several attempts to found Missions in heathen lands, but had succeeded only so far as to appoint a Missionary teacher in Africa and two clergymen, who were at the close of the then long voyage to China when the General Convention met.

Such were the beginnings of Foreign Missions, so far as this Church is concerned. The two Missionaries then appointed to the heathen, and the eight working among nominal Christians in the East, were the forerunners of the grand force now in the field of 250 workers, of whom 38 clergymen and 160 others have been raised up and for the most part educated in the field itself.

Statistics.

Up to the General Convention of 1835, from the beginning of the Society in 1821, the total amount raised specifically for Foreign Missions was $50,683.51, the total amount contributed since 1835 has been $3,890,342, making the sum altogether contributed by the Church for Foreign Missions during sixty-four years, so far as this Society is advised, $3,941,025.

The statistical figures from the whole foreign field for any one year convey but a very inadequate idea of the results of the work, and it is to be confessed that there seems to be no way of stating these results so as to impress the facts upon the mind of one who has not made a careful study of the subject. Here is one fact which, at least, is a striking coincidence: From the moment that this Church entered upon work among the heathen she began to be blessed at home with such an increase in numbers as she previously had no anticipation of. During the half-century now expired the population of the country has increased about four-fold, and that largely by reason of immigration, which has had little to do with the increase in our membership, while the number of our clergymen has increased five-fold, and the number of communicants ten-fold. Would it not be a lack of faith to say that this is not an exemplification of the scriptural rule, "There is that scattereth and yet increaseth"? Nay, more: Is it not the realization coming to ourselves of the Saviour's promise to His Church, Go, disciple all nations, "and, lo, I am with you alway, even unto the end of the world, Amen"?

New Missionary Bishops.

Within the year the Rev. Samuel David Ferguson and the Rev. William Jones Boone have been consecrated to the Missionary Episcopate. They were both elected at a special meeting of the House of Bishops, held in New York on the 24th of April, 1883. They each received from the faculty of the Church institutions at Gambier the degree of Doctor of Divinity. There had been no Bishop in the field in Liberia since September, 1882, or in our China Mission since March of the same year. Dr. Boone was consecrated in the English Cathedral of Holy Trinity, Shanghai, October 28th, by the Right Rev. Dr. Williams of Yedo, assisted by the Right Rev. Drs. Moule and Scott, of the English Church Missions in China. Dr. Ferguson was consecrated in Grace Church, New York, June 24th, by the Right Rev. Dr. Lee, Bishop of Delaware and Presiding Bishop, assisted by the Right Rev. Drs. Stevens and Littlejohn, the Right Rev. Drs. Starkey and Potter acting as Presenters.

Woman's Auxiliary.

The *Woman's Auxiliary* "hath been a succourer of many" for fourteen years past, and is always increasing in good work. During the year it has continued to provide for the insurance upon the lives of all the married Missionaries and to aid in the education of their children, to support the woman workers, to furnish surplices, etc., to sustain scholarships and send Christmas boxes to the several schools, and to contribute to the general fund. In addition to these varied labors it undertook for its especial work this year the erection of a hospital for Dr. Harrell, in Tokio, to cost $8,-

000, of which sum there have been contributed about $6,000. In addition to which, between $400 and $500 have come through this agency for the St. Mary's Orphanage near Shanghai, China.

The total contributions in money through the Woman's Auxiliary have been $22,125.62, of which sum about $9,190 were designated for purposes not covered by the appropriations of the Foreign Committee. The total value of boxes sent abroad was estimated at $1,695.24.

Conclusion.

By action of the Board, on the 17th of March last the By-Laws were so amended that the Domestic and Foreign Committees cease to exist with the close of this fiscal year. Henceforth the Board is to meet monthly and "act in the first instance on all questions which require its attention." This Fiftieth Report of the Foreign Committee is therefore the last.

It is only necessary to turn to the preceding pages to be informed that the work of the Committee for the extension of the Kingdom of His dear SON has been abundantly blest of GOD. It is not, the Committee is persuaded, to be assumed, as they with sorrow learn has by some been supposed, that this new arrangement signifies any relaxation of interest or withdrawal of support from the Foreign Missions of the Church. The members of this Committee are primarily members of the Board. The change is one of method rather than of organization. For the coming year, at least (until the meeting of the Board of Missions at the time of the General Convention), the membership of the Board will be substantially the same.

The Church, notwithstanding the nations of the world come to her by their representatives, *must* not fail in her duty of going out to those nations with the endeavor to plant in them the banner of the Cross —to found in them true branches of the Church Catholic. This is pre-eminently her mission. Untrammelled as she is by state alliance at home no other Church has been able to go with equal advantages. If because of lack of numbers her membership has not been able to contribute as much to this object as other Christian bodies in this country, she can remember that GOD works by few as by many, and that the battle is not always to the strong. If the visible increase continue in the same ratio as heretofore the result must be a profound impression upon the masses of the people among whom our Missions are established.

The total number of baptisms, according to the reports (many of them very imperfect) which have come to the Mission Rooms in all these years is no less than 5,110, and of confirmations 3,838, of which 3,109, or 61 per.cent. of the former, and 2,244 or 58 per cent. of the latter, were administered within the decade just closed, while during the same period the total number of workers in the Foreign field has increased from eighty-nine to two hundred and fifty. This multiplication of laborers is the more encouraging since it signifies not so much the strengthening of the force, by the sending out of Americans, as the growth of the work in the field itself.

The Church should not, however, be satisfied with these facts. She is stronger and stronger at home each year, and she should gird herself to meet the constant calls for laborers and means which come from almost every field in order that the whitening harvest may be reaped. Who can doubt that *now* is the time of times in Japan for the Church to do her best to mould the Christianity which it would seem is to be recognized before long as the religion of the State? Who can doubt that it is the Church's duty to give the Bishop of Shanghai the aid necessary to carry on efficiently the work already established; to stand by the Bishop of Cape Palmas in those undertakings which he has so wisely planned, and to extend to the Bishop of Haiti sufficient material aid to found his institutions and relieve his Clergy from the necessity for secular labor?

Surely there is abundant reason to thank GOD for the past and take courage for the future. Ought not this Church to be incited to more zeal as she sees, as the result of GOD'S blessing upon her efforts, a partial fulfilment of the sublime prediction:

"Behold, these shall come from far: and, lo, these from the noth and from the west; and these from the land of Sinim"?—*Spirit of Missions.*

TWENTY-FIVE YEARS' STATISTICS.

To the Editor of The Churchman:

THE accompanying statistics, compiled by a prominent member of the legal profession in Boston, showing the progress of the Church during the last twenty-five years, will be of interest, I think, to readers of *The Churchman.*

CHAS. L. HUTCHINS.

(From the Church Almanac for 1860 and 1885.)

Communicants of the American Episcopal Church, in the States East of the Mississippi, in 1859 and in 1884:

	1859.	1884.
Alabama	1,673	4,076
Connecticut	11,575	21,283
Delaware	992	2,196
Florida	416	1,994
Georgia	1,998	4,569
Illinois	3,000	12,267
Indiana	1,192	4,325
Kentucky	1,936	4,569
Maine	1,442	2,467
Maryland	9,696	25,822
Massachusetts	7,780	19,941
Michigan	2,626	12,006
Mississippi	1,294	2,512
New Hampshire	726	2,199
New Jersey	3,781	18,459
New York	35,325	96,221
North Carolina	2,767	5,081
Ohio	5,680	13,485
Pennsylvania	14,106	42,785
Rhode Island	3,142	7,288
South Carolina	5,672	4,878
Tennessee	1,252	3,407
Vermont	1,804	3,518
Virginia	7,519	13,640
West Virginia		2,363
Wisconsin	2,143	7,332
	129,535	338,685

—*The Churchman.*

A CARD FROM THE SALT LAKE CLERGY.

THE Clergy of Salt Lake City held a meeting in the latter part of December, and adopted the following to go to the country:

The grand jury has unearthed the conspiracy on the part of the Mormon officials to blacken the character of public men. An attack on the christian ministers has begun. We warn the eastern public against these slanderous reports, emanating from a Mormon source.

R. G. McNeill, Pastor Presbyterian Church.

F. N. Putnam, Rector St. Mark's Episcopal Church.

S. J. Carroll, Pastor Methodist Episcopal Church.

J. B. Thrall, Pastor Congregational Church.

C. M. Armstrong, Pastor St. Paul's Episcopal Church.

John Walker Jackson, Chaplain Fort Douglas.

A. B. Peebles, Congregational City Missionary.

P. A. H. Franklin, Pastor Scandinavian Methodist Church.

G. D. B. Miller, Head Master St. Mark's School.

Edward Binner, Principal Salt Lake Academy.

J. J. Garvin, Principal Salt Lake Seminary.

NOTES AND CLIPPINGS.

Domestic.

—THE Christmas decorations had about been completed in Christ Church, St. Paul, when the part in the chancel took fire and was destroyed.

—ON January 11, in the rectory of Calvary church, New York City, was organized the "Parochial Mission Society," with Bishop Henry C. Potter, D. D., LL. D., as President; the Rev. George R. Van De Water as Secretary, Mr. Samuel A. Blatchford as Treasurer. The aims of the society,

as set forth in its constitution, are: (1) To establish a Bureau of Information and a Depot of Literature on the subject of Parochial Missions; (2) To assist rectors of parishes in obtaining fit men to conduct Missions, and to give counsel and aid in the work of preparation; (3) To form a staff of Mission preachers. Any clergyman or layman (who is a communicant) of the church in sympathy with the object of the society, may be enrolled as a member upon written application to the secretary.

—Bishop Tuttle wrote his nineteenth annual report in a town where were four lawyers, two doctors, five saloons, five stores, and a weekly newspaper, but no sign of any sort of a church or religious service, except a Sunday-school kept by two or three women. There are many such towns, he says, in his jurisdiction.

—The Indian school at Carlisle Barracks, Pa., which had 84 students in 1879, now has 494 students from 38 different tribes, their ages ranging from seven to twenty-four years.

—Eight of our dioceses have endowments of more than $50,000, New York leading the way with $114,000; Michigan following with $86,000; and Central New York with $68,000.

—In our Sunday-schools in Utah there are over 700 pupils, of whom 500 are of Mormon antecedents. Of 565 persons confirmed by Bishop Tuttle, 316 were of Mormon antecedents.

—Shortly after nine o'clock on the evening of January 9th, it was discovered that St. James' Church, Pittsburg, was on fire. In less than an hour nothing remained but the walls and the steeple, the interior having been entirely consumed. The loss is estimated at $30,000, which is partly covered by insurance. The fire, it is thought, caught from the furnace, as the church was being heated for Sunday's service. The building was unoccupied at the time and no person was injured.

—High license in Illinois has shut up 4,000 saloons. In Chicago 600 of the lowest dens have been closed, and the revenue has been increased from $200,000 to $1,590,000.

—In San Francisco 3,100 places exist where intoxicants are sold by the glass, say a saloon to every seventeen voters, and a movement has been made for the introduction of high license. Bishop Kip and R. C. Archbishop Riordan are among those who are interesting themselves in the matter.

—It is announced that the executors of the late William H. Vanderbilt have already paid over the bequests to the Domestic and Foreign Missionary Society, $200,000 in all. The Board of Managers of that Society at its recent meeting resolved that the Treasurer should pay over the amount without delay to its Standing Committee on Trust Funds (which he has done), and instructed that Committee to keep it securely invested as a separate fund, to be known as "The William H. Vanderbilt Fund," the income alone to be paid to the Treasurer of the Board, to be used for such Mission work as the Board may from time to time direct. The Church is grateful for such a magnificent contribution.

—The third number of *Church Work*, edited by Mrs. A. T. Twing, and published by James Pott & Co., New York, is at hand. It is an admirable magazine for Church workers. The contents of the present number are varied and useful. We wish for it what it deserves—a wide circulation. It will aid in a marked degree in the onward movements of the Church.

—December 15 was the tenth anniversary of the consecration of the Bishop of Fond du Lac, Wis. The day was marked by a special celebration of the Holy Communion. Two pleasant incidents are worthy of record. Early in the morning the bishop was summoned to his telephone, and was greeted by the strains of "The Church's One Foundation," followed by a grand old German hymn, sung by the children and inmates of the Northwestern Orphanage, at Green Bay, sixty-three miles from Fond du Lac. The other was the gift of two hundred dollars, to purchase a site for the French mission of Le Bon Pasteur, at Little Sturgeon, where the bishop is encouraging an Old Catholic work among Belgians.

—The *Independent* says: "Two very delightful discoveries were made in the course of the Episcopal Mission in this [New York] city. One is that, if such services were offered—vigorous services, having point, aimed personally at men's souls—men would gladly come to them. That can be depended upon always. But ministers are very slow to believe it. The success of this Mission in bringing in the people has surprised nobody more than the rectors and wardens of the churches. The men who ought to know best how the people are hungering after the Word of God, are the very ones who most need to be informed of the fact. The other discovery is that there are so many clergymen who have the talent and grace to conduct such services successfully."

—Miss Mary Ruffin Smith, late of Orange County, N. C., a devout daughter of the Church, has given by will the larger portion of her property to the Diocese of North Carolina, to be disposed of as the diocesan convention shall direct. There will thus come to the Church about $25,000. Miss Smith gave about $6,000 to some of her former slaves, and a tract of land worth about $11,000, to the University of North Carolina, to be expended in the education of such poor young men as should be designated by the faculty.

—The first Mission to be held under the auspices of the Parochial Mission Society will be conducted by the Rev. Randolph H. McKim, D.D., in Holy Trinity chapel, Philadelphia, commencing Septuagesima Sunday, and continuing ten days. It is a fact significant that one hundred years after our Church was organized in Philadelphia, this new society should inaugurate its work in the same city.

—A Correspondent of the *New York Observer* in South Carolina writes: "It is not generally known that South Carolina, alone of all the States, prohibits divorce, permiting it on no ground; that it prohibits the sale of liquor everywhere in rural districts, allowing it only in incorporated towns, and giving these places local option, of which about half the towns avail themselves; that it forbids the running of all freight trains on the Sabbath, and all passenger trains except such as carry the U. S. mail; that it classes duelling with murder, and disfranchises the lottery ticket dealer." This is certainly a noble record for a State in these degenerate days.

—The election of an assistant-bishop in the Diocese of Kansas, which was to have been held next May, has been postponed to the annual convention which meets next December.

—The Holy Synod of the Greek Church has appropriated 50,067 rubles for its mission in San Francisco.

Foreign.

—Dean Howson, one of the best known English clergyman, is dead. He is best known in America as the joint author with the late Mr. Conybeare, of the "Life and Epistles of St, Paul."

—The Bishopric of Manchester was offered to the Rt. Rev. G. H. Wilkinson, Bishop of Truro, but he has definitely declined it.

—The Association for the Furtherance of Christianity in Egypt has recently sent out to Cairo the Rev. G. Greenwood and Mr. J. Sidney (recently a master at Lancing) in order to commence educational work amongst the Copts by starting a school to be called the "Gordon College." These gentlemen were intending, if possible, to open the school on the 26th, the anniversary of the death of General Gordon.

—The Gordon Memorial College at Cairo will give a high class education and will be used by Egyptians, English, Greeks, and Mohammedans alike. The clergy and laity of the ancient Coptic Church, founded by St. Mark, are welcoming the mission, and

there will be no attempt to force religious teaching on the Mohammedans. The Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Bath and Wells, Gloucester and Bristol, Lichfield, Lincoln, Llandaff, Truro, and Gibraltar, and many clergy and laity of note support the mission. At first the school will be opened in hired temporary quarters. About £2,000 is needed, of which a third has been subscribed.

—The long and much-talked-of vacancy in the see of Manchester has been filled at last, and in a very unexpected manner, by the translation of Bishop Moorhouse from far-off Melbourne in Australia to smoky "Cottonopolis." This is only the second instance of a colonial prelate's being called to the English bench. The first was that of the late Bishop Selwyn of New Zealand, who when here on a begging expedition, was, at the direct instance of the Queen, sent to Lichfield. The new appointment gives pretty general satisfaction.

—It is now announced that although Bishop Titcomb, the coadjutor of the Bishop of London, for Northern and Central Europe, has been forbidden by medical order to continue his laborious duties as heretofore, he has not resigned his office, as the Bishop of London still desires his aid until other arrangements can be made.

—In the year of grace 1871 the Roman Catholic papers announced with a great flourish of trumpets that Lord Robert Montague had joined the Roman Church. In the year of grace 1886, the same journals never advert to the fact that the same Lord Robert Montague has just returned to the bosom of the Church of England. They feel that there are times when silence is golden.

—The question as to the successor of the late Archbishop Beresford of Armagh, Primate of Ireland, is much disputed. A number of names have been mentioned as certain of the succession. The Archbishop of Dublin, the Bishop of Derry, and several others have been named. The election by the Synod of Armagh will be waited for, probably, and there seems to be a desire to choose the man who is elected to that diocese, if it can possibly be done. The Ecclesiastical Commissioners are threatening to sell the archiepiscopal palace as too expensive for such an impoverished diocese.

—It would seem that the world is turning round in its habits and customs, and that before long the Christian peoples of the earth will have occasion to learn a lesson of the heathen. A short time ago we heard of the Sandwich islanders refusing to work, to cook, or to take a journey, on the Sunday. Now comes the news of voluntary Sunday closing among the Hindoo shopkeepers of Calcutta. The jewellers and watchmakers of Radha and Bazaars are said to be considering a proposal to close their shops hereafter on Sunday, and it is considered almost certain that they will agree to do so. The stationery dealers closed their shops some years ago. In the former case, it is said to be a matter of principle; in the latter, worldly-wise motives, inspired by a recognition of the value of a day of rest.

—The Rev. E. T. Churton, Vicar of St. Bartholomew's, Charlton, Dover, has accepted the bishopric of Nassau in the room of Bishop Cramer-Roberts. Mr. Churton is the second son of the late Archdeacon of Cleveland, Yorks.

—The death is reported of the Rev. John Jebb, D. D., rector of Petersboro, and Canon of Hereford, in the eighty-first year of his age. Dr. Jebb was the son of the late Dr. John Jebb, sometime Bishop of Limerick, and had made himself well known by his musical and other works. His books on "The Choral Service of the Church of England," "Choral Responses and Litanies of the Church," and his "Lectures on the Cathedral Service" have become almost standard works. Canon Jebb also wrote "The Divine Economy of the Church," "Six Letters on the Present State of the Church," and other works.

—The Bishop of Melbourne, (Dr. Moorhouse), has consented to the creation of a new diocese at Sandhurst, Australia. The preliminary work in connection with the new see will be commenced at once, and when the arrangements are completed the archbishop of Canterbury will be requested to nominate a clergyman for the office of first bishop.

—It is stated that the Bishop of Winchester has been prohibited from all mental work for three months, in consequence of exhaustion from overwork.

—One of the many useful movements inaugurated in late years, having for an object the increase of Evangelistic effort on Church lines, is the Church Army. At the present time, its branches are numbered by hundreds, and the number of its members by many thousands. Recently a most interesting ceremony took place in the opening of a training home at 174 Edgeware-road, London. A house has been taken and adapted to the purposes of the Army, and it is to be presided over by the Rev. F. S. Webster, as Honorary Principal. It will doubtless be a valuable adjunct to the ordinary work of the Army. The Bishop of Sydney has just authorized the establishment of a branch of the army in Australia.

—One who knows says the best notes on the Bible are the bank notes in a liberal offertory.

The Montana Churchman.

Virginia City, Montana, February, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

LENT.

Before the issue of another number of the Montana Churchman, the Church's annual season of fasting and special prayer, called Lent, will have begun. It is certain that all Church people, and therefore the whole Church as a Body, can be benefited by a due observance of Lent; and the benefit need not be restricted to those who find themselves able to attend more or less regularly upon the extraordinary services.

It seems hardly to be questioned that we are in danger of a certain perfunctoriness in our "exercises of devotion," whatever they may be. That is to say, we go to Church, to the Sacraments, we offer up our private prayers at stated times, we fast in Lent, we do whatever else belongs to the devotional life as duty, as duty that we are glad to pay; but tend to let the duty once done die out of life and memory, without that effect upon the spiritual life that should result. Something of discipline is necessary to avoid this danger, and that discipline Lent is meant to supply and increase. The object of this penitential season is substantially this, to teach fervency, reality, and effectiveness in our "exercises of devotion," that we consider them not as ends, but as valuable means to a higher end, the perfecting of holiness in the life.

Because holiness in us consists more in keeping from evil than in anything else is it that the characteristic of Lent is abstinence, the practice of special self-control. And therefore we may keep Lent well, however much we may be hindered outwardly, although we may be removed from the privileges of the Church's special ministrations. Let it teach restraint in the use of speech, that faculty so potent for evil; let it teach power over the evil emotions of the heart, anger, envy, jealousy, revenge; let it teach temperance in the use of things of amusement and luxury; let it add fervency to prayer; so shall it not be unprofitable.

Poetry.

THE AGONY AND VICTORY.

BY BISHOP HUNTINGTON.

O Love Divine! lay on me burdens if Thou wilt,
To break Thy faithless one-hour watchman's shameful sleep!
Turn comforts into awful prophets to my guilt!
Close to Thy garden-travail let me wake and weep!

For while the Resurrection waves its signs august,
Like morning's dew-bright banners on a cloudless sky,
My weak feet cling enamored to the parching dust,
And the vain sand's poor pebbles lure my roving eye.

By loneliness or hunger turn and re-create me!
Ordain whatever masters in Thy saving school.
Let the whole prosperous host of Fashion's flatterers hate me,
So Thou will henceforth bless me with Thy gracious rule.

I pray not to be saved, O Risen LORD, from sorrow:
Redeem me only from my fond and mean self-love.
Let each long night of wrestling bring a mourning morrow.
If thus my heart ascend and dwell with Thee above!

Vales of Repentance mount to hills of high Desire;
Seven times seven suffering years gain the Sabbatic Rest;
Earth's fickle, cruel lap, alternate frost and fire,
Tempers belov'd disciples for the Master's breast.

Our work lies wide; men ache and doubt and die;
Thy Ark
Shakes in our hands; Reason and Faith, GOD's son
And daughter, fight their futile battle in the dark.
Our sluggish eyelids slumber with our task half done.

Oh, bleeding Priest of silent, sad Gethsemane,—
That second Eden where upsprings the Healing Vine,
Press from our careless foreheads drops of sweat for Thee!
Fill us with sacrificial love for souls, like Thine.

Thou who didst promise cheer along with tribulation,
Hold up our trust and keep it firm by much enduring;
Feed fainting hearts with patient hopes of Thy salvation:
Make glorious service, more than luxury's bed, alluring.

Hallow our wit with prayer; our mastery steep in meekness:
Pour on our stumbling studies Inspiration's light;
Hew out for Thy dear Church a Future without weakness,
Quarried from Thine eternal Order, Beauty, Might!

Met there mankind's great Brotherhood of souls and powers,
Raise Thou full praises from its corners dim;
Pour down, oh, steadfast Sun, thy beams on all its towers!
Roll through its world-wide space Faith's Eucharistic Hymn!

O Way for all that live, win us by pain and loss!
Fill all our years with toil,—and comfort with Thy rod!
Through Thy Ascension cloud, beyond the Cross,
Looms on our sight, in peace, the City of our GOD!

—*The Churchman.*

Selections.

"I LIKED THAT SERMON TO-DAY," OR "I DID NOT LIKE THAT SERMON."

ONE hears such remarks very often, sometimes from children even, imitating their parents or elders.

Such sayings are worth thinking about, both by preachers and children. Why is one sermon "liked," and another "not liked," or why does one person "like" a sermon and another "dislike" the same? Why are such terms used at all? Let us think about it a little.

What is a sermon or what should it be? and by what standard should it be measured and judged?

If we say we *like* or *dislike* anything we measure it by something within us, our taste or choice or preference, as we may a picture or poem or song; and the value of our "like" or "dislike" depends on our ability and culture as critics. But when we come to think about it we shall see that a sermon ought to be measured and judged by another standard altogether, for a sermon is not a matter of sentiment or feeling, and so to be judged of by taste or choice, but it is, or ought to be, a *Message*, as the preacher is, or thought to be, a Messenger, and that which he brings is not, or ought not to be, his own word, but the Word of Him that sent him.

Now the message brought is either true or untrue. A great and terrible responsibility here rests upon the messenger. It is his business, under penalty, to deliver a true message, and it is the business of the hearers, under penalty, to receive it as such, if it be true. There is no choice or preference otherwise about it.

We see, then, that "like" and "dislike" have nothing to do with it, at least so far as the subject matter of a sermon is concerned. The manner in which the message is delivered may (or may not) be a fit subject of criticism:—we are not talking about delivery, but about sermons.

The question is, is the message a true message? does the sermon express or reflect (albeit faintly and weakly it may be) a portion of GOD's Truth? If it does (and it is fair to presume that it does), we certainly shall not presume to say that we "like" or "dislike" it. There is much, very much, of GOD's truth that ordinary human nature does not "like," any way, if that is the test; it goes against the grain, and there is consequently sore temptation to the preacher often to smooth down and "fix up" and sugar-coat this truth to suit the "likes" and "dislikes" of his hearers, especially if he is dependent upon them, as most preachers are, (alas!) for his daily bread. This must be confessed; but the conscientious messenger will not ask what will *please* those to whom he is sent (alas, again! he is not *sent*, but "*called*,") what they "like" or "dislike," but, "What saith the LORD?"

Kind reader, who with all good intention sometimes tell your pastor that you "liked his sermon to-day"—perhaps implying that you did *not* like it last Sunday—have you ever thought of this? You are not asked to *like* sermons but to profit by them. Like wholesome, but withal it may be bitter medicine, for those who confess that "there is no health in us," sermons are not to tickle and please the palate, but to help to lead to a better and stronger life.

There is a profound lesson in this thought for both preacher and people.—*D. D., in Church Helper, Michigan.*

THE RECOGNITION OF GOD.

WHEN the statues of Hermes were mutilated in the night at Athens the city was struck with horror. When Socrates was accused of atheism he was condemned to henbane. If any man in Rome had extinguished the fire of Vesta or profaned the Sanctuary of the *Regia*, the Pontiffs would have inflicted fine, or even death. Both the Greek and the Roman world, immersed as they were in superstition, polytheism, pantheism, which, all of them are the parasites of belief in a Divine Lawgiver, Ruler, and Awarder, were profoundly and profusely religious. A Commonwealth or State without a Divine Lawgiver, law, and worship, in its private and public life, was a conception which, not to the Hebrew only, but to the Greek and Roman, was impossible to thought, and beyond the stretch of imagination. It has been reserved for these latter times. It is the delirium of men who, having known GOD, have turned their faces from Him. The theory that the recognition of GOD can be removed from the public acts and Legislature of the Commonwealth is to strip the political order of mankind of its divine character. It is to relegate religion to the private life of men, and desecrate the public life of the State. Such a desecration no Christian ever imagined to be possible till the Lawless One should come, who shall exalt himself above all that is called GOD or worshipped.—*Selected.*

WHEEL-BARROW RELIGION.

RICHARD BAXTER said a good thing when he said of some who lived in his day, that they had a "wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrows, and no paddy plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them whether it be good or worthless. Whatever knowledge or

feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting further, or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not showing the nature of man. But it is quite too bad that reasonable, responsible creatures should show no more will or character than a wheel-barrow.

A human being ought not only to hear truth, but so lay hold of it and make it his own that it may be a new power to him. He ought to seek GOD'S light and learn motives for right doing, so as to be able to watch for his way, and take it and go on it. He ought to know the worth of GOD'S grace and how to gain it, so as to need no urging to use the means rightly, that he may grow in it and be strong.

No wonder many a preacher loses heart, and feels that his work is not guiding living souls, but trundling wheel-barrows. He wants to teach those who have never wakened out of the sleep of sin; but he is forced to spend his time on those who know all he has to say, and whom he has taught and roused over and over again. He finds them tumbled into the mire of some sin, emptied of all they had gained, and helpless to get up. Or he finds them standing idle, waiting like dead things, ready to be pushed by a servant of GOD or an agent of Satan.—*Selected.*

"GIE HIM ANOTHER CHANCE."

JOHN B. GOUGH, in his lecture, "The Only Remedy," tells this incident of a Cornwall miner:

Two men were sinking a shaft. It was rather a dangerous business that they had to do. Their custom was to cut a fuse with a knife; one man then got into a bucket and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above and rather than ascend for it they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go up. One man instantly leaped out and said, "Up with ye, I'll be in heaven in a minute." With lightning speed the bucket was drawn up, and the man was saved.

The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosened a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching the man was unhurt. When asked why he urged the other man to escape, he gave a reason that sceptics would laugh at. (If there is any being on the face of the earth I pity, it is a sceptic.) What did he say? "Why did you insist on the other man's hastening up?" In his broad dialect he said: "Because I knowed my soul was safe, for I've gi'e it into the hands of Him of whom it is said that 'faithfulness is the girdle of His reins,' and I knowed that what I gi'ed him, he'd never gi'e up; but t'other chap was an awful wicked lad, and I wanted to gi'e him another chance." All the infidelity in the world cannot produce a single act of heroism such as that!

"NO TIME!"

I KNOW, indeed, that it is very hard to find time for all that we wish to do. None of us do all that we desire—but that we have "no time" for GOD, is a very solemn and very terrible thing to say.

You have time for toil and time for rest; you have time for work, and even time for pleasure; but "no time" for GOD and His service.

And yet all your time is His, for He gave it all, and can take it away.

Suppose you are busy in some piece of work which you are anxious to finish and some neighbor rushes in to say that your house is on fire, or that your child has met with an accident and has been carried to the hospital; would you then go on with your work and say:

"I have no time to attend to these things now; I am very busy; when my work is done, I will see what I can do"?

If your soul is not safe, then nothing else is of any importance in comparison with its welfare.

But if you are busy all the week, what about your Sundays? They are special days of rest given by GOD on purpose that you may think of Him and care for your soul. Have you "no time," then, or are you "too tired," or is it that you "don't care"?

In one way it is true that you have "no time" to call your own. The present is the only time you have. To-morrow is not yours yet, and it may never be given you. *Now* is the accepted time. *Now* is the day of salvation.

You say that you have "no time." But if GOD sent upon you a severe illness, all work must be laid aside—you must find time to be ill.

And some day you must find time to die. The busiest of all men must give up their work, and lie down in the sleep of death.

Surely, with life so uncertain and death always so near, you have "no time" to trifle, "no time" to spare, "no time" to waste, "no time" to spend idly or sinfully in the service of the world and the flesh and the devil. All your time is for GOD. Consecrate it to Him.—*A Missionary Tract.*

A SERMON TESTED.

IF doubting hearers would put in practice the suggestions of the preacher, their unbelief would often vanish, as in the following incident:

"I heard a sermon once from a venerable itinerant preacher on benevolence. I thought the effort very lean, but one thing impressed me a little. 'Go,' said he, 'and do something after I have done preaching. Have to say when I come back, four weeks hence, that you have done something, and my word and GOD'S word for it, you will be a better and happier man.' I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three little helpless girls she had a hard conflict with poverty. I had often spoken to her kindly, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was to go and do something. The next day I visited the cellar and measured out a bushel of potatoes, a bushel of apples and a variety of other things, and having put them in a wagon, started for the cottage of the widow. A load of wood for which I paid three dollars preceded me. An hour's drive brought both loads in front of the house, and when my explanation was given the widow wept for joy. The act was one which gave me a new spiritual start, and when the preacher came back I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or his preaching."

—SOME people talk a great deal about ministers, and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to sustain six thousand ministers in the United States?

These are facts, and statistics will show them to be facts. No one thing exerts such a mighty influence in keeping this mighty Republic from falling to pieces as the Bible and its ministers.

—WHEN people complain more of their sins than they do of their afflictions, there is hope for them.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

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The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

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The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw———— Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks ———— Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

A STORY is told nowadays of a distinguished prelate of the Church of England, who, on first accepting a country benefice in the gift of his college, urged a friend to pay him a visit as soon as he got into residence, and added, in perfectly good faith, "I have a nice little green field attached to the rectory. I mean to keep a couple of sheep, and we shall have mutton kidneys fresh every morning for breakfast." Of another town-bred scholar, also occupying a place on the English Episcopal bench, it is told that he was some time officiating in a country parish before he learned that the smiles that greeted his pathetic reading in Church of Nathan's parable were caused by his rendering of the verse, which he read as follows: "But the poor man had nothing save one little *e-wee* lamb," etc. More unfortunate than this was the "learned clerk" brought before us by Melander. In the part of Germany where this good man's cure was situated, sheep's milk was extensively employed in the manufacture of cheese, and for the sake of cleanliness and the convenience of the milkmaids, it was the practice to dock the tails of the ewes, while the young rams were left untouched. The operation of farm-yard surgery was performed a few days after the lambs were yeaned, and was quite unknown to the pastor. This worthy man one Sunday in the pulpit, desiring to draw his illustrations from topics familiar to his hearers, declared how often he had admired the marvellous wisdom and design exhibited in nature producing ewe lambs with short tails, and thus beneficently providing for the needs and even the convenience of man. This little incident has an air of verisimilitude about it.—*Blackwood's Magazine.*

—THE Dublin *Mail* recently published the following communication from a correspondent: "I enclose a copy of an inscription in mediæval Latin from a stone discovered during the excavations now proceeding at Cork Hill, near which stood a church dedicated to a saint and missionary known to the chroniclers by the name of Uncatus Ambulans. The inscription is as follows:

"I 'SABILLI-HŒRES' AGO
'FORTIBUS ES IN. ARO
NOSCES 'MARI 'THEBE 'TRUX
'VOTIS 'INNEM. . . .PES ,AN DUX.'"

Upon this the *Freeman's Journal* observes that, though not versed in antiquarian lore, it offers a translation which may suit all purposes. Here it is:

"I say, Billy, here's a go,
Forty 'busses in a row.
No, says Mary, they be trucks.
Vat is in 'em? Peas and Ducks."

—"WHAT is the first thing you would do, Jones, if you were stung by a hornet?" asked Smith, who had been reading an article on the treatment of stings. "Howl," replied Jones, solemnly.

—BERTHA: "Grandma, is oor teef good?" Grandma: "No, darling; I've got none now, unfortunately." Bertha: "Then I'll give oo my nuts to mind till I come back."

—A SMALL boy went to see his grandma. After looking eagerly around the handsomely furnished room where she sat, he exclaimed inquiringly: "O grandma! where is the miserable table papa says you keep?"

—IT is related of Bishop Otey, that one night, when occupying a bed to which he had been assigned by a landlord, he was roused by the rightful owner, who had not been expected to return so soon, and who, with much vehemence of language, threatened to pitch the Bishop out of the window. The Bishop stretched out his powerful arm, and thus spoke: "Before you throw me out feel *that*." Peace was established.

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

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VIRGINIA CITY,
MONTANA.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. III, No. 12. Virginia City, Montana, March, 1886. Whole No. 36.

Kalendar.

MARCH, 1886.

7 Quinquagesima Sunday.
10 Ash-Wednesday.
14 First Sunday in Lent.
17 19 20 Ember Days.
21 Second Sunday in Lent.
25 Annunciation of the Blessed Virgin Mary.
28 Third Sunday in Lent.

APRIL, 1886.

4 Fourth Sunday in Lent.
11 Fifth Sunday in Lent.
18 Sunday next before Easter (Palm Sunday.)
19 Monday before Easter.
20 Tuesday before Easter.
21 Wednesday before Easter.
22 Thursday before Easter, (Maunday Thursday).
23 Good Friday.
24 Easter Even.
25 EASTER DAY. (St. Mark the Evangelist.)
27 Monday in Easter Week.
28 Tuesday in Easter Week.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Miles City and Fort Keogh, Sunday	Mar.	21
Billings, Sunday	"	28
Big Timber, Tuesday	"	30
Springdale, Wednesday	"	31
Livingston, Sunday	Apr.	4
Butte, Sunday	"	11
" "	"	18
Anaconda, Monday	"	19
Deer Lodge, EASTER	"	25
Helena, Sunday	May	2
Fort Assinnaboine, Sunday	"	9
Fort Benton, Sunday	"	16
Great Falls, Tuesday	"	18
Augusta, Sunday	"	23
Chestnut, Tuesday	"	25
Fort Shaw and Sun River, Sunday	"	30

THE BISHOP'S RECORD.

My last Record ended with the service at Wallingford in the Diocese of Connecticut, on Monday evening, February first. Meriden, Stanford, Middletown, Stratford, Milford, were visited in succession after this, and Saturday night about ten o'clock, I reached Bridgeport. On Sunday I made addresses in three of the four churches which we have in this enterprising and growing city. Monday, I visited Newtown and Bridgewater; Tuesday, Brookfield and Danbury; Wednesday, Bethel; Thursday, New Haven and Guilford; Friday, Branford; and Saturday, Fairhaven. Sunday was given to New Haven, where I spoke in three churches. Monday evening I was in Winsted. Tuesday, I went to Torrington where a meeting of the Archdeaconry of Litchfield County was in session. I made an address in the evening and preached at the service held the next morning. I found an earnest body of Clergy assembled, and I was very much interested in their plans for work.

Litchfield County might be placed in the Prickly Pear Valley; yet we have twenty-two Clergymen at work within its boundaries. I very much wanted to steal one or two of them away for work in Montana, but I stood in fear of the Episcopal wrath of the Bishop of Connecticut. I was gratified and encouraged at seeing so much earnestness on the part of the Clergy and so much strength in the Church. Wednesday night I was in Thomaston, and Thursday night in Birmingham. This closed my labors in Connecticut. For more than three weeks I had been very busily employed. Thirty-three services in twenty-three days are enough to keep a man out of mischief.

The Church is strong in Connecticut. In the small towns and in the rural districts there are strong Parishes. I have seen nothing like it in any other part of our land. And almost everywhere there are abundant evidences of activity and growth. One hundred and fifty years of devoted service and faithfulness to Church principles have accomplished this. It ought to be a lesson and an encouragement to all who are trying to lay foundations in the newly settled portions of our land.

Friday, I went to Massachusetts. On Sunday, the twenty-first, I was in Emmanuel Church, Boston, and in Christ Church, Cambridge. Tuesday, I went to Lowell; Wednesday to All Saints, Dorchester; Friday to Melrose; and Sunday, the twenty-eighth, to Northampton and Amherst. With the service at Amherst on Sunday evening my work in behalf of Domestic Missions closed. In the three months since the first of December, I have visited forty-seven places and delivered seventy-four addresses and sermons. I hope some good has been accomplished for the general Missionary work of the Church. Certainly there is enough to be done to arouse all our interest and call forth all our efforts. We ought as a Church to be doing twice as much as we are. But there is little prospect of enlargement at present. The Secretary of the Board of Missions is doubtful whether the present appropriations can be met. We must try to do our part in Montana. Last year we gave more than ever before. I hope we shall do as well this year. Will not the Clergy see that the Sunday School offerings during Lent are given to Domestic Missions? And do not make these offerings take the place of the annual offering by the congregation. We each have a duty in the matter and must try to fulfil it as well as we can.

In a little time I hope to be back in Montana again, engaged in my own proper work. And I shall be very glad to be there. I wish there had been no occasion for my leaving it for a day. But I hope that even the work in Montana may to some extent be benefitted by what I have been able to do at the East.

L. R. B.

Elizabeth, N. J., March 3, 1886.

ST. PAUL'S GUILD, VIRGINIA CITY.

[THE following are published here at the suggestion of the Bishop of Montana.—ED.]

CONSTITUTION.

ARTICLE I.—The name of this association shall be "St. Paul's Guild."

ARTICLE II.—Its object shall be the hearty co-operation of the ladies of the Mission in active and systematic work for the interests of the Church in this city, under the direction and sanction of the Rector.

ART. III.—Any lady of the Mission may become a member of the Guild by the

payment of 25 cents entrance fee, and the payment of 25 cents per month to the funds of the Guild.

ART. IV.—The Minister of the Mission shall be *ex officio* Rector of the Guild. The other officers shall be a President, Vice-President, Secretary, and Treasurer, to be elected at the regular meetings of the Guild in the months of April and October, and to hold office for six months. The officers shall report semi-annually to the Guild.

ART. V.—The Rector, President, Vice-President, Secretary, and Treasurer shall constitute the Executive Committee of the Guild.

ART. VI.—Regular meetings of the Guild shall be held monthly on the first Wednesday of each month, for the transaction of business, at such place as the Guild may direct, *provided*, that the Executive Committee may, for good cause, postpone any regular meeting for a period not longer than one week. Special meetings may be called at any time by the Executive Committee.

ART. VII.—The funds of the Guild shall be raised by voluntary subscriptions, donations, entrance fees, monthly dues, and such other means as are consistent with the object of its organization. The regular subscription payable by each member is 25 cents per month.

ART. VIII.—The following Regular Committees shall be appointed quarterly by the Rector, and vacancies shall be filled by him as they occur:

1 On the Care of the Church.
2 On Visiting the Sick and Poor.
3 On welcoming and visiting Strangers.
4 On the Sunday School.

Special Committees may be appointed as occasion shall require. The committees shall report from time to time during the year, and always at the Annual Meeting.

ART. IX.—This Constitution, or any part of it, may be altered in the following manner only: The proposed alteration shall be written out and handed to the Secretary of the Guild at least two weeks previous to a regular monthly meeting. The Secretary shall immediately send a copy of the proposed alteration to each member of the Guild, with a notice that it will be acted on at the ensuing meeting. If the proposed alteration shall then be approved by the Rector and two-thirds of the members present at such meeting, the Constitution shall stand altered as proposed.

BY-LAWS.

1 Each meeting of the Guild shall be opened with an Office of Devotion.

2 The Rector, when present, shall always preside. In his absence all the duties of a presiding officer shall be performed by the President, and if both are absent, by the Vice-President.

3 The Secretary and Treasurer shall perform all the duties that usually appertain to their respective offices.

4 During the intervals between the regular monthly meetings, the Executive Committee is authorized to transact business for the Guild.

5 All committees shall be appointed by the presiding officer, unless it be otherwise ordered.

6 The Order of Business at a regular meeting, after the Office of Devotion, shall be as follows:

1 Calling the Roll.
2 Reading the Minutes of the last meeting.
3 Reports of Committees, Regular or Special.
4 Reports of Officers.
5 Proposed alteration of Constitution or By-Laws.
6 Unfinished Business.
7 Miscellaneous Business.
8 Adjournment.

At the regular meetings in April and October, the order "Election of Officers" shall be inserted after the order, "Reports of Officers."

7 Five members of the Guild shall constitute a quorum.

8 The resignation of a member may be accepted at a regular meeting.

9 These By-Laws may be altered or amended at any regular meeting of the Guild, if the proposed change be approved by the Rector and two thirds of the members present.

OFFICE OF DEVOTION.

¶ *All standing, the Leader shall say,*

IN the Name of the FATHER, and of the SON, and of the HOLY GHOST;

Response. Amen.

Psalm cxxii.

I WAS glad when they said unto me, we will go into the house of the LORD.

2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city that is at unity in itself.

4 For thither the tribes go up, even the tribes of the LORD, to testify unto Israel, to give thanks unto the Name of the LORD.

5 For there is the seat of judgment, even the seat of the house of David.

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plenteousness within thy palaces.

8 For my brethren and companions' sakes, I will wish thee prosperity.

9 Yea, because of the house of the LORD our GOD, I will seek to do thee good.

GLORY be to the FATHER, and to the SON, and to the HOLY GHOST;

As it was in the beginning, is now, and ever shall be, world without end. AMEN.

The Apostles' Creed.

I BELIEVE in GOD the FATHER Almighty, Maker of heaven and earth:

And in JESUS CHRIST his only SON our LORD; Who was conceived by the HOLY GHOST, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell, The third day He rose from the dead; He ascended into heaven, And sitteth on the right hand of GOD the FATHER Almighty From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholic Church, The Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

V. Our help is in the name of the LORD;

R. Who hath made heaven and earth.

V. Blessed be the Name of the LORD;

R. Henceforth, world without end.

V. LORD, hear our prayer.

R. And let our cry come unto Thee.

[*V.* The LORD be with you.

R. And with thy spirit.]

V. Let us pray.

¶ *And, all kneeling, shall be said,*

The Lord's Prayer.

OUR FATHER, who art in heaven, Hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

¶ *Then shall be said the Collect for the day, and after that some or all of the Collects and Prayers following.*

O LORD GOD Almighty, Who didst put wisdom and understanding into the hearts of thy servants of old, to work all manner of work for the sanctuary; mercifully bless the labor of us Thy servants, and grant that, as we offer freely for the service of thy House on earth, we may attain at last unto the house not made with hands, eternal in the heavens; through JESUS CHRIST our LORD. *Amen.*

O GOD, Who art both the Restorer and Ruler of Mankind; grant, we beseech Thee, that Thy Church may ever be increased by a new offspring, and grow up by the devotion of the faithful; through JESUS CHRIST our LORD. *Amen.*

O GOD, Who [as at this time] didst teach the hearts of Thy faithful people, by sending to them the light of Thy HOLY

SPIRIT; Grant us by the same SPIRIT to have a right judgment in all things, and evermore to rejoice in His holy comfort; through the merits of CHRIST JESUS our Saviour, Who liveth and reigneth with Thee, in the unity of the same SPIRIT, One GOD, world without end. *Amen.*

DIRECT us, O LORD, in all our doings, with thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, the Fountain of all wisdom, Who knowest our necessities before we ask and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

STIR up, we beseech Thee, O LORD, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through JESUS CHRIST our LORD. *Amen.*

2 Cor. xiii. 14.

THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

NOTES.

—THE March number of the *Spirit of Missions* contains the following "Acknowledgements" from Montana:

St. John's, Butte, Domestic....$21 00
St. James', Dillon, Foreign.... 12 75

—ON Sunday, Feb. 14, the new St. Luke's Church at Billings was used for the first time, and filled by large congregations at both morning and evening services. In the afternoon a service for Baptism was held. The services were continued daily through the week; Evening Prayer being said every day at 5 o'clock, except on Wednesday, when it was at 7:30, with a short discourse. The church is handsomely carpeted and looks very neat. In about a week the new seats were to be ready. It is expected that services will be held every Sunday in the future. An effort will be made to raise the two hundred dollars yet remaining unpaid on the building, so that the church can be formally consecrated by the Bishop on the last Sunday in March, it being the rule that no church shall be consecrated so long as any debt remains on the building.

—IF prayer for others were prohibited to us, how we should begin to value it.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—A MOSAIC, ten feet by six, has been placed in the floor of Trinity Cathedral, Omaha, as a memorial of Bishop Clarkson. It cost $2,500.

—BISHOP LEE has published a statement respecting our Church work in Mexico since 1883, and pleads that it may not be abandoned.

—EASTON is again disappointed. The Rev. Chauncey C. Williams, of Augusta, has declined the Episcopate. As the annual convention meets June 2, it seems probable that no further action will be taken by the diocese until then.

—THE Church of the Holy Communion, Paterson, N. J., was the scene of a noble choral service on the evening of February 18, when the surpliced choirs of Grace Church and the House of Prayer, Newark, and St. John's Church, Woodside, joined with that of Holy Communion, making in all one hundred and thirty voices. There were present the Assistant-Bishop of New York, who was the preacher, the rector of the church, Rev. T. S. Cartwright, the Rev. Drs. Farrington and Mombert, and the Rev. Messrs. W. R. Nairn, A. L. Wood, E. B. Russell, Frederic Greaves, and J. C. Hall. The united choirs were accompanied by Prof. Ward, of Grace Church, Newark, and Mr. Robert E. Van Hovenberg, organist of the church. A temporary platform had been erected between nave and chancel, and thus, correctly placed, the service was rendered without appreciable flaw. The psalms sung antiphonally were xcvi., cxlxiii., cxlxix. and cl., and between the collects was introduced the anthem "King All Glorious" (Barnby), well given by the choir of the House of Prayer. The sermon was from Zeph. iii. 9, and in comment the Bishop referred to the injunction, "Serve the LORD with *one shoulder*," not as endorsing any *half-service*, but just as we see views of laborers upon ancient buildings carrying burdens and marching in lock step, each bearing on one shoulder a part of the weight, so that by concerted action the work is performed; thus, in rhythmic service, united effort is so sustained by all that it ceases to be a burden to any. The speaker then presented the value of "united service" to human society everywhere and to the Church. During the offertory a quartette was beautifully sung by four members of the Church —Mrs. Snyder, Miss Bruen, and Messrs. Slater and White—which was followed by the "Magnificat," by the choir of Grace church. After service, the visiting clergymen and choristers were bountifully entertained by the ladies of the parish at the residence of Miss Hesse, and then the guests departed with happy memories of the day.

—MOST of the Churches in Minneapolis are preparing to begin Lent with an eight days' mission. The Rev. Messrs. Gilbert, Gilfillan, and Chandler will be among the missioners.

—AT Ann Arbor, Michigan, St. Andrew's church (the Rev. Samuel Earp, rector), has secured an eligible site for the erection of a building for guild purposes, and the money is being raised to erect and furnish it. Bishop Harris hopes to establish three endowed lectureships at Ann Arbor, two upon Biblical and theological courses of instruction, and one after the plan of the Bampton or Bohlen lectures. It is said that one-half of the needed money has been pledged.

—THE Diocese of Arkansas, though having a large colored population has hitherto been unable to provide services for them. An excellent opportunity is now afforded for the commencement of this work. A gentleman of Little Rock has given land for a chapel and part of the requisite material. The labor of construction has also been promised mostly by the colored men themselves, while the giver of the land, who is a builder, has volunteered to superintend the work. Services in the chapel are to be supplied by the cathedral clergy, and lay workers have already offered themselves for the Sunday-school. It is hoped that this will be the beginning of an extensive work among the colored people of that State.

—THE following is a portion of the preface of "The Sunday Service of the Methodists in the United States of America, with other Occasional Services." It is by John Wesley, and was printed in 1790. "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant, in the highest degree." A copy of the book is in Bishop Perry's library at Davenport, Ia.

—A PARISH paper says with some point: "What we need in these days is more action and fewer resolutions. The Acts of the Apostles have been handed down, but their resolutions have not yet reached us."

—ST. PETER'S HOUSE, Philadelphia, was the residence of Bishop White at the time of the organization of the Church in this country, and the first conference on the subject was held in its parlor.

—ST. LUKE'S parish, Brooklyn, was called to endure "the trial by fire," early Sexagesima morning, by the total destruction

of the chapel, situated on Pacific street near Bedford Avenue. Fire was discovered by a neighbor whose sons fought the flames, but when the alarm was answered, it was quickly seen that the structure was doomed. The communion plate, vestments, and a portion of the books were saved, but all else was destroyed, and the blackened frame of the structure was all that greeted the congregation on their arrival Sunday morning. The loss, which amounts to nearly $15,000, is more than half covered by insurance. The chapel was built about the year 1855 by the Congregationalist residents of the district of the city known as Bedford; passing into the possession of this parish, it has been in charge of the Rev. Theodore B. Foster. It is hoped that this parochial trial (now equally hard to bear with *individual* trial,) will find a happy ending in the near presence of a rebuilt chapel.

—The diocesan monthly paper of Fond du Lac gives a table of the contributions of the parishes for several years past, to the various funds, diocesan and general. It enables the parishes to learn whether they are growing in liberality.

—The Rev. Dr. Nicholson has declined Nashotah. "In this connection, it may be stated," says *The Young Churchman*, "that recent rumors that this work was to be dissolved, or 'amalgamated' with any other theological seminary, were entirely without foundation."

—The secular papers state that the Rev. Dr. Leonard Woolsey Bacon is shortly to enter the Church with a view to taking orders. In the denomination to which he belongs he finds himself too much "cabined, cribbed, and confined."

—The great sensation recently in ecclesiastical circles in Chicago, has been the announcement by the Rev. Thomas E. Green, pastor of the Eighth Presbyterian church, that he was about to resign the Presbyterian ministry and apply to the Bishop of Chicago for Orders. Mr. Green's present pastorate of more than three years, has been eminently popular and successful. His sermons have attracted much attention and have been published nearly every week in one of the city papers. He leaves with regret a people warmly attached to him and to his family, and relinquishes a large salary, without pledge or promise of anything in our ministry. The change announced has resulted from deep conviction wrought by long study and consideration. One of the pleasant features of what must be to Mr. Green a painful separation, is the kind feeling manifested towards him since his decision became known, both by members of his congregation and by his brethren in the Presbyterian ministry.

—The organization of the new Metropolitan Board of the Church Temperance Society was completed in Grace Chapel on February 2d, by the election of officers for the coming year. The meeting was presided over by the Rev. Dr. Henry Y. Satterlee. It is stated that the two points of special importance in the work of the board was the securing of Annex Hall for the carrying on of rescue work, and the creation of public opinion regarding the High License bill now before the Legislature, and urging its passage in all legitimate ways. The constitution provides that the board shall have no affiliation with any political party. Secretary Robert Graham said that the Episcopal Church had done very little for temperance until about three years ago, when the present movement began. It was now on the road to the accomplishment of much good. He thought that the board should, in some way, represent to Mayor Grace the importance of appointing honest, clean-handed men as Excise Commissioners. He also urged the members to work earnestly for the passage of the High License bill. Dr. Satterlee stated that the matter of total abstinence among the members of the board was optional. The following-named officers were elected for the ensuing year: Visitor, Assistant Bishop Potter; President, General Wager Swayne; Vice-Presidents, the Rev. Dr. Henry Y. Satterlee and W. H. Arnoux; Secretary, Robert Graham; Treasurer, A. H. Vernam. Among the committees elected was one on legislation, consisting of W. H. Arnoux, Thomas L. James, the Rev. E. W. Donald, John Bogart, and W. R. Stuart, which will go to Albany soon to work for the passage of the High License bill. Rectors of all churches in the State were invited to give their assistance.

—The death of John B. Gough, the veteran lecturer, is recorded with sincere regret. Mr. Gough was a power in the temperance field, and a genius in his way. He was thrilling the hearts of large audiences when most of us were children, and he has continued his arduous work, with little interruption, for a whole generation.

—The custom has been growing of late years, of directing the Lenten offerings of the children of the church to the general missionary work under the care of the Board of Missions. The whole amount received last year as the result of the working of this plan was about $15,000, but a considerable portion of this sum was designated for purposes not covered by the Board's appropriations. It should be remembered that the plan calls for offerings for the General Missions of the Church. The appropriations for this year are very large and the demands upon the contributors are hence even greater than heretofore; and it has seemed, to the Board, that the Lenten season is a most fitting time to impress upon the minds of the children the duty of doing their part in redeeming the pledges which the Church makes every year to her missionaries. Suitable mite chests have been prepared for the use of classes and individuals adopting this plan, and may be obtained free of charge, upon application to the General Secretary, 22 Bible House, New York City. It is hoped that every Sunday school may enter heartily into the plan suggested by the Board of Managers, and do its best to make the children's offering for missions a large and generous one.

—The branch of the Woman's Auxiliary lying within the Archdeaconry of New Haven held its second meeting on Thursday, February 11, in Trinity parish house, New Haven, Conn. About four hundred ladies were in attendance. Addresses were made by Mrs. Colt, of Boston, president of the association, and Miss Julia C. Emery, of New York. The afternoon session was held in Trinity Church, the bishop presiding. Bishop Brewer delivered an interesting account of missionary work in the Far West. Bishop Tuttle followed, narrating the good work done by Connecticut in support of our mission fields, and drawing some comparisons between a bishop's life in a New England diocese and in the West. He then alluded to work among the Mormons, and pointed to the Christian education of the children as the surest remedy.

Foreign.

—On the Festival of the Purification, at St. Paul's Cathedral, the Very Rev. Lord Alwyne Compton was consecrated to the Bishopric of Ely, and the Rev. Edward Bickersteth, son of the Bishop of Exeter, to the Bishopric of Japan. The Archbishop of Canterbury performed the service, assisted by the Bishops of London, St. Albans, Bedford, Exeter, Lincoln and Hereford.

—The following extract from *The Fiji Times* is of interest as showing the spirit of the Polynesians in regard to Church services and, in particular, their readiness to contribute to the offerings thereat: "Among the worshippers at the Church of the Redeemer have, for some time past, been numbered some thirty Polynesians, who have taken up their seats in a body in the northern aisle. They are connected with the Polynesian Club. They attend regularly and behave most decorously, giving full and earnest attention to the preacher. One feature in connection with this matter is well worth special mention. On first attending, they notified the collecting churchwarden and requested him to bring round the plate to them. But on seeing them in the church the revered pastor, fearful of quenching the smoking flax, sent a hasty message to the churchwarden not to collect from them, and, as no opportunity allowed

for explanation, the latter followed the clergyman's direction. During the following week the boys sent to ask why they had been overlooked, and gave it to be understood that if they were not treated as other worshippers, they should consider that their presence in Church with Europeans was regarded as undesirable. Needless to say the plate has since been regularly presented to them, and at least one half contribute in shillings and sixpences."

—In Jamaica a numerous accession to our Communion has taken place at Clarendon, 2,000 persons, previously Baptists, joining in a body. They are all of the peasant class, and very poor, but are zealous in Church matters, vieing with each other in giving labor and providing materials. Without external aid they have already erected a mission-room, but now they have obtained a grant from the S. P. C. K. towards a good church of stone.

—THE daily papers have published a confirmation of the report in regard to Bishop Hannington's death. They state that the London Missionary Society has received advices from Zanzibar to the effect that two men who have returned to that place from Uzegena report that they saw Bishop Hannington with fifty men of his expedition taken out for execution.

—THERE seems to be a remarkable good-feeling, or semblance of good feeling, between the German empire and the papal court. The pope has conferred upon Prince Bismarck the insignia of the Order of CHRIST, and designated the Roman Princes Altien, Salviati and Patrizi as the Papal Envoys to invest the prince with the insignia. He is the first protestant thus decorated. On the other hand the German Emperor has conferred the Order of the Black Eagle on Cardinal Jacobini, the Order of the Red Eagle of the first class on Monsignori Mocenni and Galimberti, the Order of the Crown of the second class on Signor Massoni, and the third class of the same Order on Monsignor Jacobini, all officers of the pontifical court.

THE WHITE CROSS MOVEMENT.

WE gladly record the progress which is being made by the White Cross Society. Among the modern organizations of the Church this promises the most important results. It aims to promote purity and honor, and is thus a valuable adjunct to the Church. In England the Society has made rapid progress; and in our own country the movement shows signs of life and vigor.

One of the most active and energetic promoters of the movement here is the Rev. B. F. DeCosta, D.D., rector of the Church of St. John the Evangelist, New York. It is partly to his advocacy and energy that the Society owes its existence, and we note with pleasure that he continues his valuable aid with increasing determination and enthusiasm.

The annual meeting of the Society was held last Sunday evening, Feb. 14, in the Church of St. John the Evangelist. With the Assistant Bishop of the Diocese, there were present the Rev. B. F. DeCosta, the Rev. D. Parker Morgan, the Rev. J. Rowan Sponge, the Rev. T. A. Hyland, the Rev. L. D. Hopkins, and Dr. D. B. St. John Roosa. An interesting service was held. The report was read by Dr. DeCosta, which showed that the White Cross Society was founded by Bishop Lightfoot, of Durham, England, in February, 1883, and was organized in this country March 30, 1885. In many places the temperance and purity movements have been combined. A woman's purity society, the Victoria League, had also been formed under the leadership of Francis E. Willard, of Illinois. Dr. DeCosta read letters of approval and sympathy from Bishops F. D. Huntington, of Central New York, and Cortlandt Whitehead, of Pittsburg.

An excellent address was delivered by the Assistant Bishop, who said there was a natural shrinking from touching this question of personal purity, but great evils should be frankly recognized and unhesitatingly attacked. The days of knightly deeds were not over. The women of today stood in sorer need of strong hands and stout hearts than the women in the sentimental days of chivalry. Dr. St. John said that as a medical man he hailed with joy the practical course of the Church in fostering the White Cross Society, and he urged his hearers to believe that no evil was a necessary evil. Addresses were also made by Henry H. Webster and James Conaughty, of the Young Men's Christian Association. The meeting was very effective, and marks a new point in the career of the Society. We heartily wish success to so important a movement, and shall not fail to give it all the help in our power.—*Church Press.*

—"HE has a respect for Religion." Is it possible? How vastly condescending! How deeply humble! The creature has a respect for the Service of the Creator! A grasshopper deigns to acknowledge that it has a respect for the King of Kings and Lord of Lords. Verily a subject of congratulation for the Universe! A worm crawling in the dust confesses to its fellow-worm that it has some respect for the government of the "High and Mighty One that inhabiteth eternity."

—WE often come near to rest in life, and then are cheated of it; and after that we reach a better rest through disappointment—better because it was not our own choice, and better, as it proves, in its very self.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

SINCE the last issue of this paper, there have passed from earth two Americans, who have attained distinction in national and political life, whom the Church no less than the nation delights to honor,—Major-General Winfield Scott Hancock, and the Honorable Horatio Seymour, sometime Governor of New York. Both Christian gentlemen, of unsullied integrity, to them we desire to pay, if no more, at least this passing tribute of respect.

WITH this number, the MONTANA CHURCHMAN completes its third year of publication. At the outset some of our friends cheerfully predicted that one year would see the termination of the enterprise, through weariness and financial weakness. But we have been enabled and encouraged to go on thus far, and we intend to continue. We have received assurances that the paper is useful to our Church work in the Territory, and so far the object of the undertaking is being accomplished.

Two things would help us very much. First, we wish that in every Parish and Mission some one—clerical or lay—would send us notes of such events as occur therein as might be of interest to Churchmen in Montana, even if not to the Church at large. At present we are compelled for the most part to depend for such news upon what we may *chance* to find in the columns of the various local papers, few of which we see with any regularity.

Again we want more Montana subscribers, and would like more promptness and regularity on the part of some that we now have. This would ensure a sound financial security for the MONTANA CHURCHMAN.

Married.

PARKER—CARDWELL.—Near Stillwater, Montana, on Thursday, January 14, 1886, by the Rev. Alfred Brown, Miss JENNIE CARDWELL to Dr. D. M. PARKER.

Poetry.

CHRIST'S NIGHT OF PRAYER.

"He went out into a mountain to pray, and continued all night in prayer to God."

All through the watching night
The calm Judæan stars looked down
From out the silent heavens—God's crown
Amid creation's light.

O wondrous night of prayer!
Big with a blessing none can tell:
The Word—"I am"—Emmanuel—
The God-man wrestled there!

Sure, angels must have veiled
Their faces, awe-struck at the sight;
Only the wide-eyed stars all night
Kept angel watch, unpaled.

O praying Christ? on me
Thy supplicating grace bestow;
For each new debt of I love owe,
Thy love must be my plea.

Teach me to suffer loss
Of all, for good that's most divine;—
How shall I hate thee, sin of mine,
For which He bore the cross!

Ah graceless self! how scarred
The features of thy soul by sin;
So blurred, scarce can be traced within
Christ's likeness, dimmed and marred?

Lord! wilt Thou deign to make
This fallen heart all new and fair,
And write thy superscription there—
"*Accepted for My sake.*"

—*M. K. A. Stone.*

"HE HATH DONE ALL THINGS WELL."

BY REV. WM. AUGUSTUS WHITE.

When musing on the years gone by,
Tho' much may prompt a tear or sigh;
Tho' cherished hopes have vanished soon,
And ne'er hath come the wished-for boon,
Yet God shall hear me tell,
"He hath done all things well."

What I would gain at any cost,
'Tis better far that I have lost;
What I had thought of little worth,
Hath prov'd the richest prize on earth;
And now my song may swell,
"He hath done all things well."

My peace and comfort here I find,
In all to Thee my God resign'd;
While at the Cross I stand and see
The world now crucified to me;—
He breaks the tempter's spell;
"He hath done all things well."

When at His judgment seat and throne,
I plead Christ's righteousness alone,
Tho' weary with my sin, and sad,
This word of His shall made me glad,—
Thro' grace redeem'd from hell;
"He hath done all things well."

—*Episcopal Register.*

Selections.

A PROFITABLE LENT.

Our Lord could not have been without a purpose in his forty days of withdrawal from the world. It is plain that His conflict and victory then established His claim to be the Saviour of the tempted in all succeeding ages. The story of that conflict attracts the struggling disciple to take refuge with Christ. This aspect of Lent is one of the best for all His people to think on as they tread the way of life which is so thickly strewn with entangling snares. As we obey the call of duty to mingle with our fellow-men, the very associations, in which brightest usefulness can be realized, bring with them the very pressures that try our powers of resistance. If the line of duty we have chosen is something brighter and nobler than the common level, just so much the more recoil will the lower nature feel from steady pursuit of that high end. One of the severest temptations is for unselfishness to abandon its disinterested aims in a world where self-interest so often rules. So with other virtues; punctuality, patience, industry, self-control, liberality, prayerfulness, in all of which one may find others lukewarm. Scarcely any one in family, business, or Church, but some day comes to a lonely passage of duty in which there is no companionship. And if all this be true of the temptations that assail the best and truest, how very much more is it true of the life that moves in a low plane and breathes an atmosphere of utter worldliness, with every faculty bent on grasping that which pleases the ear, the eye, the taste. It makes no difference that the captive is willing to be led by evil, his slavery is only the more disgraceful. The better sort of men and women might do a Christlike work this Lent if they would but try to feel for those who are easily tempted. It is better to pity and rescue than to blame. The Lenten lesson of self-conquest should use its surplus strength in rescuing others. Any one who knows men, will remember that a hard-working, busy man often despises his prodigal brother who is lavish in expenditure and careless of time. But stop here and ask whether an increasing bank account can clothe a miser with any glory before God, or really supply the hunger which every conscience feels for some better bread than money can buy? Is he who labors merely to feed and clothe the body in a position to judge others who neglect both body and soul? Perhaps he will say "I am laying up for my children;" but will that save his children if his example teaches them that this world is all that is worth striving for. He who has a wrong end in view may be a worker fortified against reproach by his record of labor, and yet not able to give account of his soul to God. Has the fasting Christ nothing to do with the wealthy mine-owner who is turning stones into bread? Is the wilderness through which the railroad cuts its way without missionary voices for those who break its solitudes? How much of this wonderful age of progress is making the way ready for the King? Each age has its spirit of evil, which seeks to pervert the bread-winners from honest labor to some magic short cut to support in communistic schemes. The spirit of the present fascinates the eye with the kingdoms of material force. The new idolatry of covetousness comes very near demon-worship when it deifies the powers of nature. We have a suspicion that even the pinnacle of the temple in some quarters is used by pride to prospect for popular applause. That solitary figure of Christ in the wilderness beckons closer to Himself the heart-sore and world-weary crowd. Fasting or not fasting, at least we ought to learn to say with a new and better hunger, "Give us this day our daily bread."

When we have said all that is to be said about the efficacy of the forty days' work of Christ for others, the full meaning of it is not exhausted. It was a profitable Lent to Him in body and soul for an efficient ministry. He came out of it not spiritually exhausted but enriched for work. The ministering spirits readily acknowledged His headship. From that time He began to preach and work miracles. He had reached the high plane of perpetual beatitudes in His rich experience. Something like this blessedness ought to be laid in store out of these days of earthly self-denial and spiritual plenty. Lent teaches a calmer temper, more gracious words, more willing hands, eyes clearer to see the right, and feet swifter to pursue it.—*Episcopal Register.*

LENT.

The time has gone by for arguments for Lent. The Church of God is not called upon at all to apologize to the world for what it is going to do, but simply and seriously to do it. When a prominent secular newspaper—the New York *Tribune*—asserts, as follows, the utility of this holy time, the argument for the season may be safely left to its abundant resources:

"Every one of us to-day is tempted, as Christ was once in the wilderness, to be greedy, presumptuous, ambitious and selfish; and there is only one philosophy, one religion, that helps men to combat it thoroughly—that of Jesus. It surely is not unwise, therefore, to go with the Teacher apart into solitude for forty days, to learn of Him how to resist the every day temptations which waylay us from birth to death. The idea of such a withdrawal seems to even secular men an observance not fantastic, but most reasonable and practical.

Our province to-day is simple to suggest how to make this withdrawal in the highest degree reasonable and practical. It is to be a withdrawal of the individual Christian, not into himself, but into communion with Christ, and into such ways and works as that communing with Christ would lead him to. It is, with various ma-

chinery, to do one thing: to make the living CHRIST more real and indispensable to the soul, and to carry that energizing life of CHRIST so made ours, into the diversified life around us.

That life, like all vitality, has its inner and outer sides—intensive and extensive they may be called—what is stated generally in the Bible as (a) work for the hands and feet, "visiting the fatherless and widows in their afflictions"; and (b) work for the heart and conscience, "keeping one's self unspotted from the world." Under these two heads some suggestions may not be inappropriate.

I. Attend all the services if possible; praying earnestly for the gifts and graces of the HOLY SPIRIT.

II. Prepare faithfully for the Easter Communion, and fail not to be present.

III. Mark out some systematic and attainable work for the poor or sick, to be *done* before its coming.

IV. Bring children to holy baptism, and if you know of any children not attending any Sunday School, induce them to come to yours.

V. Avoid all such places and plans of amusement as are opposed to the spirit and teachings of this holy time. Abstain from all light and frivolous reading. Supply yourself with the *Spirit of Missions*, or a Church newspaper, the least given to religious acrimony—that you may be intelligent and interested in Church work.

VI. In church devote yourself audibly to the worship of GOD. Do not be afraid of speaking or of singing out.

VII. "Examine yourself whether you truly repent you of your sins." Make restitution when you have wronged any one. Forgive as you hope to be forgiven. Watch and pray.

And we close with one word of caution. If Lent be only a time of real, or conventional *abstinence*, abstaining for a while from frivolity, or only from pastry and meat, it will be really very little worth. A pleasant religious variety, a leisurely recess from the exactions of laborious society—is rather a luxury than a discipline, to some fashionable victims of the day. What is wanted, is, not people to play anchorites, but people to be Christians—people to learn in this blessed time more of what it is to love and live the life of CHRIST.—*Pacific Churchman.*

THE ENGLISH PRAYER BOOK.

A PRESBYTERIAN'S ESTIMATE OF IT.

THE English liturgy, next to the English Bible, is the most wonderful product of the Reformation. The very fortunes of the book are the romance of history. As we trace its development, its rubrics seem dyed in the blood of martyrs; its offices echo with polemic phrases; its canticles mingle with battle-cries of armed sects and factions; and its successive revisions mark the career of dynasties, States, and Churches. Cavalier, Covenanter, and Puritan have crossed their swords over it; scholars and soldiers, statesmen and Churchmen, kings and commoners, have united in defending it. England, Germany, Geneva, Scotland, America, have by turns been the scene of its conflicts. Far beyond the little island which was its birthplace, its influence has been silently spreading in connection with great political and religious changes, generation after generation, from land to land, even where its name was never heard.

At first sight, the importance this book has acquired may seem beyond its merits, as the Bible itself might appear to a superficial observer a mere idol of bigotry and prejudice. But the explanation is in both cases somewhat the same. It is to be found in the fact that the Prayer Book, like the sacred canon, is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world, as enunciated by prophets and apostles, saints and martyrs, and formulated by Councils, Synods, and Conferences, all seeking heavenly light and guidance. Judaism has given to it its lessons and psalter; Christianity has added its epistles and gospels; Catholicism has followed with its canticles, creeds, and collects; and Protestantism has completed it with its exhortations, confessions, and thanksgivings. At the same time each leading phase of the Reformation has been impressed upon its composite materials. Lutheranism has moulded its ritual; Calvinism has framed its doctrine; Episcopalianism has dominated both ritual and doctrine; whilst Presbyterianism has subjected each to thorough revision. And the whole has been rendered into the pure English and with the sacred fervor peculiar to the earnest age in which it arose, has been wrought into a system adapted to all classes of men through all the vicissitudes of life; and has been tested and hallowed by three centuries of trial in every quarter of the globe.

It would be strange if a work which thus has its roots in the whole Church of the past should not be sending forth its branches into the whole Church of the future; and any one who will take the pains to study its present adaptations, whatever may have been his prejudices, must admit that there is no other extant formulary which is so well fitted to become the rallying point and standard of modern Christendom. In it are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true Catholicism, such a catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of CHRIST in all ages and countries. Whilst to the true Protestant it offers evangelical doctrine, worship, and unity on the terms of the Reformation, it still preserves for the true Catholic the choicest formulas of antiquity, and to all Christians of every name opens a liturgical system at once Scriptural and reasonable, doctrinal and devotional, learned and vernacular, artistic and spiritual. It is not too much to say that were the problem given, to frame out of the imperfectly organized and sectarian Christianity of our times a liturgical model for the Communion of Saints in the one universal Church, the result might be expressed in some such compilation as the English Book of Common Prayer.—*Chas. W. Shields, in The Century.*

DARE TO SAY "NO."

Many persons, and especially young persons, are betrayed often by the pestilent sophism, that to say "No," is somehow ungenerous and discourteous. There is something benevolent, to the casual eye, in that yielding disposition which cannot pain another, as it declares, with a refusal; and which wins a kind of transient regard from others because of what is deemed to be its good nature. Let us understand, right here, if we find ourselves yielding to such weakness, that it is not another's feelings that we are so much considering, as our own. It is not merely the pain which saying "No" gives them that we are thinking of, but the pain which saying it gives us. And what is such a consideration, when we try it in the crucible of a candid logic, but sheer selfishness, and not benevolence at all? The young mother cannot deny her child its wildest demands, because, as she tells you, she cannot bear to wound it with the pain of a refusal. But would she hesitate to refuse the child if there were no pain to her own feelings involved in that refusal? Is it generosity or unselfishness to sacrifice the child's real good to her own feelings? Ah! what a rare school for the training of the will into a firmer habit and braver readiness for denial exists in every home among us. Look on all the various ramifications of that life that make up home and the family, and remember, whether you are a child there or a parent, encountering the temptations of youth or those of maturity, that GOD has set you there, pre-eminently to put the *weak will* in you under the yoke of an early and steadfast discipline, and thus to learn how the truest grandeur of life consists not in yielding but in refusing to yield —in daring to say, "No!"

ONE watch set right will do to set many by; on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we each set to those around us.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Chotean County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—Dr. Oliver Wendell Holmes says he receives such cheerful letters as the following: "Dear Sir—Please send me your autograph, as you will not be writing autographs much longer. Please attend to it at once."

—"I am very tired," said the lady at the head of the boarding-house table, Monday morning, to the good-natured minister who sat at the other end. "You should not be," said the parson, "you didn't preach a sermon yesterday." "No," said the lady, almost unconsciously, "But I listened to one." Then followed an oppressive silence, which gave the minister time to reflect that he had come out only second best.

—The *Congregationalist* is carried away with one of Sam Jones's sayings. Speaking of certain persons who make much noise and yet accomplish nothing, he said they were like a little steamboat with a small boiler: when she whistled, the boat had to stop.

—The *Gazette* of Exeter, N. H., relates that a young clergyman of very boyish appearance was engaged to supply the vacant pulpit of a church in a neighboring town. He was so small that he was concealed from view by the reading desk, and an old lady who sat close by was much concerned to see a boy in the place of the expected minister. So she arose softly, stepped on tip-toe to the pulpit stairs and beckoning with her forefinger, whispered loudly in coaxing accents, "Come down, my boy! you musn't sit there! That's the place for the minister!"

An educated Teuton, who knows everything: "Der fault I haf to find mit der English is dot it has not dot perspikooity dot der Tcherman has. Now, for example, in der English you say 'science.' Dot conveys no idea. In Tcherman we haf der simple vord, 'Wissenschaftlichen,' vich is melodious and comprehensif. It is der same mit your papers. You haf a "Real Estate Journal." Dot is three words. In Tcherman we say 'Grundeigenthumzeitung,' in one. It is more flexible. In your theatres you haf a paper called der 'Entr'acte.' We call such a paper 'Theaterzwischenaktszeitung.' It is more peautiful. English is a veak langwhitch; und, pesides, Tchermans speak it und write it petter as the English."—*Boston Gazette.*

—Among the smart sayings of Sam Jones the papers have reported nothing better than this: "We can criticise preachers—oh, me! it takes less sense to criticise than it does to do anything else in the world, and there is many a preacher whose congregation will pack him in an ice-house and then abuse him because he does not perspire."

—An epicurean bishop was neatly taken in by a smart boy at Banbury. Being desirous of tasting the famous cakes, he beckoned to the lad to come to him to the window of the railway carriage and asked the price of the cakes. "Threepence each, sir," replied the boy. Giving him sixpence the bishop desired him to bring one, and added as he was running off, "Buy one for yourself with the other threepence." Presently the boy returned, munching his "Banbury" and, handing threepence in coppers to the bishop, announced in the most ingenuous manner, "There was only one left sir."

—"Ma, do you know old Mr. Slimkins?" asked Mildred. "Yes dear," replied the old lady. "He is dead." "Now that's too bad; I've known him so many years." "The paper says he was an octogenarian." "Oh! no; there must be some mistake about that. He's been a Cumberland Presbyterian ever since I knew him."

The Montana Churchman.

A MONTHLY PUBLICATION

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

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The Rev. E. G. PROUT,
Virginia City,
Montana

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 1. Virginia City, Montana, April, 1886. Whole No. 37.

Kalendar.

APRIL, 1886.

4 Fourth Sunday in Lent.
11 Fifth Sunday in Lent.
18 Sunday next before Easter (Palm Sunday.)
19 Monday before Easter.
20 Tuesday before Easter.
21 Wednesday before Easter.
22 Thursday before Easter, (Maunday Thursday).
23 Good Friday.
24 Easter Even.
25 EASTER DAY. (St. Mark the Evangelist.)
27 Monday in Easter Week.
28 Tuesday in Easter Week.

MAY, 1886.

1 St. Philip and St. James the Apostles.
2 First Sunday after Easter.
9 Second Sunday after Easter.
16 Third Sunday after Easter.
23 Fourth Sunday after Easter.
30 Fifth Sunday after Easter.
31 Rogation Day.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Deer Lodge, EASTER	Apr.	25
Helena, Sunday	May	2
Fort Assinnaboine, Sunday	"	9
Fort Benton, Sunday	"	16
Great Falls, Tuesday	"	18
Augusta, Sunday	"	23
Chestnut, Tuesday	"	25
Fort Shaw and Sun River, Sunday	"	30

THE BISHOP'S RECORD.

My last Record closed with the third of March and was written in Elizabeth, New Jersey. On the fifth I went to Bethlehem, Pennsylvania, and spent the night with Bishop Rulison. The next day I went to Mauch Chunk where I remained till the following Monday. Mauch Chunk is placed among the hills and situated in a gulch so as to remind me of some of the Montana towns. The Parish is most flourishing and Rector and people are zealous in all good works. The Parish is worked most successfully, and three or four missions are carried on by the aid of lay workers. Not many Parishes have such helpers, and not many Rectors have the ability to call forth such co-operation. Here lived and died the Hon. Asa Packer, the builder of the Lehigh Railway and the founder of Lehigh University at Bethlehem. His family have made the Parish Church at Mauch Chunk a memorial of him. The Reredos is a marvel of beauty and the Parish House is most complete in its appointments. And the Rector takes advantage of all that has been done to plant GOD'S Kingdom and to call forth workers into His Kingdom. Paul plants, Apollos waters, and GOD is giving the increase. It is the realization of a promise and the fulfilment of a principle. On the Sunday that I was there I had four services to attend. There was the Sunday School, morning and evening service in the Parish church, and a service in the afternoon at a mission. I was glad to do the work and I hope good may come of it.

Monday, the 8th of March, I went to Philadelphia. For a week I remained in the Quaker City, a welcome guest in the most hospitable home of the Rector of St. Andrew's Church. St. Andrew's is one of the old Parishes of the Diocese of Pennsylvania. It has done a grand work in the past. And it has the spirit to do good work for GOD'S Kingdom in the future. The Parish Church is now situated in the business portion of the City. It is almost impossible to support a Church thus situated in a large City without endowments. The Rector of St. Andrew's has seen what was needed and with wise foresight provided for the future. An endowment has been secured, the Church will hold its place, and go down to posterity carrying blessings to all future generations.

On Ash Wednesday morning I preached in St. Andrew's and in the evening attended at a meeting held in behalf of the Missionary Enrolment Fund. It was a very large and most enthusiastic gathering of Church people. The Academy of Music was packed from floor to gallery. And an overflow meeting was held in Horticultural Hall. In all there must have been four or five thousand people present. Bishop Howe presided at one meeting and Bishop Scarborough at the other. Bishop Dudley came on from Kentucky and Bishop Potter from New York to speak in behalf of this grand object. I made an address in Horticultural Hall. It was a grand success. And if all dioceses follow the lead of Pensylvania the million of dollars will be raised.

On Friday I made an address at St. Mary's Church at the afternoon service.

On Saturday I talked to a Sunday School class in St. Peter's Church about work in Montana and also made a short address to the children of the Sunday School of St. Andrew's Parish.

On Sunday I spoke at St. Andrew's in the morning, at the Church of The Saviour in the afternoon, and at St. Matthias' Church in the evening.

Monday morning I started for Montana to keep appointments in my own field. I was due in Miles City on the 21st, but I was obliged to retrace my journey from St. Paul to New York and so missed my appointment at Miles.

I reached Billings on the morning of the 27th and remained there till the following Tuesday morning. Services were held there on the intervening Sunday. Since I went East in October, a plain but neat church has been built at Billings which has cost about two thousand dollars. It is sufficient for present needs, and the best thing about it is that the people of Billings have done the work themselves. I had seventy dollars to give them contributed by St. Luke's Church, Rochester, N. Y. Beyond that they have received no help. They still owe three or four hundred dollars for the building, but I trust they will not owe it long. No church in the Territory has been built with so little outside help. It is an example to be followed elsewhere. The Missionary and his people are to be congratulated on their success.

Tuesday I went to Big Timber and held service in the evening in the school house with a fair congregation.

Wednesday I went on to Springdale and held service in the evening at the house of Mr. Mendenhall. The congregation numbered thirteen, but the neighborhood is sparsely settled, and not many could be expected to come out on a dark evening. It

was a hearty service. There was an organ in the house and we had the chants and hymns. Such services held where services are unusual are to me most interesting and make up a most satisfactory part of my missionary work. It is seeking out the scattered sheep of the fold and preaching the Gospel of the Kingdom to them that are far off. I believe it is CHRIST'S work, and am thankful to be allowed to do it.

Thursday I went to Livingston. This place has been sadly visited by fire during the past year, and the people have suffered great loss. But our little chapel has escaped and on Sunday two interesting services were held. In the morning the Holy Communion was celebrated. After the service I attended the Sunday School. There were only thirteen children present with two teachers. But I enjoyed the session and thought I could see the beginning of better things. In the evening the room was filled to overflowing and some had to go away for want of room. There is some discouragement here on account of the hard fortune of the place, but we must go on with our work and in due time results will appear.

Monday I went back to Miles City and Tuesday morning held service in the chapel, confirmed three persons and celebrated Holy Communion. The town is prosperous and the mission prospers with it. The people are talking of building a brick church this season. I hope success may attend their efforts. The Parish school is successful, the Sunday School grows, and the outlook for the future is most hopeful.

Tuesday night I took the cars and came on to Helena. I am glad to be at home again, though I can scarcely call any one place my home. In two days I must leave for Butte, and thus keep moving the whole season through, for my home covers all of Montana. I ought to be a happy man in having so many homes.

L. R. B.

Helena, April 7, 1886.

NOTES.

—THE *St. James' Suggester*, of St. James' Mission, Dillon, says: "'St. Timothy's Guild' now numbers about twenty members, each of whom is pledged to read at least one of the daily lessons in the Bible every day. It is a blessed thing to think that there are in the Mission twenty persons who read their Bible every day.

—IN St. Peter's Church, Helena, daily week-day services are held during Lent; the Litany being said chorally each Wednesday and Friday, and Evening Prayer every day: as we learn from the *Herald*.

—SPECIAL Lenten Services in St. James', Bozeman, consist of Evening Prayer on Tuesdays, Wednesdays, Thursdays and Fridays; in Holy Week Morning Service is held daily except on Easter Even, with Evening Prayer on Good Friday and Easter Even.

—AT Dillon during Lent, Evening Prayer is said daily except Thursdays—services being appointed twice daily during Holy Week.

—IN St. Paul's, Virginia City, the Lenten services are Morning Prayer with Litany, and Evening Prayer every Wednesday and Friday; during Holy Week Morning Prayer with the Ante-Communion daily except Thursday, the Holy Communion on Thursday morning, Evening Prayer daily except on Easter Even.

—A SET of Lecturn Hangings, white, red, violet, and green, together with corresponding markers, has just been given to St. Paul's Church, Virginia City, by a Ladies' Society of Grace Church, Newton, Mass.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—BISHOP BISSELL, of Vermont, is recovering his health, and is taking a few weeks rest in Florida in preparation for his intended visitations.

—BISHOP ROBERTSON is lying in a critical condition suffering from nervous prostration. His left side has been partially paralyzed, and his brain has been attacked. His physicians say that he may die at any moment.

—[Later.]—THE condition of the Bishop of Missouri is reported as somewhat improved. Many prayers will be offered for his complete restoration.

—THE Board of Missions at its last meeting, upon the request of the Rev. Dr. James Saul, directed the Standing Committee on Trust Funds to sell a sufficient amount of the securities held by them, and known as the "gift of the Rev. James Saul, D. D., of Philadelphia," to produce the sum of $2,000, to be applied in aid of work among the colored people of Cairo, Ill., in the Diocese of Springfield.

—ST. MARK'S (colored) parish, Wilmington, East Ca., in the disastrous fire that befel that city recently, lost its school house with all its contents. Wilmington lost by the fire $1,000,000, and St. Mark's must look around for help.

—A MEETING of the Trustees of Nashotah was held in Milwaukee lately for the purpose of choosing a president. An election, however, was not held, but a nominating committee, consisting of the Bishops of Wisconsin, Fond du Lac, Western Michigan, and Quincy, Ill., and the Rev. S. Sweet, of Rock Island, Ill., was appointed. This committee will submit names at the next regular meeting, which occurs next June. It was voted by the trustees that $500 be paid, for the present year, to Mrs. Cole, the widow of the late president, as her time and thought are devoted to the interests of the institution. She was also invited to occupy the President's house until October next. There are now two vacancies in the board; these cannot be filled till the regular meeting in June.

—UNDER the provisions of section IV. of Canon 1 of Title III. of the Digest, which vests the appointment of the Treasurer of the General Convention, when a vacancy occurs in that office, in the Ecclesiastical Authority of the Diocese to which his predecessor belongs, the Assistant-Bishop of New York has filled the vacancy occasioned by the death of the late T. B. Coddington, Esq., by the appointment of the Hon. William W. Astor, of New York City. Mr Astor is about forty years of age, and has not only won repute both as an author and in the diplomatic service, but has also extensive experience in the management of trusts and a thorough business training. He is an earnest Churchman, and a gentleman whose many engaging personal qualities will make him an acceptable and efficient successor to his lamented predecessor. —*Churchman*.

—THE special council of the diocese of Florida met in Tallahassee, March 30, for the election of a bishop. It was in Tallahassee, in January, 1838, that the diocese was organized, and in 1851 that Dr. Rutledge was elected its first Bishop. It was here also in 1867 that the lamented Dr. Young was elected to succeed Dr. Rutledge.

—AT the request of the diocesan convention, the Bishop of Indiana has undertaken the canvass of the diocese for the endowment of the Episcopate, and is meeting with generous response. He has drawn up a coupon subscription paper with semi-annual coupons attached, running seven years. At the end of that time when all coupons are paid, he hopes to have an Endowment Fund of $60,000, all raised within the diocese. Already several thousand dollars have been pledged.

—WE regret to learn, says the *Church Messenger*, that on the 22d of February the old parish church of St. Helena, South Carolina, which stood in the middle of St. Helena Island, was destroyed by fire. It happened through the carelessness or negligence of negroes burning up trash for planting. It was a venerable old structure, and was endeared by associations to the memory of the old inhabitants, who worshipped there in the halcyon days of the Island, when handsome equipages would drive up to the door freighted with elegant

and refined people. It was in a cluster of old oaks, and clustered around with marble monuments and mausolea. It was one of the oldest structures in the lower part of the State. It is sorrowful to lose such an historic structure. While another building may be erected, yet it cannot be the link which unites the present with so much that is worth remembering of happy years that are past.

—The Board of Missions has directed the General Secretary to execute on behalf of the Society a contract with the United States Government looking to the establishment of a school on the Upper Yukon River, in Alaska. By the terms of this contract the United States Government, through the Bureau of Education, proposes to furnish books, stationery, and school appliances as may be required, and to pay the sum of $1,500 toward the support of the school, and this Society agrees to provide a teacher, who shall be a married man and accompanied by his wife, to instruct children of the natives in the ordinary branches of an English education, and to teach to the girls sewing and housekeeping, and to the boys the knowledge necessary to prepare them for industrial and mechanical pursuits.

—The death of Senator Miller will be felt as a severe loss both in the Church and the State. Coming into the Communion of the Church in mature manhood, his example was that of a consistent Christian man, with some of the vigorous activity which he had displayed on many battle fields, and developed later in the Senate of the United States.—*Pacific Churchman.*

—A bill is before the New Jersey Legislature forbidding the publication in newspapers of the details of scandalous trials. It is to be hoped, says the *N. Y. Observer*, that a power can be found somewhere strong enough to deal with the newspapers which now set at defiance the moral and Christian sentiments of the communities in which they exist. Every man who dares to lift his voice against them or criticise their course, is assailed with all the virulence of which these sheets are capable. It is high time the law intervened to save individuals and communities from these purveyors of idle gossip and moral poison.

—Trinity Church, Vicksburg, is just now in great trouble, as it is probably on the point of losing its large and beautiful church, the handsomest ecclesiastical building in the State and one of the largest. There is a mortgage of $10,000 on it. Some months ago this was offered to the vestry of Trinity for $7,500, and the congregation began working faithfully and hopefully to raise the amount, but later the offer was withdrawn, and suit entered in the courts to foreclose the mortgage. The vestry cannot hope to raise the whole amount, principal and interest amounting to over $12,000, and have given up hope, and will not defend the suit. The Jews and Romanists both stand ready to buy the building, and soon this beautiful structure will in all probability be lost to the Church, unless some generous Churchman step in and redeem it, and make it over to Bishop Green as his cathedral—of which, however, there is little hope.

On Sunday, February 28, Bishop McLaren administered the rite of confirmation to Mr. Thomas E. Green, late pastor of the Eighth Presbyterian Church, Chicago, and his wife. Mr. Green will probably be admitted to the diaconate at the close of the canonical period of six months. A very large congregation assembled in Epiphany Church on the occasion.

—The death of the late Gen. Hancock will prove in many ways a serious loss to the Church chapel on Governor's Island. During her husband's lifetime there Mrs. Hancock kindly played the organ for the congregation, and by her great musical abilities and cultivated taste added an attraction to the worship of the sanctuary. She will be long gratefully remembered by those who shared those services.

—The council of the diocese of Florida held last week a special session for the election of a bishop. The choice fell on the Rev. Edwin G. Weed, rector of the Church of the Good Shepherd, Augusta, Georgia. Mr. Weed is a graduate of the General Theological Seminary of the class of 1870, and has spent his ministerial life in the Diocese of Georgia. He is a man in the prime of life, of conspicuous ability and winning traits of character. The diocese of Florida is to be heartily congratulated upon its choice. It is noteworthy that the Rev. Dr. Williams who was elected Bishop of Easton is also a resident of Augusta. We sincerely trust that Mr. Weed will not follow the example of his colleague, and say *Nolo Episcopari.* A great work awaits him in Florida.—*Living Church.*

—A respectable and learned Jew was lately baptized in St. Stephen's Church, New York City, by the Rev. Professor Hall, of the General Theological Seminary. The candidate was instructed for Baptism by Mr. Meyer Lerman, himself a Christian Jew, and one of the missionaries of the Church Society for Promoting Christianity amongst the Jews. This is another addition to the numerous Baptisms that have taken place in the same church, through the efforts of the same missionary. Baptisms and Confirmations take place also at Emmanuel chapel, the society's mission house in New York, where is located a flourishing school for Jewish children, under Miss M. J. Ellis. A brotherhood composed entirely of Jewish Christians meets every week in the chapel. One of its members is a student for Orders in the General Seminary.

Foreign.

—Bishop Bedell and his wife have made a very generous gift of $2,000 to the Board of Missions, to be used by Bishop Ferguson for the building and equipment of a mission-station, to be named Thurston Station, in Liberia. The gift is made through the Ohio branch of the Woman's Auxiliary, as a memorial to Bishop Bedell's mother, and is additional to the appropriations of the Board to the African Mission.

—A similar difficulty to that which was happily solved by the translation of Dr. Moorhouse from Melbourne to Manchester, will be experienced in filling the former see. The choice will probably be delegated to the Archbishop of Canterbury.

—A motion that the Church in Wales should be disestablished was lost lately by but a small majority in the English House of Commons. It was of course supported by specious arguments, and did the little principality really enjoy any measure of autonomy, might have been carried; but the fact that England and Wales were in every way one, with but one Church, prevented at least for a time, the insertion of this entering wedge.

—The Bishop of Huron has appointed the Rev. I. Bearfoot, a Mohawk Indian, to the charge of a white congregation. Mr. Bearfoot served another white congregation for many years with much acceptance. Another Mohawk Indian, a layman, was elected last year a member of the Standing Committee of the Diocese of Huron.

—At a recent meeting of the Executive Committee of the Scottish Church Council a communication was received from the College of Bishops to the effect that a deputation of at least two bishops, four presbyters and four laymen would be sent to represent the Scottish Church at the meeting of the General Convention in Chicago. It was understood that the Bishops of Aberdeen and Argyle will be two members of the deputation.

—The English Church Congress is to be held this year at Wakefield, in the West Riding of Yorkshire. The meetings are to be held in the Corn Exchange and Corn Market, both of which are under the same roof. The largest room will seat 2,400 persons, and the smaller one will accommodate about 1,000 people. The latter will be used for sectional meetings. The Bishop of Ripon has consented to preside. Additional interest is attached to the coming meeting at Wakefield, as this year is the jubilee of the diocese. Wakefield is a town of about 30,000 inhabitants, and has woolen mills and grain and cattle markets. It has several churches and chapels, and the spire

of the old parish church is said to be the loftiest in Yorkshire. Wakefield is about nine miles south of Leeds, and will shortly be the see city of a new diocese.

—The Right Rev. E. Churton, the recently consecrated Lord Bishop of Nassau, with his wife, was a passenger on the steamer Oregon which was sunk by a colision Sunday, March 13, near Fire Island. All the passengers were saved.

—There are many reasons for hope that God is preparing Japan for a mighty moral and spiritual revolution. A missionary writes: "Buddhism in Japan is breaking down much faster than Christianity can take possession of the wreck." The Rev. Dr. Hepburn, next to Bishop Williams the most experienced missionary in that country, says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow the work would be carried on by natives." Though this may be a little too sanguine, yet there is good reason to believe, if there should continue to be the same increase in the number of foreign missionaries in Japan as there has been during the last ten or fifteen years that in two or three decades more the idols will be utterly abolished, and the nation be included among the Christian peoples of the world.

—The Most Rev. Richard Chenevix Trench, D. D., formerly Archbishop of Dublin, died on Saturday, March 27, at the age of 79. He was almost equally distinguished as a poet, a scholar, and a theologian. His "Story of Justin Martyr," one of his earliest productions in verse (1837), attracted very great attention, his "Study of Words" is a class book wherever the English language is known, and his "Notes on the Parables" are of inestimable value to all students of Holy Writ. In the parlous times which followed the disestablishment of the Irish Church, his influence did much to prevent mutilation of formulæ and liturgy. In 1856, he became Dean of Westminster, and eight years later succeeded Dr. Whately in the see of Dublin, which he resigned in 1884.

THOUGHTS FOR LENT.

The Lenten Fast.

Lent is opportunity—opportunity to "go up to Jerusalem" along with our dear Lord on His last journey—opportunity to realize for ourselves what St. Paul so ardently desired, that he might know "the fellowship of Christ's sufferings, being made conformable unto His death."

The annual rehearsal of "the old, old Story" of "the blessed Passion and precious Death," is adapted to draw out our sympathies and fasten them on our loving Redeemer. And it belongs to us so to use this opportunity of "drawing nigh unto God," as to acquire more complete mastery of ourselves. Sensible of our faults and weaknesses, let us cry out with all the energy and persistence of blind Bartimæus, "Thou Son of David, have mercy on me." The opportunity which he seized to arrest the attention of our Lord was the last one he could have had, for never again did our compassionate Redeemer pass over the road from Jericho to Jerusalem.

Once more the solemn season calls
A holy fast to keep.

—*The Church Helper.*

A Lenten Observance.

There are many to whom Lent means nothing; there are more who from sheer indifference give the subject very little thought; such are ready, of course, with their excuses. It is a fair presumption that they who do not in some way observe the season of Lent do not vocally join in the services of public worship, when they are present. Now, what we propose is that they who are not up to the practice of abstinence in Lent, not up to the practice of attending daily service, or even one extra service, do, during Lent this year, use the Prayer Book at all services which they attend, make all the responses vocally and distinctly, stand and kneel in the proper places—not sit—and endeavor, in thought, to grasp the meaning of the service. This may seem a very small matter; it is certainly a very easy course of Lenten duty; but try it, all ye who have not done even as much as this, and you will be surprised at the result. You must not compromise with any half-way method of doing the matter, but let your responding be loud and your kneeling be down on your knees. One religious duty, *well performed*, has a marvellous way of leading on to others; and it seems as though it matters little what that first duty is, so it be done sincerely and heartily.—*Living Church.*

How to Use Lent.

The practical question is: How and in what degree can the Lenten fast help us as individuals, no matter to what branch of the Church militant we may belong? For one thing, if we would have our Easter more than a mere flash of sentimentalism evoked and wafted on by music and the perfume of flowers, forgotten as soon as Easter anthems die away, there must, as a preparation, be inwoven in our lives some copy, faint though it may be, of that Divine yet human life that found meat to eat that others knew not of, in obedience and self-sacrifice. Some honest, humble acts there must be tributary to the memory of the historic Cross, or there will be no note of genuine, grateful triumph rising from our hearts for having conquered in His strength; no personal joy in the victory which Jehovah, taking an arm of flesh, hath wrought for us. While we remain in the Church militant, perpetual self-sacrifice must be the price of perpetual victory; and by self-sacrifice we mean the sacrifice of the hereditary and acquired, evil, selfish, grovelling, un-Christianlike nature.—*Christian at Work.*

—There is a sense in which it is to be feared some Christians take the word "Lent;" that is, lent unto the Lord for His more faithful service during the forty days, to be returned after Easter for the use of their own worldliness and self-indulgence. —*Living Church.*

—The essence of fasting is self-denial, self-control, the turning of the heart toward God, and the bringing of the human will into harmony with God's will. Therefore, bridle your tongue. Abstain from the use of many adjectives and extravagant speech and from all foolish talking and jesting. Set a guard over your thoughts, and drive out the suggestions of evil. Give up the reading of novels and the Sunday newspaper, and read instead God's Holy Word, and such books as may help your spiritual life. Withdraw from public amusements and go to the House of Prayer as frequently as you may be able. Put the cross on your nature somewhere, so heavily that you *feel* it. Do not try by extraordinary acts of devotion to make up for the lack of it all the rest of the year; but, on the other hand, do not make a mockery of the Lenten Fast by pretending to keep it in its spirit, while you make for yourself no rule, and exercise no real self-denial.—*The Assistant Bishop of Central Pennsylvania.*

—I look for advancement in our spiritual life in two respects especially, for which I plead the "for Christ's sake:" His cause in the world; your own souls. 1. Overcome the woful irregularity in church attendance. It is a hurt and a harm to self and parish. 2. Strive for a frequent and habitual reception of the Holy Communion. Negligence is taking away our godliness.—*Rev. Eugene J. Babcock.*

—What a pleasure it would be to see all our fellow-communicants present and participating in the Easter communion! The devotion with which we ourselves participate at intervening celebrations will affect the joyful result.

—If you have been confirmed avail yourself reverently and gladly of the privileges. If you have not been, prepare yourself for that holy rite at the next visitation of the bishop. If you have unbaptized children, do not keep them out of Christ's flock any longer. If your children have been

baptized, teach them the value and responsibility of their condition. And remember that we must all answer to GOD for two results of our life here: What it has wrought out in our own character, and what influence it has exerted upon those other lives in contact with it. May this Lent give us all due discipline that so Easter may bring us all true joy.—*Rev. C. Mann.*

—EASTER falls low, this year, touching its lowest possible limit, the 25th of April. They who see another such Easter will be the men and women of a remote posterity. Not one of us ever saw such an Easter before. This reflection has a certain kind of interest of itself, but its practical use is this: It projects our thoughts into the far future, and bids us reflect on the interests that outlast our times. Children's children and their children will be the people who will keep that far-off Easter, and they will look back to this, as belonging to a remote past, concerning which little will be remembered that is personal to any of us. But we shall be exploring the realties of eternity, among the dead and long-forgotten. Oh! where shall our souls be then? Let us answer that awful question by being wise "while it is called to-day."—*Bishop Coxe.*

—IF you ever thought seriously of human life—its brevity, its end and its relation to the future—you must have recognized the fact that it is not an easy matter to, even in part, understand it. The chief difficulty is, we do not understand ourselves. There is very little inclination to self-examination. We get into ruts, as it were, and so in a worldly and careless way, drift on through life missing its true purpose and end.—*Rev. Sherwood Rosevelt.*

THE MISSIONARY ENROLMENT PLAN.

A RENEWED effort is being made to bring the Missionary Enrolment Plan prominently before the Church. The plan is to insure a million dollars by the meeting of the General Convention, on the plan of $5 subscriptions. This admirable suggestion originated in Philadelphia, and already considerable progress has been made toward its realization. It is urged upon the attention of the whole Church, and in the words of the Bishop of Pennsylvania, the importance of the movement cannot be overestimated. If it can be successfully carried out a great load will be lifted from the Missionary Bishops and Board of Missions, to say nothing of the joy which will be brought to the hearts of the ill-paid, but devoted and hard-working missionaries. The plan is simple, practicable, feasible; and it can be made successful by hearty and systematic effort. Earnest work in every parish, faithfully prosecuted during the Lenten season of 1886, can accomplish all that is needed.—*Church Press.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, APRIL, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE MISSIONARY ENROLMENT PLAN.

THE plan to raise one million of dollars in five dollar subscriptions for missionary work, called the Missionary Enrolment Plan is now before the Church for immediate action. What are we going to do about it in Montana? If we do anything we must go about it at once. And I hope that we shall do all that it is possible for us to do. A Treasurer has been appointed, circulars have been sent out, and subscription books have been distributed to the Clergy. It is time to begin the work of securing the subscriptions and collecting the money. I saw the originators of the scheme in Philadelphia, and their idea is that whatever sum is raised, be it more or less, shall be presented to the Church at our next General Convention. Therefore, my advice is this: that in getting these subscriptions no conditions should be named. If the subscription is made, it is expected that it will be paid, and the sooner the payment is made the better. All subscriptions should be paid at least as early as the first of September, and I devoutly trust that Montana will do her part in this good work.

L. R. BREWER,
Bishop of Montana.

—NEARLY every Eastern Church paper for weeks has had in it much about the Missionary Enrolment Plan, concerning which the MONTANA CHURCHMAN has had considerable to say. Strong, vigorous, and enthusiastic efforts are making to carry the movement to success. A large meeting was held in Philadelphia on the evening of Ash-Wednesday, which filled two large halls, many then being obliged to go away for want of room. It is estimated that there were more than 5,000 people present. A meeting similar in character and enthusiasm was held March 30 in Wilmington, Delaware. Bishops are issuing Pastorals, editors of influential Church Papers writing editorials in behalf of the work. Action is being taken all through the Church in the United States, growing daily in intensity. It looks as if the purpose would be fully carried out. While in Montana we cannot hold mass meetings, let us do *all* that we can do for its success, pray, work, and give.

—A PECULIAR personal interest on the part of the Editor of this paper attaches to the election of the Rev. Edwin G. Weed to be Bishop of Florida, from the fact that the Bishop-elect and the Editor were classmates and warm personal friends in the class that graduated from the General Theological Seminary in 1870. We heartily echo the hope expressed by the *Living Church* that Mr. Weed may not feel obliged to say "I will not be Bishop."

—A VERY serious question has arisen in a Massachusetts town where a Baptist minister, whose wife is an Episcopalian, has given his congregation to understand that she is his and not theirs, and the best thing for them to do is to let her alone. Religiously and socially this declaration is bound to make trouble. In the first place it will undoubtedly be regarded as his duty to convert his wife, and, secondly, very few congregations will admit that they have no control over their pastor's wife. Such ladies, instead of being privileged characters, are, as a rule, regarded with much jealousy, and the purchase by them of a new bonnet without consultation with the sisters has been known to throw some entire communities into hysterics. The young Massachusetts preacher will learn before many moons have waned that he has taken the wrong course. If there is anybody on earth that the average church society insists on owning and running to suit itself, it is the preacher's wife, and she must be a very wise, pious, and diplomatic woman who in that position has her own way in all things, and yet escapes the criticisms of femininity.—*Chicago Herald.*

Married.

ROGERS—NOONAN.—In Helena, Montana, on Tuesday, March 9, 1886, by the Rev. F. T. Webb, Miss ——— NOONAN to Mr. ROBERT ROGERS.

WILSON—SMITH.—In Billings, Montana, on Wednesday, March 24, 1886, by the Rev. Alfred Brown, Miss FLORENCE SMITH to Mr. J. H. WILSON, both of Billings.

CULVER—GILLETTE.—In Billings, Montana, on Tuesday, April 6, 1886, by the Rev. Alfred Brown, Mrs. MATTIE A. GILLETTE to Mr. ELLERY C. CULVER, both of Billings.

BUFORD—STEFFENS.—In Virginia City, Montana, on Wednesday, April 7, 1886, by the Rev. E. G. Prout, Miss AMELIA STEFFENS to Mr. CHARLES H. BUFORD, both of Virginia City.

Poetry.

THIS WORLD.

BY GEORGE MACDONALD.

Thy world is made to fit Thine own,
A nursery for thy children small,
The playground-footstool of Thy throne,
Thy solemn school-room, Father of all!
When day is done, in twilight's gloom,
We pass into Thy presence-room.

Because from selfishness and wrath,
Our cold and hot extremes of ill,
We grope and stagger on the path,
Thou tell'st us from Thy holy hill,
With icy storms and sunshine rude,
That we are all unripe in good.

Because of snaky things that creep
Through our soul's sea, dim-undulant,
Thou fill'st the mystery of Thy deep
With faces heartless, grim and gaunt;
That we may know how ugly seem
The things our spirit-oceans teem.

Because of half-way things that hold
Good names, and have a poisoned breath—
Prudence that is but trust in gold,
And faith that is but fear of death—
Amongst Thy flowers, the lovely brood,
Thou sendest some that are not good.

Thou stay'st Thy hand from finishing things,
To make Thy child love the complete;
Full many a flower comes up Thy springs,
Unshamed in imperfection sweet;
That through good all, and good in part,
Thy work be perfect in the heart.

Because in careless confidence,
So oft we leave the narrow way,
Its borders thorny hedges fence,
Beyond them marshy deeps affray;
Lo! farther on, the heavenly road
Lies through the gardens of our God.

Because Thy sheep so often still
Forsakes the meadow, cool and damp,
To climb the stony, grassless hill,
Or wallow in the slimy swamp,
Thy sicknesses, where'er he roam,
Go after him and bring him home.

One day, all fear, all ugliness,
All pain, all discord, low or loud,
All selfishness, and all distress,
Shall melt like low-spread morning cloud,
And heart and brain be free from thrall,
Because Thou, God, art all in all.

REST.

BY MRS. R. M. ROGERS.

Not where the clover-blooms are sweet
Not where the birds are singing,
Not where beneath my idle feet
The daisied grass is springing,—
Would I find rest;—for clover flowers
Too quickly fade away,
And birds forget in winter hours,
The songs they sang in May.

Not in unclasping with tired hands,
The yoke of toil and care,—
Not in the loosening of those bands
We all alike must bear,—
Would I find rest—for strength comes not
The fainting heart to bless,
And rather would I bear my lot,
Than wish my burden less.

Not in a timid holding-back
From life's least pleasant duty,
Not in fond gazing on the track
Of all its free, glad beauty—
Would I find rest—for joys of earth
Are brief as they are bright,
And beauty, save of heavenly birth,
Will perish in a night.

Yet would I gladly seek and find,
A rest for my tired heart;
A rest from longings vain and blind,
And wild desires that start.
A rest from self and selfish ends,
From idleness unblest;
From all that with earth's frailty blends,
Would I find rest, sweet rest.

I'd seek it in a heavenly scene
Where discord never mars;
I'd seek it in its home serene
Beyond the quiet stars.
I'd find it when my wayward will
Bow'd in submission blest,—
I'd find it where my Saviour still
Gives to His people rest!

Selections.

INSPIRATION'S FIRST SENTENCE.

The opening sentence of the Bible, "In the beginning God created the heaven and the earth," contains five universal terms, and speaks of as many boundless totalities—God, heaven, earth, creation, and the beginning. It is, perhaps, the most weighty sentence ever uttered, having the most gigantic members. In its comprehensive sweep it takes in all past time, all conceivable space, all known things, all power and intelligence, and the most comprehensive act of that intelligence and power. It gives a theory of the origin of things, names the Originator, states the time of their origin, and makes all stand together in one system. This sentence is a declaration on nearly all the great problems now exercising scientists and philosophers—God, creation, the whole, eternity, cause, time, space, infinity, force, design, intelligence, will, destiny, and in general, universality. There is in it the germ of the whole Bible, as of the whole of philosophy and science.

This sentence is worthy of a God, and fit for the first utterance of a revelation. Did the world meet to hear the Deity speak, it could conceive of nothing greater that He should say; and the fact that the Bible commences with this sentence is a proof that it is from God. Man never uttered a greater proposition, and he cannot conceive that a greater could be uttered. In speaking His first words to earth, God spoke in words worthy of Heaven. The thunder might have been a fit voice to utter this sentence, and infinite minds fit intelligences to hear it. This sentence is a philosophy in itself; and one has but to believe the first line in the Bible to be able to accept nearly all the rest; so that, had the revelation closed after the first sentence, man could not be without a revelation, and a comprehensive one at that. The scientific world are still engaged on the first verse of the Bible, which furnishes nearly all their current problems. Though they have from the very dawn of philosophy been working on this verse, they have not yet, in the nineteenth century, got any further. If they get over this sentence they will enter the whole field of creation, and be at one with revelation. When God here spake, He spake problems for all time, and men are now working them. For, though He spake so clearly that all can understand, He spake so greatly that none can comprehend.—*Independent.*

A SENSE OF HONOR.

There is little doubt that the thing which most needs to be preached to this generation of Americans, by ministers of the Gospel, by both clerical and lay instructors of the youth, by all who have public influence or private authority, is a sense of honor. It must be shown and insisted upon that every position in life where one person is employed by another to do a certain work imposes an obligation to fulfil the duties of the place with an honorable and disinterested regard for the interests of the employer. It must be shown that this view of employment applies to the cook, the errand boy, the cashier, the legislator, the governor, the president. This is a trite and apparently simple and, perhaps, somewhat stupid view of the opportunities of a "smart" and ambitious young American of our day, but unless this commonplace view of responsibility is laid hold of by increasing numbers in this country, we will not say that society will go to pieces, but we will say that calamities will increase, and that we will get into troubles and not soon out of them, compared with which the dangers and distresses of the past will seem almost insignificant.

KNEELING IN CHURCH.

In *The Church Press* of January 23, under "Church Proprieties," people are urged on entering their pew to "bow the head in silent prayer." Is there any authority for recommending such a posture? It is a favorite one, doubtless, and adopted throughout the prayers with singular unanimity by entire congregations. But it seems hardly reconcilable with obedience to the rubrical direction that the people shall kneel. Sitting on the edge of the seat, drawing the shoulders up to the ears, and touching the forehead to the back of the pew in front, is certainly not kneeling. It is an attitude of prayer for which there is no authority in the Prayer-book; neither does the Bible give us a description of any like posture. As the Bishop of Central New York once wrote, with reference to this very thing: "We are not told that Daniel hunched his back three times a day toward Jerusalem, but that he kneeled upon his knees."

It is a curious fact that people who "hunch their backs" are firmly convinced that that is kneeling, and as a general rule

are indignant at any hint that it is not. It would be interesting to know when and how this misconception arose. When we Americans have occasion to use the English Prayer-book, the exhortation to the people to confess their sins to Almighty GOD, "meekly kneeling upon their knees," seems to us very unnecessarily explanatory; and our version, "devoutly kneeling," appears like a decided improvement; but it may be it had been better to have left it unchanged. Perhaps it is owing to the absence in our Prayer-book of that one unmistakable direction that, while English congregations kneel on their knees, American ones so often kneel on their foreheads.—*S. K. in The Church Press.*

THE YOUNG CHAPLAIN.

ONE night, in 1825, a Clergyman was taking tea with John C. Calhoun, then Secretary of War. Suddenly Mr. Calhoun said to his guest:

"Will you accept the place of Chaplain and Professor of Ethics at West Point? If you will I will appoint you at once."

The Clergyman was Charles P. McIlvaine, then but twenty-five years of age, and subsequently known as Bishop of Ohio. He accepted the appointment because West Point then had an unsavory reputation. There was not a Christian among officers or cadets. Many of them were skeptics, and the others were coolly indifferent to religion.

He was received as gentlemen receive a gentleman. But no one showed the least sympathy with him as a Clergyman. For months his preaching seemed as words spoken in the air. His first encouragement was an offensive expression.

He was walking home from Church one Sunday, a few feet in advance of several junior officers. "The Chaplain's preaching is getting hotter and hotter," he heard one of them remark.

In a few days he received another bit of encouragement. He was dining at the house of an officer. A lieutenant, a scoffer, hurled a bitter sneer at Clergymen. The Chaplain left the table.

The officer threatened to send the lieutenant to "coventry" if he did not apologize. He called and asked the chaplain's pardon.

Another officer took offense at one of the chaplain's sermons and wrote him a bold avowal of skeptical opinions.

The Chaplain seeing in these incidents evidence that the chronic indifference was giving way to opposition, persevered. But opposition was all the encouragement he received during the year. Not a cadet visited him or sought his acquaintance.

But one Saturday, the only day the cadets were allowed to visit an officer without special permission, one of the most popular cadets knocked at the chaplain's door. He wished to begin a Christian life then and there, and asked for counsel.

In a day or two another one called on the same errand; then another. Then several officers came. A meeting for prayer was called twice a week. It was the first public prayer-meeting held at West Point.

Officers and cadets crowded in, though all who came professed thereby to begin a religious life. At first it required as much courage to enter that room as to lead a forlorn hope.

One of the cadets was Leonidas Polk, afterwards Bishop of Louisiana. Intelligent, high-toned and commanding in person, he was the conspicuous cadet. Seeing that it was his duty to make a public profession of his faith in CHRIST, he asked for baptism.

After baptising him, the chaplain made a brief address, closing with a charge to be faithful. "Amen!" responded Polk, in a voice that rang through the Chapel. The "Amen" was from the heart. Immediately the baptized cadet became a missionary to his comrades.

A solemnity pervaded the academy during the remaining years that the devoted Clergyman served as chaplain. Half the corps became Christian men. Several of them, leaving the army, were promoted to the ministry. Many of those who entered the army rose to eminence. They adorned their profession and the Christian religion.

This era in West Point was created, through Divine aid, by a young man, who simply did his duty patiently and left the result with GOD.—*Youth's Companion.*

—A "MISSION" such as those conducted in the Church differs from the well-known "revivals" of sectarianism in essential particulars. In the first place, it is prepared for by long and earnest prayer; then no attempt is made to get up an excitement by unduly working upon the emotions. It *is* intended to stir up the attention and minds of the people to the duties and privileges of religion—to repentance and newness of life. The services and the preaching are of a special character with a view to this. Yet everything is sought to be done decently and in order. The object is not to get people excited, but to set them to thinking, and to instruct them in the faith and practice and hopes of Christianity. The Sacramental System of the Church is the line upon which the work is done, the Holy Communion being frequently celebrated. From such services permanent results may be expected, free for the most part from the evils which have followed in the wake of "revivalism."—*Pacific Churchman.*

—"WHEN schisms began to divide the Church, Christianity lost its expansiveness. In the early centuries it numbered its converts from heathendom by hundreds of thousands. In latter years, with rare exceptions among here and there a savage tribe, the conversions are single and sporadic." This statement of a simple historic fact occurs in a Christmas paper by Dr. F. H. Hedge, one of the greatest of living Unitarians. It is not a plea; not an opinion; it is a simple statement of fact. And yet there are those who tell us that schism is a blessing, and that by existing in a variety of "denominations" Christianity is more effective,—adapts itself to different sorts of men much better than it could if its adherents were united in one body. The irrefutable answer to all such excuses for our "unhappy divisions" is: "When schisms began to divide the Church, Christianity lost its expansiveness." Here is not only a fact, but a truth.—*Living Church.*

—A LOCOMOTIVE ran through a bridge on the Kansas Pacific Railway, across Kiowa Creek, several years ago, sinking into the mud at the bottom, and has never since been heard from, though repeated efforts have been made by digging and boring to recover so valuable a piece of property. The bottom is quicksand, but quicksands have limits, and it seems very singular that the longest boring-rod has failed to find any trace of the sunken engine. By and by the silent, mysterious operation may drain the quicksand and harden it into rock, and then, long after the Kansas Pacific Road has been forgotten, and the Kiowa Creek has vanished from the map, some future scientist will discover a curious piece of mechanism, undoubtedly the work of human hands, lying under so many hundred feet of sandstone, and will use the fact as a basis for calculating how many millions of years old the human race must be.—*Boston Transcript.*

—THERE is but one true, real, and right life for rational beings; only one life worth living, and worth living in this world, or in any other, past, present, or to come, and that is the eternal life, which was before all worlds, and will be after all are passed away—and that is neither more nor less than a good life; a life of good feelings, good thoughts, good words, good deeds—the life of CHRIST and of GOD.—*Charles Kingsley.*

—THAT brilliant but sceptical writer, M. Renan has left this on record as to the present and future. How little of comfort or hope there is in it, let the reader say. "We are living on the perfume of an empty vase; our children will have to live on the shadow of a shadow; their children, I fear will have to live on something less."

—IT is they who glorify, who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth who shall rest in Heaven; they who overcome, who shall wear the crown; they who seek to bless others, who shall be blessed.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh—— ——Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. ————

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—ACCORDING to a cable dispatch in a New York daily, Von Hartmann, the successor of Schopenhauer, writing in a Berlin magazine, begins his definition of humor by declaring it to be: "First, the eudæmonological pessimism, including within itself the teleological evolutionary optimism, may cause a truly—that is, an at once—realistic, radical, and universal reconciliation to appear as possible." We have always felt that way ourselves, but have never been able to place our thought in such a simple, childlike utterance.—*Christian at Work.*

—A BISHOP in the Church of England had in his family a domestic, a woman, a strict Romanist, who was always talking about the impossibility of heretics getting to heaven. "Why," said the bishop, "do you think, Mary, that I will not get to heaven?" "Well," said she, "if you do, it will be on account of your inconsavable ignorance."

—A NEW sect has sprung up in Canada whose doctrine is that women have no souls, because the Bible nowhere mentions women angels. The leader is a Frenchman. NEXT!

—A SCHOOL board recently asked the following question of a little girl: "What is the plural of man?" "Men." "Very well; and what is the plural of child?" "Twins," immediately replied the little girl.

—"YOU never saw my hands as dirty as yours," said a mother to her little girl. "No, but your ma did," was the prompt reply.

—A PIOUS gentleman was passing through a public park one Sunday, and came upon some youngsters playing marbles. "Boys," said he, "do you know what day this is?" One of the imps immediately turned to a bystander with, "Here! can you tell this gentleman what day it is—he don't know."

—"GRANDPA, dear, we have come to wish you many happy returns of your birthday; and mamma says if you give us each a dollar we are not to lose it on our way home."

—A BRIGHT story in grammar is told of a little school girl. "Quarrel," she parsed, "is plural." "Why?" "Because—why, it takes two to make one."

—HE was a Freshman, but a most enthusiastic numismatist. "Do you know," said he, with an air of profound gravity, "I find it very hard work to secure old coins—I mean, for example, those that can date back beyond the time of Constantine the Great. I have some that the collector I purchased them from says are older, but they are in the main much defaced, and their antiquity becomes a matter of mere conjecture. I was in great luck, however, the other day, for while strolling down town I chanced to drop into an old curiosity shop, and the proprietor, to my great delight, produced a coin for which I would not take a hundred dollars—the oldest I have ever heard of, undamaged and clear, and it has the date on it—591 B. C." Then Freshie looked supremely happy.

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The Montana Churchman.
A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
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The Rev. E. G. PROUT,
VIRGINIA CITY,
MONTANA

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 2. Virginia City, Montana, May, 1886. Whole No. 38.

Kalendar.

MAY, 1886.

1 St. Philip and St. James the Apostles.
2 First Sunday after Easter.
9 Second Sunday after Easter.
16 Third Sunday after Easter.
23 Fourth Sunday after Easter.
30 Fifth Sunday after Easter.
31 Rogation Day.

JUNE, 1886.

1 Rogation Day.
2 Rogation Day.
3 ASCENSION DAY.
6 Sunday after Ascension.
11 St. Barnabas the Apostle.
13 WHITSUN DAY.
14 Monday in Whitsun-week.
15 Tuesday in Whitsun-week.
16 Ember Day.
18 Ember Day.
19 Ember Day.
20 TRINITY SUNDAY.
24 Nativity of St. John the Baptist.
27 First Sunday after Trinity.
29 St. Peter the Apostle.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Great Falls, Tuesday	May	18
Augusta, Sunday	"	23
Chestnut, Tuesday	"	25
Fort Shaw and Sun River, Sunday	"	30
Marysville, Friday	June	4
Townsend, Tuesday	"	8
Dillon, Sunday	"	13
Argenta, Friday	"	18
Bannack, Sunday	"	20
Anaconda, Tuesday	"	22
Philipsburg, Sunday	"	27
Missoula, Sunday	July	4

THE BISHOP'S RECORD.

WEDNESDAY evening, May 7, I reached Helena after an absence of five months. The Rev. Mr. Webb met me at the train and took me to the Rectory. But he did not keep me there very long. I was soon transferred to the church, where I had to make an address at one of the Lenten services of the Parish. I found the congregations at these week-day services larger than ever before in the history of the Parish. I visited the Parish School Friday morning, and saw that good work was being done, and that this had been the most successful year of its life. Friday evening I preached for the Rector.

Saturday I went to Butte. Mr. Blackiston met me at the train and took me to the house of Mr. and Mrs. William M. Jack, where I was most hospitably entertained during my stay in Butte. I remained over two Sundays, attending the daily Lenten services, preaching for the Rector six times, calling upon the people, and doing as much of the work expected of me as possible. I found the mission in Butte in better condition than ever before. A neat and commodious rectory has been built since my last visit. The congregations are larger than I have ever known them. The Sunday School has wonderfully increased and improved, and gives promise of still greater increase and improvement in the year to come. There are more workers and more interest in the Parish than I have seen in any previous visit. A class of sixteen was confirmed on the last Sunday of my stay. One thing surprised and gratified me more than I can tell. For five years I have canvassed the Mission and secured the subscriptions for the salary of the Minister. On this visit I found that the work had been done before my arrival, and that the amount pledged was larger than ever before. It was a satisfaction and a great relief. I proposed that the mission should become self-supporting and organize as a Parish. The proposition was accepted by the Committee, and soon we shall have a second Parish in Montana. We have church property there worth $20,000. The church is paid for. But the rectory was built with money loaned us by the Church Building Fund Commission. It cost about three thousand dollars. The first payment of six hundred dollars has already been made, and I feel sure that we shall not wait four years to pay off the whole debt. And then, when the debt is paid, we shall move for a hospital and a Parish School. I left Butte with a feeling of satisfaction that I never have felt before, and with thankfulness to the wise and untiring Rector and to all the good people who are helping him in the upbuilding of GOD'S Kingdom.

Monday, April 17, I went to Anaconda, where I spent twenty-four hours. In the evening I baptized a child, and held service with a good congregation. I had not time to canvass the town thoroughly, but found fourteen communicants there. I told them that I hoped to arrange to give them monthly services some time during the season. Tuesday I went to Deer Lodge, where I remained during the remainder of Holy Week and over Easter. Since last July they have had no services in Deer Lodge. Yet they have kept up the Sunday School and have been hoping almost against hope for a renewal of the services. For six months I have been trying to secure them a Clergyman. I have not succeeded yet, but shall in the end.

I held eight services while there. The Easter services were most delightful. The church was neatly decorated with plants and flowers, the music was excellent, the church was filled, and great interest was manifested. There was a larger Communion than I have seen before, and six children were baptized. Since my visit last year, a very neat fence has been placed about the church lots, and no debt has been contracted. There is earnestness, life, and strength, in our little band of Church people in Deer Lodge, and when we can have a Clergyman results will appear.

On Easter Monday, I came to Helena. My time has been given to the Parish, Parish School, and the Hospital. I find everything in excellent condition. The Parish is stronger, more vigorous, more active, than ever before. The Parish School is doing good work, and is increasing in numbers. The nurses for the Hospital have arrived and there will soon be a demand for enlargement. On Sunday the congregations filled the church. In the morning the Holy Communion was administered, and in the evening a class of thirteen were confirmed. The Rector and his wife are untiring in their labors, the Parish grows, the good work goes on. Thus far, my visitations for the year have been most satisfactory. I am encouraged and thankful.

I pray GOD that the encouragement may extend to the end of the year.

People ask me "what are we going to receive in return for our subscriptions to the Enrolment Fund." I answer that I do not know. We are going to do our duty, and leave the results to GOD. If we give simply that more may be given us, it is a poor motive, and will deserve no reward. It is a great movement in the onward progress of GOD's Kingdom. We ought to have some part in it. Five dollars will hurt no one that takes part in it. The highest return will depend upon the motive with which the subscription is made. If we do nothing we shall deserve nothing. And if we do little with the hope of getting more, we shall deserve nothing. Let no one make a subscription who does not expect to pay it. Sixty-five dollars have already been received from Deer Lodge. Bozeman reports forty-five subscriptions already obtained. Who can beat that?

The work moves, the Kingdom enlarges. May GOD prosper our handiwork!

L. R. B.

Helena, May 3, 1886.

MONTANA BRANCH OF THE WOMAN'S AUXILIARY.

To the members of the Woman's Auxiliary in Montana:

The time approaches for the annual meeting of the Convocation of this Missionary Jurisdiction, at which time it was hoped there would be a good report to make of progress and accomplishment from all the societies of the Woman's Auxiliary in Montana. Last year a good degree of pride was felt that nearly one hundred dollars was given to the missionary work of the Church by our different branches, though here was not one of them which was not struggling under burdens of home giving and working. This year it was hoped that a marked increase would come, both in interest and offerings. And yet, up to this time, only a small sum has been received from barely one Mission. However, it is still not too late to make up the deficiency. If each Secretary would give her personal attention to the matter much might be done, and we might have even a larger sum raised before the meeting of the Convocation than we had last year. The little paper edited by Mrs. Twing, called *Woman's Work*, is, I believe, sent to all the Secretaries, and might be used to advantage in giving information and awakening an interest in this great work which is moving the whole Church to-day.

During the year, it has been my great privilege to be present at the annual meetings of the Woman's Auxiliary in a number of our Eastern Dioceses, and I have greatly wished that some of our faithful women and workers in the Church in Montana might have been with me, that they, too, might have been encouraged by the sight of the zeal and devotion and enthusiasm which seem to animate the Christian women of to-day, and lead them on to works of self-denial and faith. And our own loved work in Montana has richly received from these consecrated gifts of faithful women. The Woman's Auxiliary of Massachusetts has pledged five hundred dollars a year for three years for the stipend of a Missionary for us; the Woman's Auxiliary of Connecticut has pledged four hundred dollars this year for our hospital work; a faithful member of the Woman's Auxiliary in Philadelphia has raised another five hundred to support a Missionary in Montana. Besides these, many gifts have been received from individual members. Societies have sent valuable boxes of clothing and supplies for the hospital. Sunday-school books, surplices, and altar linen have been supplied. Our hospital work has been largely helped through their efforts. We owe to them the inestimable blessing of two thoroughly trained nurses and the assurance of their support. At the thought of all that has been done for us, ought not our own hearts to burn within us, to emulate them in good works? Let us do what we can. Whatever is done must be done quickly, as only a few weeks are left before the reports of the year's work will be handed in. Let us not fall behind our last year's gifts; rather let us try, if possible, to largely increase them.

H. W. BREWER,
General Secretary.

EASTER AT ST. JOHN'S, BUTTE.

EASTER Sunday at Butte was a grand day for the Church. The building was filled to overflowing in the morning, and filled at the evening service. The Sunday School was larger than ever before during the present Rector's incumbency. The communicants doubled any previous number receiving at any one time in the history of the Mission—"Parish" it is now. The offerings have been larger by a great deal, but nevertheless there was a fair presentation. They amounted to $234.50. The church was beautifully dressed with natural flowers, sent from Salt Lake and California. By the way, one box was addressed to Rev. "Father" Blackiston. It was from a devout Roman Catholic friend. It was very kind in her to send the flowers; and while the title "Father" has never been given to me before in the same sense, I rather like it. It gives me a feeling of importance I never had before.

Our Altar was adorned on Easter for the first time with a very handsome Brass Cross, presented by the Rev. M. N. Gilbert, Rector of Christ Church, St. Paul—formerly missionary at this place and the organizer of the Mission—and his brother, Mr. Fred. Gilbert, Senior Warden of this Parish, and their mother, and the wife of Mr. F. Gilbert. It is a memorial, and is a particularly fine piece of workmanship. The whole Parish is pleased.

Having canonical permission to organize a Parish, a meeting was called for the evening of Easter Monday. A goodly number was present, and the necessary steps were taken to perfect the organization. We are now an incorporated Parish. The following persons were elected Trustees or Incorporators—also as Rector, Wardens, and Vestrymen—for the ensuing year: The Rev. S. C. Blackiston, Rector; Mr. Fred. Gilbert, Senior Warden; Mr. Joel Moss, Junior Warden, and Messrs. John Noyes, R. R. Hoge, W. M. Jack, O. Hight, D. W. Tilton, and F. O. Linforth, Vestrymen.

The Bishop was with us on Palm Sunday and the Sunday previous. His visit was a treat to us all, and his kindly cheering words helpful. We were sorry to have him leave us. On Palm Sunday he confirmed a class of sixteen.

We are thankful to our heavenly Father for all His goodness.

S. C. B.

HELENA NOTES.

THE Easter services at St. Peter's were attended by congregations that filled all the sitting and standing room of the church, except at the early celebration. The morning collection, amounting to $221, was applied upon the debt of $600, which will soon be canceled, doubtless, by a Bazaar of Nations to be held by the ladies during the last week of May. The morning music was rendered by a double quartette. At the afternoon session of the Sunday School several infants were baptized, an adult baptism having taken place at the close of the morning service. In the evening the service was especially for the Sunday School, the surpliced choir of fourteen boys and six men leading the singing of chant and carol. This choir, introduced at the evening service the first Sunday in Advent, has been a marked success, the congregations having at least doubled since its introduction. The proceeds of the children's Lenten mite chests were received and an offering of over $95 sent therefrom for Domestic Missions. As this offering was in addition to the usual Sunday contributions of the children, and to a great extent the result of actual Lenten self-denial, we feel no little gratification at the amount.

A beautifully carved Hymnal Board was presented to the parish and used first on Easter Sunday. It is of cherry wood, the carving having been done by Mrs. Dr. C. G. Brown, whose gift also it was. On the same Sunday a pair of brass Alms Basins were first used—the gift of the "Willing Hands," a society of S. S. children who

have been working for the past year under the management of Mrs. S. J. Jones. This little society held a sale of their fancy work at the Rectory a few weeks before Christmas, from which $100 was realized.

At the annual election on Easter Monday the following persons were elected as Wardens and Vestrymen for the ensuing year: S. J. Jones, Senior Warden; Wm. Steele, Junior Warden; W. A. Chessman, General Greene, F. S. P. Lindsay, W. S. Paynter, J. D. Wilson, and G. T. Day.

The Bishop's official visitation of the parish was made the Sunday after Easter. The services were attended by crowded congregations, and in the evening thirteen persons were confirmed. The Bishop's sermons were deeply impressive, and it was a very evident satisfaction to the congregation to see and hear the Bishop again, and to have him for a while in Helena.

We record with peculiar pleasure the arrival of Miss Nina Young, Miss Fisher, and Miss Sperry to take charge of the Parish Hospital. These ladies are graduates of the Training School for Nurses, of rare ability in their profession, having been induced to take service in this distant field through the influence of Mrs. Brewer, who has been working with wonderful success for the Hospital since her departure East. The capacity of the building is often taxed to its utmost and patients have been refused for want of accommodation. We hope to report soon that steps have been taken looking to the erection of a more suitable building.

F. T. W.

NOTES.

—The Easter Day services at the Episcopal church were attended by large congregations. The altar and reading desk were draped with white, and covered with a profusion of flowers, having been sent from as widely separated points as Minnesota and California. A magnificent floral cross of calla lillies was suspended on the chancel window. The services and sermons were appropriate to the occasion. Mr. Oldham sang a solo at each service.—*Billings Gazette.*

—The ladies of St. Peter's church, Helena, have been preparing for some months to hold a Bazaar of Nations. The time has at length been fixed—the 24th to the 29th of the present month—and the Skating Rink has been engaged for the week. Booths will be constructed and the ladies will be in attendance in the costumes of the nations they represent. Besides a large quantity of fancy articles which the society has been engaged for a year in making, friends in the east have contributed much beautiful work. Refreshments of various kinds will be served in the various booths. A committee are engaged preparing entertainments of a different character for every evening. Tickets for single admission and also season tickets will be sold at a reasonable price.—*Herald.*

—An unusually large congregation gathered at the Episcopal chapel, Miles City, Easter morning, taxing the seating capacity of the church to its utmost and necessitating the placing of a number of chairs in the aisle. The Rev. Mr. Horsfall delivered a most eloquent and instructive sermon, appropriate to the lessons of the day. The choral service was contributed by Mrs. Capt. Romeyn, Miss Ross, Fred M. Kreidler and W. M. Tompkins, with Prof. Ross presiding at the organ, and was the most artistic and enjoyable service that has been listened to in that edifice.—*Yellowstone Journal.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—It has been decided by the committee of arrangements that the opening services of the General Convention will be held in St. James' Church, Chicago.

—The Rev. Edwin G. Weed has announced his decision to decline his election as Bishop of Florida.

—The Bishop of Pennsylvania has decided to ask that an assistant be elected at the approaching convention of his diocese. His long illness has so far impaired his ability to administer his diocese that this step becomes necessary. The Standing Committee have advised that it is on every account desirable that the diocese should provide an assistant-bishop.

—Bishop Whipple has issued the following card to his clergy: "While we keep the blessed feast of Easter with joy and gladness, the faithful flock at Sauk Rapids are full of sorrow; their beautiful village desolate; their homes sorrowing for the dead; their church, builded and beautified by years of sacrifice and self-denial, in ruins. Surely every heart goes out to them in pity. Will you not help them to rebuild their church for Jesus' sake? Offerings may be sent to the pastor or bishop."

—Bishop Hare says that he could today organize twenty new congregations of heathen Indians, had he churches or chapels to put them into. These chapels would cost from $300 to $1,500 each. The Church is proving to be the most efficient instrument in civilizing the Indians.

—Bishop Kip recently received a beautiful set of episcopal robes from some of the ladies of the diocese. In the letter accompanying the gift occur the following words: "Truly a Father in the Church, you have baptized our little ones, married our young men and maidens, and laid to rest so many of our loved ones. Time has indeed cemented the tie and brought us closely together in this land of the far West."

—The Board of Missions has reaffirmed the appointment of Mr. David Kirkby, a son of the Rev. Dr. W. W. Kirkby, as a missionary to Alaska, to be associated with the Rev. Octavius Parker, appointed in March, and to sail this month from San Francisco for St. Michael, on the coast of Alaska, where he will establish a mission. Mr. Kirkby is now working under Bishop Bompas on the Mackenzie river.

—Bishop Thompson of Mississippi writes: "A genuine, God-fearing, spiritually minded man whom I would put over the colored work here and whom I would sustain and help, would have a field among our 700,000 negroes which the most famous missionary in history might have coveted." The Morian's land stretches out its hands to God, but it is in our own borders.

—At a recent convocation at Tarboro, N. C., prominent laymen of the diocese were invited to address it, and they took for their subjects "The Importance of Lay Work in the Church," "The Unity of the Church," "Relation of Christianity to the Business World," and "English Influence, Civil and Religious." It was found that the hands of Moses were much better stayed up with Hur on the one side as well as Aaron on the other.

—We regret to record that the illness of Bishop Robertson terminated fatally on Saturday morning, May 1. The deceased prelate was born in New York City, March 2, 1835. He graduated from Yale College in 1859, and from the General Theological Seminary in 1862. He was ordained deacon and priest by Bishop Horatio Potter. His first charge was that of St. Mark's, Malone, N. Y., which he had resigned to accept the rectorship of St. James', Batavia, when he was elected Bishop of Missouri in 1868. He was consecrated in Grace Church, New York, on October 25, 1868, during the session of the General Convention. His administration of the diocese of Missouri has been wise and successful. There were eighteen clergymen in the diocese at the time of his election, and that number has in the meantime been swelled to over sixty. The parishes that were deep in debt ten years ago are now entirely free from debt, and more than seventy new churches have been constructed in the diocese. When Dr. Robertson went to St. Louis there were only five parishes in the city. Now there are fifteen. He was the second Bishop of the Diocese of Missouri.—*Living Church.*

—During March the Rev. A. W. Mann, of the Western Deaf-mute Mission, baptiz-

ed ten adults and infants, and presented eleven persons for confirmation. His labors were extended over six dioceses. The Executive Committee of the Twelfth Quadrennial Convention of Deaf-mute Educators have invited Mr. Mann to attend, together with the Rev. Dr. Gallaudet, of New York, who is general manager of the Church Mission to Deaf-mutes. The convention will meet during July at the California institution in Oakland, the beautiful suburb of San Francisco.

—THERE are said to be 16,000,000 boys and girls in the United States, and only 6,000,000 of them are in the Sunday-schools. Here is a mission field that the children can work.

—THE Presiding Bishop has appointed the Bishop of North Carolina to the charge of the congregations of the Church in Europe. Bishop Littlejohn, who has had their supervision for some years, finds his home duties so pressing that he is unable to go abroad, and has in consequence resigned the foreign jurisdiction.

—ON March 15, in Baltimore, Bishop Paret confirmed Mr. George L. Clickner, formerly rector of the "Reformed Episcopal" church of the Redeemer in that city. Mr. Clickner, who begun life as a Methodist, intends to apply for Holy Orders.

Foreign.

—THE Rt. Rev. Henry Cotterill, Bishop of Edinburgh, died on the 16th ult. He was consecrated in 1856 Bishop of Grahamstown, South Africa, and was translated to Edinburgh in 1872, as coadjutor to Bishop Terrot, who died the following year. He visited this country and was present at the General Convention of 1880.

—THE Rev. Dr. Knight-Bruce has been consecrated for the See of Bloemfontein, South Africa.

—DON DOMENICO ALESSIANE, incumbent of St. Eustacchio, one of the parish churches of Rome, has written to the Cardinal Vicar that he finds it his duty, from love of Christian truth, to withdraw himself from the Papal jurisdiction, in order to dedicate himself wholly to the work of the liberation and reformation of the Catholic Church in Italy.

—IN France, the relations of the Church with the State seem to be on the point of assuming a still more acute phase. The suspension of clerical salaries, reprimands of bishops, total suppression of some hundred and fifty *desservants* or unattached vicars, and other similar measures, have carried on the war and manifested the tendency of the governing authorities. Scarcely a week has passed without some new incident in the way of laicisation, some being of a most violent and, seemingly, illegal character. At Blois, the mayor, by a simple decree of the municipal council, turned out by main force the *Freres Chretiens* from the school buildings which they had constructed themselves, under a contract with the town, on a piece of ground appropriated to them for that purpose, and where they had taught for nearly forty years. At Angouleme, Church property, attached to the cathedral and used for the same purpose, has been seized by the authorities; and in Paris, the archbishop has been served by the municipal council with a notice to quit the extra-parochial church of the Assumption, which has been used for schools and various religious services ever since the Revolution. This ever-growing hostility has now been still more seriously accentuated by a protest in form, addressed by the three French Cardinals, the archbishops of Paris, Lyons and Toulouse, to the President of the Republic, against the sweeping accusations on the conduct of the clergy at the late elections. Such direct intervention of the highest Church authorities is a new departure and, as *The Guardian* says, strongly marks the "gravity of the religious situation."

—THE Archbishop of York together with the Bishops of London and Bedford have just consented to be patrons of the Church Army.

—THE famous Harrow School in England has received from one of its old pupils $50,000, anonymously, towards the purchase of a foot-ball field, as a memorial of the head mastership of Dr. Butler.

ST. MARY'S HALL, FARIBAULT, MINN.

WE are permitted to give some extracts from a letter recently received from a pupil at St. Mary's Hall. We believe they will be both interesting and helpful to Church people in Montana having daughters to educate.

"Faribault is a beautiful place, situated in the midst of slightly wooded hills. East of town, on a range of bluffs, are the schools —three State Institutions, Schools for the Blind, the Deaf and Dumb, and the Weak-minded; then Bishop Whipple's three Schools, Shattuck Military School for boys, Seabury Divinity School, and St. Mary's Hall for girls. St. Mary's is situated on a hill above the banks of Straight River, erroneously so called on account of its extremely crooked course. The grounds are very beautiful, even in the winter season, and the school building is a beautiful example of modern architecture. I can recall the home-like air it presented to me when I first entered the lighted hall, after riding for several days in the cars, and I am glad to say that home-like effect remains. We girls some way feel that we are members of one large family, and that makes the school so much more pleasant. The teachers and girls who have been here some time make it very comfortable for those who come as strangers. The rooms are very pleasant, well warmed and ventilated. We have school from nine to half past three: prayers both morning aud evening. . . We have excellent instruction in Rhetoric and History by Miss Whitney, a most efficient teacher. . . . The Instructor in Latin is a wonderful man and has been in the school for nearly fifteen years. Our German teacher is a most attractive lady, who presides over the German table, at which I am placed. Music and drawing, including sketching, modelling in clay, and painting are well taught by competent teachers. The teacher of drawing is a former pupil of St. Mary's who has taken a three years' course at Cooper Institute, New York. From time to time during the year musical entertainments are given, for the purpose of bringing somewhat into notice those who in the study of Music have made creditable progress. I attended one last month and was much pleased with the music. It was rendered beautifully and showed good and thorough drill. . . We have a Missionary Society, which holds meetings the first Sunday in each month, at which are read letters from Missionaries, both at home and abroad. During this season of Lent we are getting up articles for a "Mission Fair." Last fall the net proceeds of one were between $50 and $60 . . Our Bishop is now in Florida, but he writes often to the St. Mary's girls, telling something of his life in the South. His letters are very interesting and inspiring . . . I wish more Montana girls could take advantage of the opportunities offered by this school and others like it. I am sure not one would regret the time spent, but would feel that she had laid the foundation for a good and useful life."

A SPECIAL APPEAL FROM THE BOARD OF MISSIONS.

EVERY consideration of opportunity urges the Church not to relax her efforts but to go forward with the Missionary work. The calls which come to us from all portions of the field, at home and abroad, from the Bishops who are in the forefront, are earnest pleadings for help. These calls for increase ought to be heeded, yet it is likely that with all that comes from public appeals we shall still require $100,000 to meet the obligations for the Missionary work up to September 1st.

The fact is, the offerings have not kept pace with the remarkable advance of the work during the past few years. Yet that the work has increased should be the cause for gratitude, and we must not abandon that which GOD has given us to do. We must hold the ground for the present by extraordinary gifts until the regular offerings can be brought up. It would be disastrous to cut down the work, but prudent management requires that the Board should not go into debt and that the appropriations

for the new year shall be based upon the offerings received during the year past.

The appropriations must be made at the June Meeting, hence this private and personal statement and urgent request that by special and large gifts at the present time the work may be maintained.

ALFRED LEE,
President.

Wm. S. Langford,
General Secretary.

*** Remittances should be made to the order of James M. Brown, Treasurer, and should be sent through your Rector or the General Secretary. Receipts will be given immediately, but all contributions in answer to this statement and appeal will be acknowledged together at a later day.

AN EASTER THOUGHT.

THROUGH CHRIST our resurrection-life will be social, as well as individual. As everything in the Kingdom of Heaven has its type and model in the Person of our LORD, so in the rising of His form, and the subsequent interviews with His disciples, we see a promise that, literally and forever, those to whom He imparts His spirit will move together, in a family order and freedom about Him,—whatever their employments and spheres of action may be. Nothing less than this can be taught us by the parable of Lazarus with the patriarch, by the inspired images of St. John in the Apocalypse, by the *company* of saints made perfect, by the hymns and amens of the redeemed, by the assembled spirits of just men made perfect, by the whole family in heaven and earth,—but, more than all these, by the reappearing, in the body, of the LORD of the dead and the living. Reason, to be sure, might conjecture or dream out an individual immortality,—as four or five of the ancients did. But the universe is very large. Whither would the forth-going soul take its strange journey, if there were no *centre* of spiritual attraction, no living Head around whom the society must circle, making a heaven by His light and love, no CHRIST receiving the believer to Himself, where He is?

We lift up our hearts to the True Tabernacle in the Heavens, which the LORD hath pitched and not man,—which will abide when all these houses of our earthly tabernacle are dissolved, and with gates ever open to all the separated dwelling-places of the one catholic and pilgrim flock,—gates through which "they go no more out." Blessed be He who died for us and rose again, that the entrance is not shut at all, day or night, and that those angels which keep it are not partial or prejudiced angels, not mercenary or fastidious angels. The poorest Lazarus will not have to wait for room to be made for him by prouder people. The woman whose sins are many and the man whose demons are legion, penitent and healed,—the Publican if he believes and the Pharisee if he is humbled, the Samaritan if he is "good" and the Priest and Levite if they are converted, the Prodigal if he has gone home and the rich Zacchæus if he has made himself poor for CHRIST's sake,—they all not only enter in, but they are willing to be equal there. They count themselves to be all unworthy, and therefore are made kings and priests together, in a spiritual royalty and a priesthood of likeness to the High Priest who is touched with the feeling of our infirmities. He suffers little children to come in, remembering that He was once a little child in Bethlehem for them; He welcomes aged saints, like Simeon in whose arms He was laid.

Last night some veteran believer turned his face away from the world and went to look for the place prepared for him,—a good soldier and servant to his life's end. Close by his side will be found the spirit of an infant, lying down to sleep amidst his playthings, never conscious what the sign of the baptismal cross on his forehead meant. The flesh of the old man's heart will have become as the flesh of a little child. The soul in the baby's breast will spring forward into a seraph's strength, keeping its childish innocence. And both will bear a part with the same thanksgiving in the Hymn like the voice of many waters, saying, "Amen; blessing and thanksgiving be unto GOD and to the Lamb that was slain." To this end CHRIST died and rose. And still, to each one of us, as these seasons of the resurrection come and go, the SPIRIT and the Bride say "Come"; and "Whosoever will, let him come."—*Gospel Messenger.*

VALUE OF SPECIAL RELIGIOUS PRIVILEGES.

EVERY period of religious revival or special religious privilege or joy—Lent or Easter, Advent or Christmas—should raise us to a higher plane, from which we must renew our efforts, which must be our starting-place for further progress and the minimum of our future achievements. When Solomon had dedicated the Temple to the service of JEHOVAH, when the people had offered lavishly of their gifts and sacrifices, when the glory of the LORD had filled the House of the LORD, and everyone was in an enthusiasm of rapture and self-sacrifice, then the king reminded them that they were not at the end of their journey, but at a new starting-place, behind which they must never recede. "Let your heart," he said, "be perfect with the LORD our GOD, to walk in the statutes, and to keep his commandments, as at this day." And what made that particular day so joyous was, that the people had willingly offered themselves. They had not only received but they had given—given their very best and richest. How can we possibly care for anything that is over cheap? There is a story which might be true, whether it is true or not, of a man who once betted that he could safely offer a real gold sovereign to everybody who passed him during an hour on London Bridge, and that not more than one in a hundred would take it, and he won his wager. People said: Of course it's a cheat, a fraud; perhaps the fellow is getting rid of counterfeit coin; at any rate nobody gives away genuine sovereigns for nothing to anybody who chooses to take them. They did not even examine the coins; their knowledge of human nature for once deceived them.

And, similarly, if a man is told that religion consists wholly of privilege; that it is merely the receiving of "wine and milk without money and without price," he will very soon say to himself: This very cheap affair cannot be worth very much. People generally get nothing for nothing, and a religion that is so literally free is not likely to be worth taking. "It is more blessed to give than to receive." If we are to keep up the fervour and energy of Lent—the holy rapture of Easter—we must do something; we must give, we must work; we must keep ourselves on the spiritual level to which these holy seasons have raised us. And then every year will be a progress; every new Lent and Easter will bring greater self-denial and deeper joy.—*Churchman.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, MAY, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

WE beg to direct the attention of our Montana readers especially to two articles in this issue; Mrs. Brewer's Letter concerning the work of the Montana Branch of the Woman's Auxiliary, and the Special Appeal of the Board of Missions. We hope that one or the other or both may influence some to the doing of something additional—unusual, let us say—for the benefit of the Church's Missionary Work.

Married.

ROBISON—MEDHURST.—In Billings, Montana, on Thursday, April 15, 1886, by the Rev. Alfred Brown, Miss FANNY MEDHURST to Mr. G. S. ROBISON.

MCKAY—ROBINSON.—In St. Paul's Church, Virginia City, Montana, on Thursday, April 29, 1886, by the Rev. E. G. Prout, Miss NELLIE F. ROBINSON to Mr. DONALD MCKAY, both of Virginia City.

Poetry.

EASTER WINGS.

BY HELEN W. LUDLOW.

A shower of roses on a happy head
From hands beloved; the wintry day
Grew sweet as summers fled.
"And shall be aye,"
We said.
How bright
Their bloom, how brief;
Long had it passed from sight,
When higher life woke 'neath one withered leaf,
Spread golden wings, and floated into light.

So Love is born. Joy is its rosy bower,
In whose delight we say, "Ah, this
Is Love's own perfect flower,
Its fullest bliss
And power!"
But deep
Lie precious things.
Joy's soul is still asleep.
Earth fades, then open heavenly wings;
And this is Love, if Love be ours to keep.

—*Harper's Magazine.*

ROGATION SUNDAY.

And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. *Deuteronomy* ix. 20.

Now is there solemn pause in earth and heaven;
The Conqueror now
His bonds hath riven,
And Angels wonder why he stays below:
Yet hath not man his lesson learn'd,
How endless love should be return'd.

Deep is the silence as of summer noon,
When a soft shower
Will trickle soon,
A gracious rain, freshening the weary bower—
O sweetly then far off is heard
The clear note of some lonely bird.

So let thy turtle-dove's sad call arise
In doubt and fear
Through darkening skies,
And pierce, O Lord, Thy justly-sealed ear,
Where on the house-top, all night long
She trills her widow'd, faltering song.

Teach her to know and love her hour of prayer,
And evermore,
As faith grows rare,
Unlock her heart, and offer all its store
In holier love and humbler vows,
As suits a lost returning spouse.

Not as at first, but with intenser cry.
Upon the mount
She now must lie.
Till Thy dear love to blot the sad account
Of her rebellious race be won,
Pitying the mother in the son.

But chiefly (for she knows Thee anger'd worst
By holiest things
Profan'd and curst)—
Chiefly for Aaron's seed he spreads her wings,
If but one leaf she may from Thee
Win of the reconciling tree.

For what shall heal, when holy water banes?
Or who may guide
O'er desert plains
Thy lov'd yet sinful people wandering wide,
If Aaron's hand unshrinking mould
An idol form of earthly gold?

Therefore her tears are bitter, and as deep
Her boding sigh,
As, while men sleep,
Sad-hearted mothers heave, that wakeful lie,
To muse upon some darling child
Roaming in youth's uncertain wild.

Therefore on fearful dreams her inward sight
Is fain to dwell—
What lurid light
Shall the last darkness of the world dispel,
The Mediator in His wrath
Descending down the lightning's path.

Yet, yet awhile, offended Saviour, pause,
In act to break
Thine outrag'd laws,
Oh spare Thy rebels for Thine own dear sake;
Withdraw Thine hand, nor dash to earth
The covenant of our second birth.

'Tis forfeit like the first—we own it all—
Yet for love's sake
Let it not fall;
But that Thy touch let veiled hearts awake,
That nearest to Thine altar lie,
Yet least of holy things descry.

Teacher of teachers! Priest of priests! from Thee
The sweet strong prayer
Must rise, to free
First Levi, then all Israel, from the snare,
Thou art our Moses out of sight—
Speak for us, or we perish quite.

—*Keble: Christian Year.*

Selections.

THE ASSISTANT BISHOP OF NEW YORK ON THE WHITE CROSS.

An address delivered in the Church of St. John the Evangelist, New York City, at the second annual meeting of St. John the Evangelist Branch (No. 1) of the White Cross Society.

The task to which the White Cross Society in this parish has set itself is at once so large and difficult that I am sure you must have listened, as I have, to the report which has just been read, with thankfulness and surprise. It is certainly the record of a timely work well begun, and it touches upon evils of which we are all conscious, with equal courage, delicacy, and wisdom.

I can well understand the impulse which would prompt us to leave these evils untouched. There are some things which it seems impossible to handle, however cautiously, without defiling the hands that grapple with them. And so one can appreciate that feeling, in regard to this whole painful subject, which would prompt us, like the sons of Noah, when confronted with their father's drunkenness, to "go backward" and cast a mantle over the shame which we shrink even from recognizing. But evil has never been cured in that way, and never will be. On the contrary, *this* evil thrives best in the dark and where it is ignored; and if we are to follow the example of Him who touched the loathsomeness of the leper, we must understand that we cannot go above His methods any more than we can fall below His self-sacrifice.

To impel us to that self-sacrifice in attacking such a moral sore as that with which we are here concerned, there are two motives which ought to be equally constraining. When St. Paul is writing to Timothy, he uses this expressive language: "In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use. *Flee also youthful lusts*, but follow righteousness."

"A vessel unto honor." Is there any vessel designed for a nobler service than that which God has made to be filled with His Spirit? Is there any desecration more appalling than that which desecrates this temple of the body? Suppose that, in some unguarded moment, a thief should steal into this church, and bear away from yonder Altar one of those sacred vessels with which we are wont to celebrate the Sacrament of the Body and Blood of Christ. And suppose that the tidings should be brought here that the chalice which you had pressed to your lips in that blessed sacrament had been discovered in some house of vice and infamy, and in the hand of some wanton partaker of a vile and shameless orgie! Do you not know the thrill of horror with which such a knowledge would fill you? And do you think that you would tarry long in doing your best to rescue so holy a thing from so degrading a use? But what even is a chalice, compared with that other vessel which God has made in His own image, and to be the home of His own presence? What is any rarest and costliest thing of man's device in comparison with that human nature which Christ has redeemed with His own precious blood? And this, my friends, is the vessel which lust, the thief of honor and purity, would fain steal away from its higher uses and trample among the swine. It is for this that you are striving—do not forget it—to rescue God's handiwork out of the devil's clutches, and to lift it up to be a vessel sanctified and meet for the Master's use.

Is there any worthier task for Christian men and women than this? If the motive which I have already suggested be not sufficient, let me suggest another. We crave, even in our most commonplace moments, the chance to do a chivalric deed, and there are young hearts here to-night that have throbbed and young eyes that have glowed as they have read of the knightly courage and heroism of those who, in other and earlier ages, have rescued some fair captive or snatched from deadly peril some young life threatened by coarse and brutal hands. But is there nothing like that for us to-day? Believe me, no knight-errant riding forth with lance at rest, had ever a nobler opportunity than is yours to-night in this great and wicked city! There are young lives here that are in peril, there is guileless innocence being lured to ruin, there is wronged and outraged womanhood crying aloud for deliverance, there is purity being dishonored and ignorance being betrayed,

which, unless you and others are aroused, will soon be beyond all succor.

I call on you to awake to its rescue! Not too soon—alas! I had almost said, well nigh too late—has the Church discerned the enormity of the danger that threatens us. It surrounds us on every side; it poisons our literature; it spares no age or sex; it penetrates, like some deadly miasma, through all our accustomed barriers of defense. And unless you and I are awakened to the common peril it will cut through and rot to the very core our whole social fabric.

And so I bless GOD for what I have heard to-night, and for all that you and others are doing. Your Rector has referred to the literature which the society is disseminating, and has spoken in terms none too strong, of the rare service which has been rendered to this cause by Miss Ellice Hopkins. For myself, I wish to say that I am personally a debtor to her, as to one who has dealt with a subject of especial difficulty, with a touch at once so sure and so wise that it has seemed almost inspired. No one thing has been so necessary to this work as a courageous and yet discreet literature; and nowhere else is it to be found in such rare excellence as in the papers which have come from this heroic daughter of the Church of England. May GOD bless her, and long spare her to a work that needs her so sorely!

Meantime, my friends, such an example as hers may well inspire you and me. What one woman has done, is at once command and inspiration to "go and do likewise." Remember who He is who calls you to that work; remember who they are, our *brothers and sisters*, who are in peril by our neglect of it; and may GOD give us courage and faith for our task!

MISSING LINKS.

SCIENCE can give no account of four essential constituents of the world as it is. Revelation supplies the missing links. (1) The origin of matter with its marvellous atoms and molecules, which will only unite chemically in definite proportions, and which are proved by the spectroscope to have one and the same properties in the sun and most distant stars; so that Herschel judicitously calls them, "manufactured articles." GOD's hand "in the beginning created" them (Gen. i: 1). (2) The origin of force, without which matter would be an inert mass. GOD's Word accounts for it: "GOD said, Let there be light; and there was light." The calling of light into being involved with it its correlatives (according to the scientific theory of the correlation of forces), heat, motion, chemical action, gravitation, and electricity. (3) The origin of life (Gen. i: 20, 21). (4) The origin of man (Gen. i: 26, 27); so vastly lifted above the brute. The gorilla, the nearest ape to man, has a brain of 30·51 cubic inches; the Australian savage, the lowest type of man, 99·35—68·84 cubic inches above the gorilla; whereas the Australian is but 12·64 less than the highest type of European. Science can give no satisfactory account of man's GOD, consciousness and sense of moral accountability, of which no trace appears in the brute. Creative agency interposed to give him intellectual and moral powers exactly at the point where physical science fails to explain the vast bound from the highest brute to man. Thrice his "creation" is emphatically attributed to GOD. "GOD created man in his own image, in the image of GOD created He him, male and female, created He them." As the material forces and creatures of the earth obey man's will, so the palpable unity of matter, force, and design, indicates that there must be one GOD whose will is supreme over man and nature alike, "upholding all things by the Word of His power" (Heb. i: 3).

AN EXTEMPORANEOUS SERMON.

THE Rev. Dr. Dodd, who lived near Cambridge, England, had rendered himself obnoxious to many of the students by frequently preaching against drunkenness. Several of them met him on the highway and determined to make him preach in a hollow tree which was near the roadside. Accordingly, addressing him with apparent politeness, they asked him if he had not lately preached much against drunkenness. He replied he had, and they insisted that he should now preach from a text of their choosing. In vain did he remonstrate on the unreasonableness of expecting him to give a discourse without study, and in such a place. They were determined to take no denial, and the word "malt" was given him for a text, on which he immediately delivered himself as follows: "Beloved, let me crave your attention. I am a little man come at a short warning to preach a short sermon, from a small subject, in an unworthy pulpit, to a small congregation. Beloved, my text is 'malt.' I cannot divide it into words, there being but one, nor into syllables, there being but one. I must therefore, of necessity, divide it into letters which I find to be these four—M-A-L-T 'malt.' My beloved, M is moral, A is allegorical, L is literal and T is theological. The moral is set forth to teach you drunkards good manners; therefore, M, masters A, all of you, L, listen, T, to the text. The allegorical is when one thing is spoken and another is meant. The thing spoken of is 'Malt'; the thing meant is the juice of malt and of which you drunkards make M, mean A, apparel, L, life, T, treasure. The literal is according to the letter—M, much, A, all L, little, T, thrift. The theological is according to the effects that it works, and these I find to be of two kinds; first, in this world; second, in the world to come. The effects that it works in this world are—M, murder, A, adultery, L, looseness of life, T, torment. So much for the text. I shall speak first by way of exhortation; M, my masters, A, all of you, L, leave off, T, tippling. Secondly, by way of excommunication; M, masters, A, all of you, L, look for, T, torment. Thirdly, by way of caution, take this: A drunkard is the annoyance of modesty, the spoil of civility, the destruction of reason, the brewer's agent, the alehouse benefactor, his wife's sorrow, his children's troubles, his own shame, his neighbor's scoff, a walking swill bowl, the picture of the beast and the monster of a man." He then concluded in his usual form, and the young men, pleased with his ingenuity, not only thanked him, but absolutely profited more by his short and whimsical sermon than by any serious discourse they had ever heard.

CHURCH PROPRIETIES.

UPON entering your pew bow your head in earnest, silent prayer.

Always rise at the ascription.

After service greet your friends kindly, but quietly.

Treat all visiting worshippers with courtesy.

Respond earnestly and clearly.

If possible, attend both services of the LORD's day.

At the offertory say not "How *little*," but "How *much*," and remember that the sacrifice involved is the measure of your love for GOD.

—PEOPLE who are members of the Church sometimes think and talk as if the Church were an abstraction, something outside and apart from themselves, with which they have little to do, and have no responsibility for. They forget that in a very large measure they are themselves the Church, and its conduct and character and responsibility for the time and place, at least, rest upon them. They represent it; they are it; as they are, so to a large degree will it be. "The Kingdom is within you." To be sure the individual is secondary to the mass, the member to the Body; but the Body is composed of members; and so individuality and individual responsibilily are not lost or merged into the greater whole. So then the character, responsibility and influence of the Church depend upon the character and influence of the individual members thereof; they elevate or depress it; they make it a shining light, or cause it to give no light at all. And there is none but has his share of responsibility. If one member suffers, the whole body suffers, for all are members one of another. Let your light shine.—*Church Helper.*

The Church in Montana.

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Miscellany.

—A METHODIST paper gives the following: "Our Church festival is over. The treasury has $53.19 net gain—that is, credit side. The debit shows an appalling list of misunderstandings; several cases of dyspepsia aggravated by late suppers eaten on the supposition that Church suppers are not injurious; a thin attendance at prayer meeting the evening following; a spirit of exultation because we cleared $1.79 more than our Baptist neighbors; a spirit of bitterness because some one said their singing was better than ours."

—THE Bishop of London tells this on himself. While occupying the see of Exeter he came to one of the parish churches just before service. Being tired, he told the vicar he would not go into the chancel, but would take his place among the sailors in the congregation. The sailors had beautiful voices; the Bishop's singing is—well, is very unlike the choir of St. Paul's, but he joined heart and soul in the hymns. The tar next to him kept turning beseeching glances at the all-unconscious prelate. Finally, in sheer despair, he gave his dignified neighbor a nudge and whispered: "Say, you're out o' toon."

—THE venerable Dr. Peabody of Harvard is noted for his benevolence. One warm summer day he was coming into Boston from Cambridge. He had just left the horse car, and was hurriedly turning the sharp corner near the Revere House, when he came near colliding with an old gentleman. The elderly-looking gentleman stood with his hat off wiping the perspiration from his brow, but he held the hat in such a position, as to give the appearance that he was begging. Dr. Peabody seeing only the hat, dropped a quarter into it with his customary kind remark. Dr. Oliver Wendell Holmes, who was holding the hat, put the quarter into his pocket, solemnly thanked Dr. Peabody, and passed on.

—"IN what condition was the patriarch Job at the end of his life?" asked a Sunday-school teacher of a quiet-looking boy at the foot of the class. "Dead," was the solemn reply. From this there was no appeal.

—A DELICATE parcel—A lovely young lady wrapt up in herself.

—IT'S the little things that tell—especially the little brothers and sisters.

—WHAT is done cannot be undone, especially if it is a hard-boiled egg.

—A NORTH Adelaide, Va., parson was taking leave recently of a congregation with whom he had not lived on the best of terms. "I do not regret our separation, dear brethren, for three good and valid reasons. The first is that you don't love me; the second, that you don't love one another; and the third, that GOD does not love you. You don't love me, for my salary is several months in arrears; you don't love one another or there would be no dearth of marriages amongst you; and GOD doesn't seem to love you as you ought to be loved, because there have been so few funerals among you lately."

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A MONTHLY PUBLICATION
In the interests of the Protestant Episcopal Church, especially in the
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Price $1 00 a year, postpaid.
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VIRGINIA CITY,
MONTANA

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 3. Virginia City, Montana, June, 1886. Whole No. 39.

Kalendar.

JUNE, 1886.

20 TRINITY SUNDAY.
24 Nativity of St. John the Baptist.
27 First Sunday after Trinity.
29 St. Peter the Apostle.

JULY, 1886.

4 Second Sunday after Trinity.
11 Third Sunday after Trinity.
18 Fourth Sunday after Trinity.
25 St. James the Apostle (Fifth Sunday after Trinity.)

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

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Gallatin, Tuesday	" 20
Three Forks, Wednesday	" 21
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Harrison, " evening	" 25
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Madison Valley, Sunday	Aug 1
Virginia City, "	" 8
Twin Bridges, Friday	" 13
Sheridan, Sunday morning	" 15
Virginia City, Sunday evening.	" 15
Helena, CONVOCATION, Sunday.	" 22

THE BISHOP'S RECORD.

TUESDAY morning, the fourth day of May, I left Helena for my annual trip to the north. Taking the stage at seven o'clock in the morning, I rode all day, all night, and reached Benton the next day about five o'clock in the afternoon. I never sleep very much in the stage, and so my rest Wednesday night was grateful and sound. During all my stay in Benton, I was a welcome guest in the hospitable home of Mr. and Mrs. Charles E. Conrad. I remained in Benton over Thursday, learning from the Rev. Mr. Clowes about his work, and visiting the people.

Friday morning at half past three, I took the stage for Fort Assinnaboine. It was a long and weary ride of seventy miles. We reached the Post at six o'clock in the evening. Since my visit of last year the 18th Infantry have gone and the 20th have taken their place. And so with the exception of the officers of the two companies of Cavalry stationed there, and the Chaplain, I was among strangers. But I was at once made to feel that I was not a stranger. Colonel and Mrs. Otis gave me so warm a welcome that I was at home from the first. And indeed the whole garrison were so cordial in their greetings and did so much to make my visit pleasant, that I wished I could repeat it within a month, instead of a year, as the case must be.

I remained until Tuesday morning. While I was there, I held three services, administered the Holy Communion, baptized three children, and confirmed two persons. There are fourteen communicants at the Post.

I returned to Benton with the Paymaster, Major Eccles, who kindly invited me to accompany him. I stayed in Benton a week, looking after the financial matters of the Mission, calling upon the people, and writing up my correspondence. The usual services were held on Sunday, with the celebration of the Holy Communion. At present, Benton is dull, but I believe it has a future and will yet become a flourishing town. Our Missionary there has the respect and love of all the people. His pure and self-sacrificing life tells for the interests of GOD'S Kingdom. His people are thankful that they have such a man to minister to them, and I am thankful also. Since my last visit, pews have been placed in the Church, a room for storing wood has been built, and all has been accomplished without debt. Some friends of the Mission in New Haven, Conn., have given us a Communion Service. The Sunday School is larger than I have seen it before. But when I visited it I found the Rector to be the only teacher. It does seem to me that he ought not to be left without help in this work.

Tuesday morning, May 18, I took the stage for Great Falls. In the evening I held service in the school house and baptized a child.

Wednesday I remained to go fishing and to investigate the town. I caught no trout, but I saw some of the people. I believe Great Falls is destined to become a good town, perhaps a large one. We ought to begin services there at once. The people ask for them, and I should like to have the Rev. Mr. Clowes begin with giving them one Sunday a month. But in that case we ought to have a missionary in the Sun River valley. That is one thing that must be planned for, to accomplish in the near future.

Wednesday I went to Sun River, remained until Friday, and then went on to Fort Shaw. Saturday morning, I took the stage for Augusta. Sunday I held two services there in a hall that has been quite neatly fitted up during the past year. One family came in twenty miles to morning service. The people of this region ask most earnestly for services. Evidently, a missionary for the Sun River region is a necessity.

Monday I went back to Fort Shaw, where I remained till Wednesday, when I went down to Sun River again to visit the people more thoroughly than I had done the previous week. Friday I returned to Fort Shaw. On Sunday three services were held, Holy Communion at nine o'clock at Shaw, Litany, Confirmation, and Holy Communion at Sun River, and evening service at the Post. During my stay, one person was baptized and two confirmed. Everywhere I was most cordially received, and everywhere the services that I could give were most thankfully appreciated. We need another workman for this region. When some one pledges me five hundred dollars toward the support of another missionary, I will ask the Rev. Mr. Clowes to give one Sunday a month to Great Falls, and try to get a man for the Sun River valley.

Monday evening I took the stage for Helena where I arrived at five o'clock Tuesday afternoon. Friday morning I went to Marysville, held service in the evening and confirmed one person. I found that the renewal of our services here

was desired, and that the way was open for the building of a chapel. I hope this will be an accomplished fact before the season closes. Saturday I returned to Helena, and Sunday morning I went by train to Townsend where I held service at eleven o'clock. In the evening I returned in time to preach for the Rev. Mr. Webb.

In this month's work I have found encouragement. At Fort Assinnaboine there are earnest Church people, who will always welcome my yearly visits, and who will help onward the Kingdom of GOD in Montana. In Benton, there is progress and an earnest spirit. In the Sun River region, there is the wish for more services and the work for another man. And when I am assured of five hundred dollars, I shall begin my search for the man. In the field about Helena, I see hope for Missionary work, and believe it will soon be undertaken. In July, I think we shall have a new Missionary in Deer Lodge County. St. Paul's Hospital is fast gaining a good name under the new nurses who have come to us. More room is what we want. And if we can build this season, as we hope, more room will be provided. The work moves slowly. But if every move is an advance, we ought to be thankful.

L. R. B.

Helena, June 7, 1886.

NOTES.

—A BAZAAR of Nations was held the last week in May, by the ladies of St. Peter's Church, of Helena. The ladies of the Parish very generally, and many outside, worked together with unflagging zeal, and the gentlemen were not behind in their interest. It was a complete social and financial success, the large skating rink being used, and crowded each of the five nights the Bazaar was open. The gross receipts were $1,517.35; expenditures, $425.30; net receipts, $1,092.05. Of this latter sum, $558.83 was turned over to the Vestry—with ready generosity, and yet with a lingering over the thought, "'Twas ever thus"—to cancel a floating indebtedness of that amount. The balance has been resolutely devoted to the purchase of a new carpet for the church. W.

—A CONCERT was given in McKee's Opera House in Billings, on Wednesday evening, May 12, for the benefit of St. Luke's guild. It is reported to have been quite successful.

—THE Dillon *Tribune* announces the baptism of a Chinaman in St. James' Church, on St Barnabas' Day, June 11; also that he was to be confirmed on Whitsun Day, June 13.

—THE Missionary at Virginia City and parts adjacent—a term held to embrace all of Madison County—recently made a flying trip to Pony. Services were held twice on Sunday, May 30. The congregations were good and attentive, responses were made with unusual heartiness, and a pleasing interest was manifest. It is much to be wished that services at Pony could be more frequent and regular. There are in the place several communicants already, and material for more.—A service was held at Red Bluff on Monday evening, May 31, that was more than ordinarily encouraging.

—THE sending of a gracious rain upon GOD'S inheritance, refreshing it when it was weary (Psalm lxviii. 9) has long been taken as typical of the coming and influence of the HOLY GHOST. By a coincidence, Whitsun Day was marked in the neighborhood where the MONTANA CHURCHMAN is published by the outpouring of a long needed rain, laving the thirsty land. The gratefulness and benefits of the refreshing were enough to compensate the Missionary in charge in the Madison Valley for even the foregoing of the Whitsun Day morning service for lack of a congregation, as also for his ride home in the rain in the afternoon.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—AT the recent convention of the diocese of Northern New Jersey, after animated discussion, it was resolved, "That it is deemed expedient to change the name of the diocese of Northern New Jersey," and a resolution was passed recommending the General Convention to permit the change of name to "Newark."

—THE one hundred and second annual Convention of the Diocese of Pennsylvania was held in the Church of the Epiphany, Philadelphia, beginning on May 4th. The Rev. Phillips Brooks, D. D., was elected Assistant Bishop. He has since declined the election.

—SIXTY ministers of Cleveland, Ohio, among whom are Bishop Bedell and many of his clergy, have issued an address to Christian people, urging them to abstain in every way from encouraging the Sunday newspapers, and its words are earnest and strong.

—WE take pleasure in stating on good authority that the announcement that the Rev. E. G. Weed had declined the Bishopric of Florida was incorrect. The associated press dispatch which appeared in the daily papers, and was copied by the Church press, was based upon the well-known fact of Mr. Weed's natural hesitation in accepting the responsibility. He has decided to accept, and has made known his decision to the Standing Committee of Florida. We heartily congratulate the diocese upon his decision. Mr. Weed will find a diocese which is at unity in itself and with a mind to work. It is a work of great importance and promise, which will be prospered under the wise and vigorous administration of Bishop Weed.—*Living Church.*

—BISHOP JAGGAR has so far recovered his health as to be able to preach, and after a month of absolute quiet at Capri, he was expecting to return to Rome for Easter.

—THE Church in Fairfield, Conn., goes back to 1722. Among some old papers a manuscript history of it has been found, which the Rev. Dr. Beardsley supposes was written by the Rev. Philo Shelton, and printed in the Churchman's Magazine in 1804.

—THE Italian Mission in New York City is to have a good church building for its use, Miss Wolfe having given an Easter offering of $45,000 for the purchase of St. Philip's Church for it. The Italian congregation has long been in need of this, and is really one of the most prosperous and interesting features of the Church's great missionary work in the city of New York.

—CHURCH missions to the Indians are conducted under Bishop Spalding at Shoshone Agency in Wyoming; under Bishop Brown of Fond du Lac among the Oneidas; under Bishop Huntington among the Onondagas in Central New York; under Bishop Whipple in Minnesota; under Bishop Walker in North Dakota, and under Bishop Hare in South Dakota. At Hampton Institute, in Virginia, where a large number of Indian youth are being educated, we have a missionary working among them most acceptably. The best argument for sustaining missions among the Indians is that they are proving most efficient and blessed influences in civilizing them for citizenship here as well as in saving them for citizenship in Heaven.

—WOMEN workers in the Church, irrespective of location or Churchmanship, will be glad to learn that the lectures to women recently delivered by Bishop Potter are shortly to be published. These lectures have drawn the largest congregations which have been seen in a church on week-days for a long time, and the Advent Mission services are not excepted. There are seven of these lectures and they treat of woman's work in every phase. Mr. Whittaker will publish them in a handsome volume, and it will be one of the "taking" books of the season.

—THE Roman Archbishop of Philadelphia has published in his diocese the decisions of the recent Plenary Council of Baltimore in regard to the sale of liquors on Sunday. He has announced that all

Roman Catholics under his jurisdiction must either abstain from selling intoxicants on Sunday, or leave the Church. Should they disregard this injunction, the priests will refuse to grant them absolution, and thus deprive them of the Sacraments. The Archbishop stated that the decree had been affirmed by the Vatican, and would be enforced all over the United States.

—THE diocese of Missouri has elected as its bishop, the Rt. Rev. Daniel S. Tuttle, the Missionary Bishop of Utah and Idaho. The choice is a good one, though all would regret if the interests of the Church should suffer if Bishop Tuttle leaves the very important trust, which he has administered with singular prudence and wisdom for so many years. It is a coincidence worthy of remark that the same diocese elected him in 1868, after the death of Bishop Hawks.

—BISHOP STEVENS has called a special convention of the diocese of Pennsylvania to elect an Assistant-Bishop, Dr. Brooks having declined the former election.

—THE sudden death by apoplexy of the Rev. Dr. Meyer Lewin occurred on the evening of May 28. Dr. Lewin was Rector of Trinity Church, Upper Marlboro, Maryland. His death, on the evening of the last day of the Maryland Convention, was a startling termination of one of the greatest conventions ever held in that diocese. Dr Lewin had been crowned with every honor that the convention could bestow; but scarcely had the members gone to their homes, when after a short, sharp struggle, he fell asleep, leaving to some other his duties as the head of the Maryland deputation to the General Convention, of the diocesan Standing Committee and of the Committee on Canons.

—THE commencement exercises of the General Theological Seminary this year, on June 16, will be made notable by the laying of the corner-stone of the new chapel so much needed. The chapel is made a possibility by the munificence of Mrs. S. V. Hoffman, a munificence which the whole Church will thankfully appreciate. The anniversary of this School of the Prophets should call out a very large attendance of the bishops, clergy and laity, for it is a recognized institution of the whole Church.

—WE observe that the Annual Council of the Diocese of Virginia has adopted a canon which provides for a separate organization for the colored Episcopalians, to be known as the Colored Missionary Jurisdiction of the Diocese of Virginia. The majority in favor of the canon was 114 out of 164 votes. The southern people ought to know their own interests and duties; but a totally separate jurisdiction for colored people is an arrangement of the greatest possible importance; and the result of the experiment will be watched with the liveliest interest and even anxiety. The two colored delegates in the Virginia Council spoke and voted against the canon. It might be supposed that so serious a departure from former usage should be sanctioned by no less an authority than that of the General Convention. Many very excellent Churchmen are inclined to fear the tendency to autonomy in each separate diocese. Any measures tending to reduce the whole Protestant Episcopal Church in the United States to a multitude of really independent, though allied bodies, should be watched with the most anxious solicitude.—*Churchman.*

—IT took the Diocesan Convention of South Carolina three days to organize by the election of a Secretary. The difference which caused the delay was over the question raised last year, whether the Bishop's clergy-list is subject to revision by the Convention. Under this is the question of color; whether the colored clergy on the Bishop's list are entitled to seats in the Convention. The clergy stand 25 to 4 for sustaining the Bishop and the parishes 25 to 5 against him. The clergy stand for their orders, regardless of color; the laity contend that Convention is capable of excluding objectionable or uncongenial persons from membership. Although a mode of procedure for the present transaction of business was agreed upon, the real issue remains unsettled for another year. In closing, Bishop Howe urged that all address themselves to bringing about unity and harmony. He said: "It is really a genuine, conscientious difference as to what we should do, and I hope that GOD will lead us out of the dark into the light. But if it can not be done, if there shall not be found a common ground, depend upon it that your Bishop will not stand in the way of the unity of the Diocese."—*Standard of the Cross.*

—THE Domestic and Foreign Missionary Society, of which every baptized person is a member, is simply the Church herself under another name. It carries on the missionary work at home and abroad in charge of seventeen Missionary Bishops and hundreds of Presbyters, Deacons and lay workers who are supported by it. It is your work, dear reader! Remember it before the LORD: "Thy Kingdom come!" Contribute regularly to its treasury, and so "witness unto CHRIST unto the uttermost part of the earth."

—THE Third Congregational (Unitarian) Society of that ward of Cambridge, Mass., called East Cambridge, has recently deeded its large granite and brick house of worship to the "Trustees of Donations of the Protestant Episcopal Church in Massachusetts." This Unitarian Society, established 1827, enjoying the neighborhood of Harvard University, was for many years large and influential, but recently has so rapidly diminished in numbers as no longer to require the use of this edifice, and the Church has now entered into possession. It will hereafter be known as the Church of the Ascension, forever emphasizing the Divinity of our LORD.

—THE Diocese of Northern New Jersey is taking hold of the matter of provision for the aged and infirm clergy in a very practical way. There is already a very considerable fund in hand. This the committee in charge propose to increase to $30,000 within the next five years. When this is accomplished the trustees will grant an annuity to every clergyman who has reached the age of sixty-five years, has been connected with the diocese for five years preceding his application, and has been for five years of his canonical residence a settled clergyman of the diocese. The annuities proposed are not to be less than $300, nor more than $1,000. There seems to be every prospect of carrying out this most admirable plan. The time must come soon when not only our general fund, but that of each diocese, will enable the Church to care for those who have forsaken all to serve at her altars.—*Living Church.*

—THE Rev. Dr. Lewis A. Kemper, late Professor of Hebrew and Exegesis at Nashotah Theological Seminary and rector of Zion church, Oconomowoc, died suddenly on the evening of April 27, and was buried at Nashotah on Friday, April 30.

—LIGHT showers fell throughout Good Friday at Faribault. Just as Bishop Whipple was beginning his fourth instruction at the Three Hours' service in the cathedral, a cloud of intense blackness overspread the sky rendering the church so dark that people could with difficulty distinguish each other, even at short distance. But one gas jet had been lighted—that at the organ. The deep gloom and the bishop's solemn words together served to recall most vividly the dark hours of the crucifixion.

Foreign.

—THE Archdeacon of Bristol, in his charge, delivered at Bristol, announced that the endowment of the separate see of Bristol had now reached £32,000, and that an anonymous donor had offered £10,000 provided £20,000 more is forthcoming by June, 1887.

—THE pocket diary of Bishop Hannington, who with a majority of his fifty porters was murdered in Uganda, has been bought from one of the king's gate-keepers, the man who was sent with the order for the bishop's execution.

—IN the diocese of Chester $80,000 has been raised in one year for church build-

ings, restorations, etc. A proposal having been made in Newcastle to raise £100,000 in from five to ten years, already within two years £50,000 has been subscribed.

—The Bishop of Llandaff reports that of the £50,000 which he is striving to raise for Church extension in his diocese, no less than £24,000 have been already promised, notwithstanding the depressed condition of trade and agriculture.

—The Bishop of Down has conferred upon the Ven. Archdeacon Murray the Deanery of Connor, made vacant by the death, recently, of the Very Rev. George Bull, D. D. Dr. Murray is a well-known magazine writer and the author of several books, chiefly pertaining to Irish history.

—The Archbishop of Dublin recently laid the foundation-stone of the new portion of the Church of the Holy Trinity, Rathmines. His Grace, in addressing those who were present at the ceremony, said that they were not building houses for other men to occupy; but, with God's help, the Church of Ireland would occupy that building as long as it should last.

—Bishop Moorhouse, now Bishop of Manchester, has left his mark in Australia in his ten years' episcopate at Melbourne. His great work is Trinity College, affiliated to Melbourne University. He found the college in a poor state upon his arrival in Victoria, and immediately set himself to the task of improving it. It is now endowed to such an extent that a student (if he wins a scholarship) may go there, live for nine months of the year, attend college lectures, as well as lectures in the University, all free, and receive in addition the sum of $250 per annum. In this way everything is provided for the three years necessary for the procuring the degree of B. A. If work of this kind can be done in Australia, why not in America?

—The tomb at Assouan, Egypt, of the sixth dynasty, discovered by General Grenfell, is found to be inviolate and the mummies are perfect. Its date is from 3,000 to 3,700 B. C.

—The hundredth anniversary of the founding of the Bishopric of Nova Scotia is rapidly approaching, and it is proposed to commemorate it by erecting a cathedral in Halifax.

—The Princess Victoria of Wales was recently confirmed by the Archbishop of Canterbury, in the parish church at Sandringham.

—The unhappy Colenso schism at Natal is not to be suffered to die out, if mischief-makers can prevent the healing of the breach. Bishop Beccles, the "returned empty" from Sierra Leone, is reported to have offered to go out at once and head the schism. It will be remembered that Bishop Beccles made himself notorious some years ago by intruding in the dioceses of Scotland and ministering to the English Churchmen resident. Not finding Scotland a happy hunting ground, and being "sent to coventry" by the English bishops, he seeks to perpetuate the dissensions in Natal. It is possible that his services may not be accepted, inasmuch as it is reported that Miss Colenso, the daughter of the late bishop, has taken to administering Baptism, and the Colensoites may not think the services of a bishop necessary to confer the other Sacraments.

—The Church Army continues to grow very rapidly, and is reaching a class of people entirely beyond the reach of the ordinary agencies of the Church. We have before announced that two had gone to Australia and another two have just set out for Toronto and Nova Scotia. Prolonged Missions have been held or announced in several parishes. The Bishop of London recently addressed the members of different corps at the Trinity-rooms, Crawford Street. The meeting was most enthusiastic, and rather demonstrative at times. The attendance was very mixed, some being the higher classes and some the very lowest. The Rev. W. Carlile, the founder of the movement, and others, gave very short, pointed statements about the work. It was stated at the meeting that there are now over 6,000 working men and women, mostly reclaimed from evil lives, who are earnest members of the society.

—Later information from a perfectly reliable source confirms the statement in *The Church Press* recently regarding the terrible persecution of Christians in Persia. The letter just received says: "Not only relatives of the (Christian) woman were tortured, but all her neighbors also were arrested and imprisoned, so that the whole village, in the severity of winter, quitted their houses and fled for safety." The writer says, further: "Now bands of Mohammedan outlaws and rioters are threatening a universal massacre and utter extermination. For the last four days we have not left our houses, but we are barricading our dwellings and villages. The danger seems to be suspended by a hair, and may fall down and dash us to pieces at any moment." The writer of this letter, a deacon in the ancient Church, says, further: "Mohammedans in Asia are well conscious that the last days of their religion are at hand, and therefore they will struggle very hard to exterminate Christianity from Asia before Islam is expelled from Europe."

—In the face of gathering storm the Irish Church with a calm courage has not only voted the necessary sum to maintain the ancient Primacy, but also to revive the Bishopric of Clogher, which was, in 1850, merged into the diocese of Armagh by virtue of an act of William IV. in 1835. Irish Churchmen do not despair of their Church even in times of great anxiety as to the political future, and of great commercial depression and financial weakness. All honor to them!

—The Primus of Scotland has issued the usual mandate for filling up the vacant See of Edinburgh; and the Dean of Edinburgh has summoned the clerical and lay electors of the diocese to meet, for the purpose of electing a bishop, on Tuesday, June 1, at noon, in St. Mary's cathedral.

—Leopold von Ranke, the great German historian who died last week, was born in Thuringia, 1795. He was therefore over 90 years of age at the time of his death. After the publication of "A History of the Roman and German People from 1494 to 1535," at the age of thirty, he was appointed professor extraordinary of history at Berlin. Many other great historical works followed, among the most notable of which is his "Popes of Rome, their Church and State in the Sixteenth and Seventeenth Centuries." As late as 1878 he produced a work on Frederick the Great.

—The Rt. Rev. Robert B. Knox, Bishop of Down, has been elected by the Irish bishops to succeed Archbishop Beresford as Primate of the Church of Ireland. He will become Archbishop of Armagh, and Dr. Reeves, who was elected bishop by the Synod of Armagh, will be the Bishop of Down.

—At the annual meeting of the Carlisle Diocesan Church of England Temperance Society, the chairman said that the society throughout England had been continually increasing in numbers, until it had now a member roll of 700,000. There were now 4,000 clergy who had taken the abstinence pledge for the sake of those amongst whom they worked, and their principles were also spreading among sailors, soldiers, and railway men.

—Monsignor Renier, aged sixty years, a Prelate in the Pope's household, an eminent writer and preacher, and a descendant of a Venetian doge, appeared before the Rev. Dr. Nevin, in the American Church of St. Paul, Rome, Monday, May 24, abjured the Roman faith, and entered the Anglican Episcopal Church.

—A Madras telegram to the *Times* of India, dated April 19, says: Last Friday, Bishop Caldwell and Mrs. Caldwell had a miraculous escape from a stroke of lightning. The Bishop and Mrs. Caldwell were sitting at tiffin in their house at the Pulney Hills, when lightning coming through the iron roof passed through four rooms in succession, caused considerable damage, making a furrow along the ground and burying itself in a hole which it made. Two serv-

ants were knocked down and one rendered temporarily insensible. Five persons received shocks, but none were killed. The Bishop and Mrs. Caldwell were surprised to see a ball of fire come between them and seem to explode on the table. Mrs. Caldwell received a slight shock only.

UTAH AND IDAHO.

THE Fourth Annual Convocation of this Missionary Jurisdiction met at St. Paul's Chapel, Salt Lake City, the third Sunday after Easter. The Rev. N. F. Putnam preached the Convocation sermon. In the evening the Bishop delivered his annual address, confined mainly to practical matters pertaining to the work in the Missionary District.

The Rev. G. D. B. Miller was re-elected Secretary, and Mr. Geo. M. Scott Treasurer. The Rev. G. H. Davis was elected clerical delegate to the General Convention, —the Rev. N. F. Putnam, alternate—and C. W. Lyman lay delegate, G. Y. Wallace alternate. The report of the Treasurer of the Episcopal Fund showed the sum of $676 raised during the year. This was begun in a small way two years ago by the contribution of one dollar annually from each communicant. A nucleus of $300 is securely invested.

The Missionary Enrolment Fund was earnestly pressed by the Bishop in his address, and steady, faithful work is in progress to bring the contribution of this district up to its quota. The committee on the State of the Church gave an encouraging report. Indications of progress were noted in all the parishes and mission stations.

Convocation closed on Tuesday evening with a missionary meeting. The Rev. C. G. Davis, the Rev. S. Unsworth, and the Rev. G. H. Davis made addresses.

A BISHOP'S PASTORAL.

THE Assistant Bishop of New York has addressed a timely pastoral to the clergy of his diocese. It touches upon the social and industrial questions which agitate the land, and enunciates principles which accord with the teachings of Scripture and the Church, and which, practically exemplified, will lead to a state of order and peace. The Bishop deplores the outrages which have been committed, condemns the want of sympathy between the different classes of society, and urges to a better observance of the principles and laws of social and political economy, as necessary with sound Christian teaching to a stable government and a prosperous state.

When these points have been reasoned out with great distinctness and force, the Bishop addresses the following salutary advice to his clergy.

"I beg you, reverend gentlemen, to set these things before your people with great plainness of speech. In New York centres the capital that controls the traffic and largely the manufactures of this New World. In your congregations are many of those who control that capital. In all our parishes are people who employ labor or reap the benefit of it. To these it is time to say that no Christian man can innocently be indifferent to the working men and women, that wealth brings with it a definite responsibility first to know how best to use it to serve others as well as ourselves, and then resolutely to set about doing it; that luxury has its decent limits, and that we in this land are in danger in many directions of overstepping those limits; that class churches and class distinctions of kindred kinds have nearly destroyed in the hearts of many of the poor all faith in the genuineness of a religion whose founder declared, 'All ye are brethren,' but whose disciples more often seem by their acts to say, 'Stand thou there,' 'Trouble me not,' when their brethren remind them not merely of their manifold needs, but of their just rights."

Commenting upon this letter the *N. Y. Times* says:

"The circular letter of Bishop Henry C. Potter puts in a clear and strong light the duty which members of society owe to it for the healing of such divisions as now exist in this country. It is not to professing Christians alone that this appeal is made. . . . The notion which Bishop Potter mainly combats is the widespread notion that political economy either is, or pretends to be, a compendium of the social duties of mankind. The laws which govern the production and distribution of wealth are indeed inexorable if the premises be granted that men in their relations with their fellowmen are actuated by the single motive of getting as much and giving as little as they may. . . . But in fact, however, relations are not matters of business merely. They are modified in a thousand ways by timidity, by obstinacy, by hate, by gratitude, or revenge. . . . . The clergy cannot devote themselves to a better cause than to cultivate the sentiments which are as much a part of human nature as are the commercial instincts, and which everywhere mitigate more or less, in practice, the rigor of economic laws. It is the more necessary that this shall be done by the clergy, *because there is no one else who can properly do it*. Nothing is more evident than that any attempt to break the force of economic laws by compulsory legislation must result in ghastly failure. It is matter for a gospel and not a statute book. . . If the spirit inculcated by Bishop Potter had prevailed in this country during the past two months there would have been no 'labor troubles' to deaden industry and to afflict the lovers of their kind."

The Montana Churchman.

VIRGINIA CITY, MONTANA, JUNE, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE following persons, with their kind consent, are authorized to receive payment for subscriptions, new and renewed, to the MONTANA CHURCHMAN:

Bishop Brewer.

The Rev. Wm. Horsfall, Miles City.

The Rev. Alfred Brown, Billings and Livingston.

The Rev. F. B. Lewis, Bozeman.

Mrs. A. M. Esler, Helena.

The Rev. H. E. Clowes, Fort Benton.

Mrs. O. B. O'Bannon, Deer Lodge.

The Rev. Geo. Stewart, Missoula.

Mrs. Geo. Duffet, Butte.

The Rev. S. D. Hooker, Dillon.

Mr. W. H. Moore, Watertown, N. Y.

WE call attention to the advertisement, appearing in this issue of the MONTANA CHURCHMAN, of St. Mary's Hall, Faribault, Minn., a Church school for girls, founded and conducted by Bishop Whipple. There are few if any subjects of more immediate and practical importance to Christian parents than the securing for their children of education, substantial rather than superficial, religious and moral as well as secular. Such an education is, we believe, put within the reach of Church girls in Montana at St. Mary's Hall, to which institution, on evidence entirely satisfactory to us, we give the benefit of whatever value our commendation has.

—To leave a faucet open or a lighted candle where it can set anything on fire will cause as much destruction, if done from forgetfulness, as it would had it been left so intentionally.

—WE must ever remember that there are three things from which we cannot escape, —the eye of GOD, the voice of our conscience, and, finally, the stroke of death.

Married.

VODEL—CROWELL.—In Helena, Montana, on Tuesday, May 25, 1886, by the Rev. F. T. Webb, Miss LILLY CROWELL to Mr. ANTON VODEL.

Poetry.

THE CITY OF CONFUSION.

So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Genesis xi. 8.

SINCE all that is not Heaven must fade,
Light be the hand of Ruin laid
Upon the home I love:
With lulling spell let soft Decay
Steal on, and spare the giant sway,
The crash of tower and grove.

Far opening down some woodland deep
In their own quiet glade should sleep
The relics dear to thought,
And wild-flower wreaths from side to side
Their waving tracery hang, to hide
What ruthless Time has wrought.

Such are the visions green and sweet
That o'er the wistful fancy fleet
In Asia's sea-like plain,
Where slowly, round his isles of sand,
Euphrates through the lonely land
Winds toward the pearly main.

Slumber is there, but not of rest;
There her forlorn and weary nest
The famish'd hawk has found,
The wild dog howls at fall of night,
The serpent's rustling coils affright
The traveller on his round.

What shapeless form, half lost on high,
Half seen against the evening sky,
Seems like a ghost to glide,
And watch, from Babel's crumbling heap,
Where in her shadow, fast asleep,
Lies fall'n Imperial Pride?

With half-clos'd eye a lion there
Is basking in his noon-tide lair,
Or prowls in twilight gloom.
The golden city's king he seems,
Such as in old prophetic dreams
Sprang from rough ocean's womb.

But where are now his eagle wings,
That shelter'd erst a thousand kings,
Hiding the glorious sky
From half the nations, till they own
No holier name, no mightier throne?
That vision is gone by.

Quench'd is the golden statue's ray,
The breath of heaven has blown away
What toiling earth had pil'd,
Scattering wise heart and crafty hand,
As breezes strew an ocean's sand
The fabrics of a child.

Divided thence through every age
Thy rebels, LORD, their warfare wage,
And hoarse and jarring all
Mount up their heaven assailing cries
To Thy bright watchmen in the skies
From Babel's shatter'd wall.

Thrice only since, with blended might
The nations on that haughty height
Have met to scale the Heaven:
Thrice only might a seraph's look
A moment's shade of sadness brook—
Such power to guilt was given.

Now the fierce Bear and Leopard keen
Are perished as they ne'er had been,
Oblivion is their home:
Ambition's boldest dream and last
Must melt before the clarion blast
That sounds the dirge of Rome.

Heroes and Kings, obey the charm,
Withdraw the proud high-reaching arm,
There is an oath on high,
That ne'er on brow of mortal birth
Shall blend again the crowns of earth,
Nor in according cry

Her many voices mingling own
One tyrant Lord, one idol throne:
But to his triumph soon
He shall descend, who rules above,
And the pure language of His love
All tongues of men shall tune.

Nor let Ambition heartless mourn;
When Babel's very ruins burn,
Her high desires may breathe;—
O'ercome thyself, and thou mayst share
With CHRIST His Father's throne, and wear
The world's imperial wreath.

—*Keble: Christian Year.*

Selections.

AUNTY PARSON'S STORY.

I TOLD Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's going on forty year ago, and he's just Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being *mean* sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hedn't gone to the shop yet; and so I had this little talk with him to sort o' chirk him up. He knew what I was comin' to, for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he just began bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners" and doesn't seem to mind it, but when I occasionally say "mean sinners" he somehow gits oneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church.

"Truth is," says I, "ours is allus called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get along. Our people draw their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else.

"They take it so easy," I said. "That's what worries me. I don't suppose we could pay all expenses, but we might act as if we wanted to, and as if we meant to do all we can.

"I read," says I, "last week about the debt of the Board, and this week, as I understand," says I, "our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual paupers. And that was what I meant when I said: 'It is real mean!' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if we don't begin to stir ourselves we shall be flat enough before long, and shall deserve to be. It grows on me. It has just been 'Board, Board, Board,' for fourteen years, and I'm tired of it. I never did like boardin'," says I; "and, even if we were poor, I believe we might do something toward settin' up house-keepin' for ourselves.

"Well, there's not many of us; about a hundred, I believe, and some is jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition, if nothin' more. Hezekiah, if there's any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's goin' to say somethin'. "I think there's some of us that shows a disposition."

Of course I understood that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples, only we don't grow.

"Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest sets his eyes, and begins to rock himself back and forth in the old armchair, and he was doin' that now. So I said: "'Kiah, do you hear?" And he said: "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up and said: "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcrostic, sometimes. But I wasn't goin' to get riled, nor thrown off the track; so I jest said: "Yes; do you and I git two shillin's worth a piece a week out o' that blessed little church of ourn, do you think?" says I. "Cos, if we do, I want to

give two shillin's a week to keep it goin', and I thought maybe you could do as much." So he said he guessed we could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition, anyway."

"Well, I suppose you'll hev your own way," says he; "you most always do." Then I brought out my subscription paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drawed it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sot down, and put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said: "I'm sort o' 'shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus when I was nothin' but a boy, and I ought to do more than that to support the gospel. Two shillin' a week! Why, its only a shillin' a sermon, and all the prayer-meetin's throwed in. I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively, and says I: "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner-time, don't be bashful, help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith she didn't want to be left out; so there was four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and next on the Chapins, and then on the Widdie Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and bein' trustee he thought I was out of my spear, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," said I; "I'm glad I found it out. I wish the trustees had discovered it a leetle sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be lookin' after "the sperritoo-alities." She said we must get down before the LORD. She didn't think churches could be run on money. But I told her I guessed we should be jest as spiritual to look into our pocket-books a little, and I said it was a shame to be 'tarnally beggin' so of the Board.

She looked dredful solemn when I said that, and I almost felt as I'd been committin' profane language. But I hope the LORD will forgive me if I took anything in vain. I did not take my call in vain, I tell you. Mrs. Puffy is good, only she allus wanted to talk so pious; and she put down her two shillin's, and then hove a sigh. Then I found the boys at the cooper shop, and got seven names there at one lick; and when the list began to grow people seemed ashamed to say no, and I kept gainin' till I had jest an even hundred, and then I went home.

Well, it was pretty well towards candle light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned house, and I've biled soap, and I've moved; and I 'low that a'most any one of that sort of thing is a little exhaustin'. But put your bakin' and movin' and bilin' soap altogether, and it won't work out as much genuine tired—soul and body—as one day with a subscription paper to support the gospel. So when I sort o' dropped into a chair, and Hezekiah said, "Well?" I was past speakin' and I put my check apron up to my face as I hadn't done since I was a young, foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And 'Kiah, seein' how it was, felt kind o' sorry for me, and set some tea a steepin', and when I had had my drink, with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I had n't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at two shillin' each gives us $25 a Sunday. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yourn'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. *This church*, for this year at any rate, is *self-supporting*."

We both sot down and kep' still a minute, when I said kind o' softly: "Hezekiah," says I, "isn't it about time for prayers?" I was just chokin', but, as he took down the Bible, he said: "I guess we'd had better sing somethin'." I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scripter that says: "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too; and we sing "Show Pity, LORD," a great deal; and this mornin' we had sung "Hark! from the tombs a doleful sound," 'cause 'Kiah was not feelin' very well, and we wanted to chirk up a little.

So I just waited to see what meter he'd strike to-night; and would you believe it? I didn't know that he knew any such tune. But off he started on "Joy to the world, the LORD is come." I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughin' to see 'Kiah go it, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But, I tell you, Hezekiah prayed. He allers prays well, but this was a bran' new prayer, exactly suited to the occasion. And when Sunday come, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin', and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and I so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.—*Presbyterian Journal.*

PRESCRIPTIONS FOR FITS.

FOR a Fit of Passion—Walk out into the open air. You may speak your mind to the winds without hurting anyone, or proclaiming yourself to be a simpleton.

For a Fit of Idleness—Count the ticking of a clock. Do this for one hour and you will be glad to pull off your coat and go to work.

For a Fit of Extravagance—Go to the workhouse, or speak to the inmates of a jail, and you will be convinced.

For a Fit of Ambition—Go to the churchyard and read the gravestones. They will tell you the end of a man in his best estate.

For a Fit of Repining—Look about for the halt and the blind, and visit the bedridden and afflicted and the deranged, and they will make you ashamed of complaining of your afflictions.

For a Fit of Envy—Go and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy, how many walk abroad on crutches or stay at home wrapped in flannel, and how many are subject to epilepsy and apoplexy.

—WE can do more good by being good than in any other way.

—"IF thy neighbor should sin," old Christoval said,
"Never, never unmerciful be;
For remember it is by the mercy of GOD
Thou are not as wicked as he."

The Church in Montana.

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Secretary—The Rev. E. G. Prout, Virginia City.
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Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

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The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
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Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

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The Rev. ———
Jefferson, St. James' Mission.
The Rev. ———

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The Rev. ———

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The Rev. E. G. Prout.

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The Rev. ———

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The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

A COPIOUS LANGUAGE.

THE copiousness of the English tongue, as well as the difficulty of acquiring the ability to use its immense vocabulary correctly, is well exhibited in the following array of synonymous words, which, if not new, is a capital illustration of the nice distinction which characterizes so many vocables. It is no wonder that we slip occasionally, even the wariest of us. A little girl was looking at the picture of a number of ships, when she exclaimed: "See what a flock of ships!" We corrected her by saying that a flock of ships is called a fleet, and that a fleet of sheep is called a flock. And here we would add for the benefit of the foreigner who is mastering the intricacies of our language in respects to nouns of multitude, that a flock of girls is called a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and that a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd, and a crowd of gentlemen is called the elite and the elite of the city's thieves and rascals is called the most dangerous men in the community.—*Ex.*

—THE Bishop of Oxford sent to the church wardens in his diocese a circular of inquiries, among which was: "Does your officiating clergyman preach the Gospel and is his conversation and carriage consistent therewith?" The church warden of Wallingford replied: "He preaches the Gospel, but does not keep a carriage."

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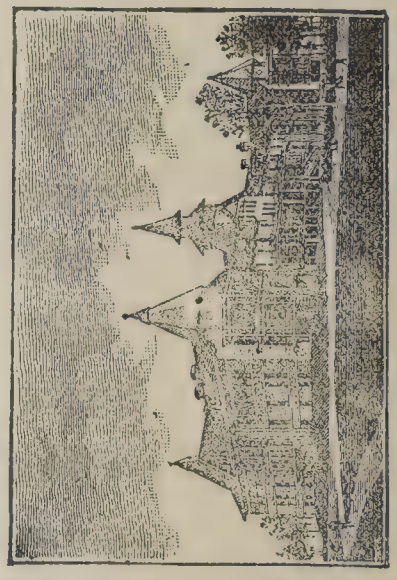

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The Montana Churchman.
PUBLISHED MONTHLY
In the interests of the Protestant Episcopal Church, especially in the
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The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 4. Virginia City, Montana, July, 1886. Whole No. 40.

Kalendar.

JULY, 1886.

4 Second Sunday after Trinity.
11 Third Sunday after Trinity.
18 Fourth Sunday after Trinity.
25 St. James the Apostle (Fifth Sunday after Trinity.)

AUGUST, 1886.

1 Sixth Sunday after Trinity.
8 Seventh Sunday after Trinity.
15 Eighth Sunday after Trinity.
22 Ninth Sunday after Trinity.
24 St. Bartholemew the Apostle.
29 Tenth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Moreland, Monday	July 19
Gallatin, Tuesday	" 20
Three Forks, Wednesday	" 21
Pony, Sunday morning	" 25
Harrison, " evening	" 25
Red Bluff, Monday	" 26
Sterling, Tuesday	" 27
Madison Valley, Sunday	Aug 1
Virginia City, "	" 8
Twin Bridges, Friday	" 13
Sheridan, Sunday morning	" 15
Virginia City, Sunday evening	" 15
Helena, CONVOCATION, Sunday	" 22
White Sulphur Springs, Sunday	" 29
Martinsdale, Tuesday	" 31
Ubet, Wednesday	Sept. 1
Lewistown, Thursday	" 2
Maiden, Friday	" 3
Fort Maginnis, Sunday	" 5
Fort Custer, Sunday	" 12
Glendive, Tuesday	" 14
Miles City and Fort Keogh, Sunday	" 19

THE BISHOP'S RECORD. 33

SATURDAY morning, the 12th of June, I left Helena for Dillon. The distance is only about one hundred and fifty miles, yet it took me until nearly ten o'clock at night to make the journey. Mr. Hooker met me at the train and took me to his small but neat home, where I made my headquarters during my stay in Beaverhead County.

Sunday, which was Whitsunday, was cold and rainy. There was no cessation in the downpour. Consequently the congregations were small. But there was a confirmation of three candidates,—among them a Chinaman—Ong Chung Loung—the first representive of that race ever confirmed in Montana. GOD grant that others may follow his example! The Feast of the LORD was observed, and the day was a marked one in the history of the Mission in Dillon. Mr. Hooker has been in this field since the first of last August. In that time he has made a marked change in the appearance of the church property. A neat fence now encloses the lots, the ground has been graded, and trees have been planted. Now it is as attractive in its appearance as any church property we have in Montana. And the Missionary has done a large part of this work with his own hands. The prosperity of GOD'S Kingdom is very near to his heart, and he never asks anyone to do what he has not first done himself. That is the kind of work that tells. Monday, Tuesday and Wednesday we spent driving over the country, making Parochial visits. Thursday was given to work in Dillon. Friday morning we started for Argenta, but we stopped on the way to angle for trout in Rattlesnake Creek. We caught twenty-five and carried them on to our destination, where they were cooked for our supper. We had service in the evening in the dining room of Mrs. French's Hotel. The congregation was not large, but it included nearly all the people that there were to come, and we were satisfied with that.

Saturday morning we went on to Bannack. In the afternoon, calls were made, and in the evening service was held. Sunday morning, service was held again and two children baptized. After dinner we started to return to Dillon, but had not driven more than half a mile before we met a family who had driven in fourteen miles, expecting to attend the service and have three children baptized. A lame horse had delayed them. Seeing their disappointment, we stopped at a house near at hand, and the children were baptized. In the evening service was held at Dillon. The old Missionary team, Peter and Paul, had driven us about over the country to do our work, and I took leave of them with regret.

Tuesday morning I bade adieu to Dillon and to Mr. Hooker and started for Anaconda. In the evening, I held service with a fair congregation. I remained there for twenty-four hours, and made arrangements for monthly services by the future Missionary for Deer Lodge County. Wednesday noon I took the stage for Philipsburg. The distance to be traveled was not more than twenty-five or thirty miles, but the road was rough. There was walking to be done up and down mountains, and we did not reach our destination till nearly eight o'clock. I lost my fishing rod on the way. I was careless, and it fell off the coach unnoticed. It was an old friend. I had carried it for five years, and I mourned its loss. But carelessness must pay its penalty and I must pay mine.

On Thursday I read the burial service over the remains of a man who had died the night before. He was an "old timer," one who had shared the vicissitudes of a mining camp for many years. There was a large concourse at his funeral. Miners are sympathetic and generous, and they show their sympathy and generosity at times like this.

Friday evening, service was held in the school house. Sunday morning, service there again and the LORD'S Supper celebrated. In the evening service was held at Granite, three miles and three thousand feet above Philipsburg. The congregations in both places were good. In the evening, the number of young men present was most encouraging. I baptized a child at Granite. I made arrangements for monthly services at Philipsburg and at Granite while there and it is hoped that good will come from the arrangement. Two of the stockholders of the Granite mine propose to build a church for the use of the employes of that company. It is a great enterprise, and good will be done.

Monday morning I left Philipsburg for Missoula. I reached Drummond at four o'clock. At seven, I boarded a freight train, hoping to reach Missoula before the hour of the regular passenger train, but delays occurred, and the result was that I reached my destination with the passenger train near to three o'clock in the morning. I found a son of the Rev. Mr. Stewart to meet me and take me to his father's house.

Tuesday, Wednesday, Thursday, and Friday were spent in making calls, attending to business, and in visiting Fort Missoula. By Friday night my work was done, and on Saturday, the Rev. Mr. Stewart took me up Rattlesnake Creek, to fish for trout. It is a beautiful stream, and it is a joy to look at it and follow it. We caught enough to save our reputation as fishermen and enjoyed the day.

Sunday was rainy, and the congregations were interfered with. But it was a good day nevertheless. The Feast of the LORD was celebrated. The Sunday School shows vast improvement. The music was better than ever before. And the work of the Church in Missoula showed more promise than in the past.

On the morning of Monday, July 5, at one o'clock, I left Missoula, and reached my home in time for breakfast. A Missionary Bishop is glad to reach home at any time. And breakfast, dinner, or tea, is the more welcome to him because he receives it in his home.

L. R. B.

Helena, July 6, 1886.

NOTES.

—IN the July number of the *Spirit of Missions* are found the following "Acknowledgments" from Montana:

St. James, Bozeman, Domestic,		$56 45
St. John's, Butte,	"	19 00
St. James', Deer Lodge	"	10 50
St. James', Dillon,	"	55 50
" " " Indian and colored		6 00
St. Peter's, Helena, Domestic,		75 43
" " " Foreign,		20 00
Trinity, Madison Valley, Domestic,		13 65
St. Paul's, Virginia City,		36 35

—AT a meeting of St. Luke's Guild, Billings, on Wednesday, July 7, the following officers were elected: President, Mrs. Lind; Vice President, Mrs. Dr. Parker; Secretary, Mrs. Dr. Kelly; Treasurer, Miss Rixon.

—THE Rectory debt of St. James' Church, Bozeman, was entirely paid at Easter. The Girls' Guild gave $25—nearly one fourth of the entire offering.

—THE Parish Paper of St. James', Dillon, for June, comes to us with the name changed to *The St. James Record*. We gather from it some items. A kind friend who withholds his name, has had an excellent sidewalk laid in front of the church on Idaho street. A new Communion Service has been ordered, the cost of which is defrayed by Eastern givers. A new carpet has been laid in the Chancel, and the seats have been cushioned by the ladies of the Parish. The Church debt has been reduced to $175, through the generosity of those who lent the money. A Font fund is in process of accumulation, amounting now to $40, and it is hoped that the Font may be procured within the next six months. The parishioners look forward to have the church consecrated at the Bishop's next visit. The offerings for Missions among the Indians and colored people, taken on the Third Sunday after Easter amounted to $6. The offerings on Whitsunday for Missions in the Territory were $8.40; for the same purpose, at Bannack, on Trinity Sunday, $7.60. The offering for the Episcopate Fund on the evening of Trinity Sunday was $7.60.

—ON June 18, articles of incorporation were entered into by the Right Rev. L. R. Brewer, Rev. F. T. Webb, Samuel J. Jones, E. W. Bach, W. A. Chessman, W. C. Child, and George Booker for the erection of a new hospital in Helena, to be called St. Peter's Hospital. In addition to the incorporators A. J. Davidson and William Chumasero participated in the general discussion looking to the kind of building to be constructed and the time when to be built. The following named persons were elected officers of the incorporation: Right Rev. Bishop Brewer, ex-officio President; Rev. F. T. Webb, Vice President; Samuel J. Jones, Secretary and Treasurer.

—IT is hoped that churches may be built this season at Marysville and at Granite.

—THE Rev. A. B. Howard, from the Diocese of Southern Ohio, has accepted work in Deer Lodge County, and will enter upon his work on the eleventh of July. He will serve at Deer Lodge, Anaconda, Philipsburg, and Granite.

—THE Rev. Percival MacIntire has come to Montana to spend the vacation of Seabury Divinity School. He is serving at Marysville, Townsend, and Boulder.

—THE clergy will remember that their reports for the year are to be sent to the Bishop as soon as possible after the first of August. He wishes them addressed to him at Virginia City, Montana.

—PLANS and specifications are being prepared for a new Episcopal church, in Miles City, to be of brick, 24x53 feet, of Gothic style of architecture. It will be erected on the lots owned by the church where the present chapel is located, and will be a very handsome and commodious edifice.—*Yellowstone Journal.*

—A STRAWBERRY Festival by the ladies of St. Luke's Church, Billings, on Saturday evening June 26, was well patronized, and realized about fifty dollars.

—Two Missions in Oregon and a Parish in Nebraska have informed the Board of Missions that their people have resolved no longer to ask aid from the Board, but to take upon themselves the whole responsibility for the support of their Church work. They are examples worthy of imitation.

The Church at Large.

THE GENERAL THEOLOGICAL SEMINARY.

A CEREMONY notable in the history of this institution took place on Wednesday, June 16, which was the laying of the corner-stone of the new chapel. It is to be a memorial to S. V. Hoffman, and is to be called the Chapel of the GOOD SHEPHERD.

AT 10 A. M., the commencement exercises were held in St. Peter's Church, when essays were read, diplomas presented to the graduating class, and degrees conferred.

Upon the conclusion of the services, the bishops, faculty, students, etc., moved in procession to Sherred Hall, and from thence to the site of the new chapel of the Good Shepherd. Prayers were read by Bishop Scarborough, when Dean Hoffman announced that there had been placed in the box of the corner-stone, copies of the Prayer Book, Hymnal, journals of the last General Convention, the proposed changes in the Prayer Book, journal of the last State Convention, a copy of the Church Almanac, a history of the seminary, with its constitution and statistics, copies of the daily papers, etc. The corner-stone was then formally laid by the Bishop of Long Island, the congregation present singing the hymn, "CHRIST is our Corner-Stone."

Addresses followed by the Bishops; Bishop Littlejohn insisting on the need of positive, dogmatic truth as against the tendencies of the time and country, and hoping that theology would be taught as the queen of sciences; Bishop Scarborough trusted that in the new chapel, the students would have an example of the way in which the worship of Almighty GOD should be conducted. The Assistant-Bishop called attention to the fact that of the $1,250,000 contributed in the diocese the past year a large part had been contributed by women, or in their memory. He spoke in high terms of the one in whose memory the chapel was to be erected, as did also Bishop Scarborough.

The new chapel is to stand on 21st St., a few rods west of Sherred Hall. It will face north and south, being about 35x85, and may cost from $80,000 to $100,000. It is the gift of the mother of Dean Hoffman, and a memorial to her husband. It may be added that the Dean's house is now roofed in and that for shapely appearance and solidity, it is in keeping with all the seminary buildings. Mr. Haight, the son of Dr. Haight, is the architect of all these structures.

THE "WHITE CROSS" IN THE DIOCESE OF CHICAGO.

AT the recent convention of the Diocese of Chicago, the following was unanimously adopted:

WHEREAS, In the estimation of the convention, the movement for purity, com-

monly called the "White Cross Army," instituted by the Bishop of Durham in his diocese, has been productive of the greatest good, both in England and wherever introduced in this country, in upholding a high standard of manly purity, in the protection of womanhood, in the preservation of innocent childhood and youth, and the maintenance of the sanctity of the home; therefore be it

Resolved, 1. That this convention recommend the organization of the "White Cross Army" throughout the diocese.

2. That the Bishop be requested to appoint a clergyman of the diocese to represent the interests of the "White Cross Army," who shall hold himself in readiness to assist in effecting its organization throughout the diocese.

The Bishop has appointed the Rev. W. W. Steel, of Batavia, Ill., to have charge of the work. Mr. Steel has taken hold of the work with much energy, having already organized a society in his own parish.

SHATTUCK SCHOOL, FARIBAULT, MINN.

IMMEDIATELY after the conclusion of the Commencement exercises of Shattuck School, on Thursday, June 17, the corner-stone of the new building for the school was laid by Bishop Whipple. In the course of his address the Bishop said:

"We meet to-day to lay the corner-stone of SHUMWAY HALL. It bears the honored name of a ripe scholar, a learned jurist, and an honest man. This noble building is the gift of his wife, the sainted woman who builded that beautiful Shumway Memorial chapel in memory of her child. In 1870, unsolicited, she offered to build it for GOD. The plan was her own in every line and feature. She desired it to be as beautiful as art could make it. "The place was for GOD and not for man." In my convention address a year ago, I mentioned an incident which reveals her character. The work of building the chapel was incomplete when the Chicago fire took from her nearly all her income. She sent for me, as I thought, to stop the work. She said, "I owe but one debt in the world and that is to GOD, to whom I owe everything. I promised to build this chapel when I had abundant means. I have collected enough insurance to finish it. I do not want a single feature changed. We will build the chapel first, and then think of rebuilding the waste of fire." It was such an act as could only be done by such a woman. The munificence of her gift enables us to erect a model building, large enough for growing work. The main study will accommodate 134 pupils, with five class rooms on the same floor. The rector's office, the reception room and corridors on this floor are all well ventilated and spacious. The second floor has an auditorium for 700 people, a school room for the preparatory department, and four recitation rooms. In the third story there will be a library and reading room, and rooms for drawing, while the basement provides room for a laboratory, and a common room for the boys in recreation hours. The plans are by Willcox & Johnston of St. Paul. The idea they have kept in view has been to give the building a strong, masculine, and monumental appearance. It will be the most prominent in the group of buildings,—strong, massive, and commanding, with a clock-tower 100 feet in height and surmounted by a spire. The material will be our native blue lime-stone, and it will cost $60,000."

The corner-stone is Driesbach polished sand stone, light gray in color, and similar in appearance to the Berea sand stone. It is inscribed as follows: "The Pious Gift of Mrs. Augusta M. Huntington." Among those present on the platform was Miss Clarina B. Shumway, of New York, daughter of the late Mrs. Huntington, through whose bequest the building is to be built, and she assisted the Bishop in putting the corner-stone in its place.

NOTES AND CLIPPINGS.

Domestic.

—ON Thursday, June 10, the Annual Council of the Diocese of Minnesota elected as Assistant-Bishop of that Diocese the Rev. Mahlon N. Gilbert, Rector of Christ Church, St. Paul. Mr. Gilbert is lovingly remembered by many Churchmen and others in Montana, where he exercised his Ministry from his Ordination in June, 1875, until the end of 1880. For the first three years, he was missionary in Deer Lodge county, having been chiefly instrumental in the organization and inception of St. John's Mission, Butte. The latter two and one-half years, he was first missionary and afterwards—upon the effecting of a parochial organization—Rector of St. Peter's Church, Helena. He left Helena, January, 1881, to assume the Rectorship in St. Paul, from which he is now called to the high office of a Bishop in the Church of GOD.

—ST. PAUL'S Church, Evanston, Wyoming, was consecrated on Thursday, May 20, by Bishop Spalding, in whose Episcopal charge the Territory is. The sermon was preached by Bishop Tuttle, of Utah and Idaho. The Third Annual Convocation met on the previous day, the session lasting until the evening of the day of the consecration. A memorial was adopted asking that the Missionary jurisdiction of Wyoming be given a Bishop of its own. The memorial was heartily endorsed by Bishops Spalding and Tuttle, and will be presented to the House of Bishops in October.

—THE Church will regret to hear that the Board of Managers of the Missionary Society have been constrained not only to decline entering upon new work, but to reduce their appropriations by nine per cent. to foreign work and by twenty per cent. to domestic work. It will be pain and grief to many, but the Board must measure their appropriations by the contributions of the Church; they cannot make bricks without straw, nor vote away money out of an empty treasury. For three months from September 1st, they have appropriated to Domestic Missions at the rate of $161,900, and to Foreign Missions, $116,799. They will gladly increase these sums, whenever the Church by increasing its contributions gives the word. In the two months from July 1 to September 1, to round out the year, $100,000 will be necessary.

—IN a sketch of the Rev. Mr. Gilbert, Assistant-Bishop elect of Minnesota, the *Pioneer Press* makes the following remarkable statement: Mr. Gilbert "was born in Otsego County, N. Y., and is therefore thirty-eight years of age."

—TRINITY Church, Boston, has raised its quantum in aid of the Enrolment Fund—1,000 communicants—$5,000. Who follows ?

—AT the convention of the Diocese of Michigan, on June 10, it was resolved that the Diocese would assume the entire support of its home missionary work after August 31, that from that date it would voluntarily relinquish further aid from the Board of Missions, and that efforts would be made to contribute more largely than ever before toward the missionary work of the Church at large.

—MR. JAMES M. BROWN has resigned the position of Treasurer of the Board of Missions, and Mr. R. Fulton Cutting has been elected in his place, the election to take effect on the first day of September next.

—AT the 18th annual convention of the Diocese of Easton, held in Trinity Church, Elkton, Md., the Rev. Kinloch Nelson, D. D., Professor of Ecclesiastical History in the Alexandria Theological Seminary, was on the second ballot elected Bishop of Easton. The daily papers report that he has declined the election.

—THE chapel of the Divinity School, in Philadelphia, was consecrated June 3, by Bishop Stevens. The Rt. Rev. H. C. Potter read the instrument of donation, the Rev. Prof. E. T. Bartlett preached the sermon, and other members of the faculty participated in the service. The building accommodates about one hundred and fifty persons and is of light brown stone, corresponding with the others belonging to the institution. The wall near the pulpit bears a brazen tablet with the inscription: "This chapel, erected A. D. 1885, by Catherine Lorillard Wolfe, of the city and diocese of New York, in memory of her sister, Mary

Lorillard Wolfe, daughter of John David Wolfe, by whom was endowed the Mary Wolfe Professorship of Ecclesiastical History. That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple."

—It having been stated that the Seabury Divinity School was to be removed from Faribault, Bishop Whipple has caused the following communication to be published: "I notice in the *Pioneer Press* an article on the removal of Seabury Divinity School to St. Paul or Minneapolis. Many of our friends believe that it would give us unrivalled advantages to be near the State University and these centres of intellectual and business activity. The question has never been presented to the Board of Trustees. When it is presented, it will receive at their hands the same thoughtful consideration which has characterized their care for all work committed to their hands."

—Bishop Tuttle has accepted the election of the Diocese of Missouri. The decision will be hailed with satisfaction in Missouri, though it will doubtless disappoint many who think that the Bishop is needed in Utah as much as ever. His known fidelity to trust, however, gives assurance that no interest of the Church will suffer materially by his translation. His transfer to the See of Missouri can not be accomplished until the House of Bishops gives its consent, and in that event may not take place until the session of the General Convention.

—A special Convention of the Diocese of Pennsylvania met in St. Luke's Church, Philadelphia, June 29, for the purpose of electing an Assistant-Bishop, instead of Dr. Brooks who was elected in May, but declined. The first ballot resulted in the election of the Rt. Rev. Ozi W. Whitaker, Missionary Bishop of Nevada. The House of Bishops will now be asked to consent to his translation.

—The feeling grows that the successor of Bishop Lay in the Diocese of Easton should now be chosen from among the clergy of the diocese. The new convention, destined a fourth time to ask some one to be bishop, will be held about the middle of July. The proposal that Easton and Delaware and the District of Columbia be united has not found favor.

Foreign.

—The will of the late Archbishop Trench directs that £3000 be placed in trust for the benefit of any bishopric, living, or institution, in connection with the Church of Ireland, to be expended in such manner as the trustees may think fit.

—The Board of electors, appointed by the Melbourne Church Assembly, to elect a Bishop for the Diocese of Melbourne, Australia, have requested the Archbishops of Canterbury and York, the Bishops of Durham and Manchester, and Bishop Perry, to co-operate in recommending a clergyman for election to the vacant Bishopric of Melbourne.

—The new, or rather, the revived See of Clogher in Ireland, has held its first synod under the presidency of the Primate, and elected for its bishop, the Ven. Charles Maurice Stack, D.D., archdeacon of Clogher, and rector of Monaghan.

—"Episcopal duty in some parts of Australia has its humorous side," says the *Ballarat Courier*. "One prelate, on his first journey round, was flung into deep mud by a restive horse. Rising ruefully, with his chaplain's help, and surveying the place, the bishop consoled himself with the reflection, 'I have left a deep impression in that part of the diocese, at any rate.'"

—Canon Liddon was elected Bishop of Edinburgh, on June 1, to succeed the late Bishop Cottterill. He has however both telegraphed and written that he feels compelled to decline the election.

—The twenty-seventh anniversary of the English Church Union was ushered in by early celebrations in seventy-eight churches in London and 329 in the provinces. Viscount Halifax presided at the annual meeting. The report of the council shows a gain of 600 members during the year, the total number now being 21,740. There are seventeen bishops on the list of vice-presidents.

—The rector of the Church of the Holy Trinity—the American Chapel—in Paris, reports with joy and gratitude an Easter Offering for the new church of $50,000, which has since been increased to $52,000. It is expected that the new church will be opened on the 12th of September, the anniversary of the consecration, twenty-two years ago, of the old church in the Rue Bayard.

—St. Paul's Church, Rome, will be kept open this year with full services during the whole summer. Heretofore the English chapel in Rome has always been kept open during the summer, taking on it the care of all members of the English and American Churches. The Rev. Dr. Nevin has determined to carry this burden henceforth on alternate years with our English brethren, and this on his own responsibility, as the vestry were not willing to make any appropriation for the summer season.

—A new election for the Bishopric of Edinburgh will be held in August. It is thought probable that the choice will fall upon Canon Dowden, the well-known author.

—Our chapel at Florence was consecrated under the name of St. James' Church, on May 12, by the Rt. Rev. Thomas A. Jaggar, D.D., acting for the bishop in charge.

The Montana Churchman.

Virginia City, Montana, July, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

The Sixth Annual Convocation of the Missionary District of Montana will meet, D. V., in St. Peter's Church, Helena, on the Fourth Sunday in August, 1886, the twenty-second day of the month, being the Ninth Sunday after Trinity.

By appointment of the Bishop,

E. G. PROUT, *Secretary.*

The following persons, with their kind consent, are authorized to receive payment for subscriptions, new and renewed, to the Montana Churchman:

Bishop Brewer.

The Rev. Wm. Horsfall, Miles City.

The Rev. Alfred Brown, Billings and Livingston.

The Rev. F. B. Lewis, Bozeman.

Mrs. A. M. Esler, Helena.

The Rev. H. E. Clowes, Fort Benton.

Mrs. O. B. O'Bannon, Deer Lodge.

The Rev. Geo. Stewart, Missoula.

Mrs. Geo. Duffet, Butte.

The Rev. S. D. Hooker, Dillon.

Mr. W. H. Moore, Watertown, N. Y.

THE REVISION OF THE PRAYER BOOK.

Probably no one subject is now attracting the attention of Churchmen so generally as that of the proposed revision of our Book of Common Prayer, which will be acted on at the approaching General Convention in Chicago. There appears to be a practical unanimity of feeling that the Prayer Book is capable of some changes that shall improve its adaptability to the needs of public worship. Quite as evident and definite is the conviction that no such change should be made as should alter in the least the standards of doctrine and belief now contained in the Prayer Book and taught thereby.

These considerations began to take definite shape in 1880. In the General Convention of that year, a Resolution was adopted providing for a Committee on

"Liturgical Enrichment," to consist of twenty-one members (seven Bishops, seven Presbyters, and seven Laymen), to consider and report, "whether, in view of the fact that this Church is soon to enter upon the second century of organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of Liturgical enrichment and increased flexibility of use." The Committee was appointed; worked industriously during the succeeding three years, and presented to the General Convention of 1883 an elaborate Report. The Committee seem to have understood that the scope of their enquiry was more extensive than the terms of the Resolution under which they were acting would imply, and not only reported that alterations were expedient, but also proceeded to indicate what, in their judgment, the alterations should be. Their Report was accompanied by a "Book Annexed," which book showed what the Prayer Book would be if the changes which they proposed should be adopted. This Report and Book were accepted by the General Convention, and made the basis of consideration for the larger part of their entire session of three weeks. Our Constitution provides that no change can be made in the Prayer Book, "unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese and adopted at the subsequent General Convention." The General Convention of 1883 after consideration adopted a series of thirty Resolutions, embracing the changes that seemed to them advisable. These Resolutions will come before the General Convention which is to meet in Chicago next October, for adoption or rejection. If amended, final action must be postponed until 1889. A book has been authoritatively published called the "Book Annexed" (from the title of that accompanying the Report of the Committee on Enrichment), containing the Prayer Book as it will be if the thirty Resolutions shall be adopted. And so the matter rests.

Time and space forbid any extended review of the "Book Annexed" here, if it were probably useful. The temper of Church thought forbade the proposal of any material changes. The alterations are all in the direction of enrichment and what is intended to be increased flexibility of use. Several additional sentences are placed among those with which Morning and Evening Prayer are to begin. Permission is given to begin these offices on certain occasions with the LORD's Prayer preceded by one of the Sentences—omitting the Exhortation, Confession and Absolution. The second form of Absolution is omitted and left to its own proper place in the Communion office, while a shorter alternative form is substituted. The *Venite* has the two verses from the ninety-sixth Psalm omitted, and the last four verses of the ninety-fifth restored with some option as to their use. Proper Anthems are appointed to take the place of *Venite* on certain days besides Easter as now. Additional Canticles are provided after the Lessons; the omitted portion of the *Benedictus* is optionally restored in the Morning Prayer, and *Magnificat* and *Nunc Dimittis* in the Evening Prayer. Permission is given sometimes to end these offices after the Third Collect. Several additional Prayers and Thanksgivings are inserted. In the Communion Office the Nicene Creed is printed after the Gospel; the two long exhortations of warning are placed at the end of the office; the third need be used but once a month. The office for Confirmation is much enlarged. The Ten Selections of Psalms are omitted, and Tables of Selections—to the number of twenty—are inserted in their place. Proper Psalms are appointed for several more of the greater Holy Days than in the present Book. Additional offices are provided, as follows: The Beatitudes of the Gospel, which may be used at Evening Prayer or separately; an order for Thanksgiving-day (reconstructed); a short Office for Sundry Occasions; A Burial Service for Infants or Young Children. We have noted only the more salient alterations, omitting many minor ones proposed.

Thus it will be seen that while numerous changes are suggested no very considerable alterations are involved; and persons familiar with our present Prayer Book will have little difficulty in using the Revision, if it should be effected as proposed. But we do not think that the "Book Annexed" can be adopted in its present form, nor that it ought to be. There seems too much "enrichment," while, on the whole, increased flexibility of use is scarcely attained. The "number and hardness of the rules" in regard to offices was given as a reason for their reconstruction at the Reformation, when they took substantially the shape they now have. But the "Book Annexed" goes rather in the direction of increase in the number and hardness of rules for Divine Service, than in that of necessary simplification. Much difficulty, especially in new ground, is found to arise from a measure of obscurity in our present Prayer Book, but that which is proposed is yet more obscure, without as it seems to us sufficient justification. That the coming General Convention will not adopt the proposed Book entirely seems a foregone conclusion. Sharp criticism has been poured upon it from all quarters. Under the circumstances, it cannot be entirely cleared from the charge of being framed somewhat hastily and without due consideration.

We in Montana can have no direct voice in whatever is decided. But it surely is wisdom on the part of every intelligent and devout Churchman, who desires to see the Prayer Book receive that improvement of which it is clearly susceptible, and to gain that influence which it ought to have, to pray that those to whom is committed the power of consideration and decision in the matter may be guided by the HOLY SPIRIT into a "right judgment" in this, as in all other things.

—A MAN's nationality will come out, especially if he has been so favored as to have been born in the Green Isle. Thus the genial Bishop of New Jersey in his speech at the laying of the corner stone of the new chapel of the General Theological Seminary, said that he was glad that the seminary was permanently located in New York "for," said he, "I should hate to see the grounds desecrated by anything but the seminary."

Married.

CROSS—DUKE.—In St. James' Church, Bozeman, Montana, on Saturday, June 5, 1886, by the Rev. F. B. Lewis, Miss LIZZIE DUKE, of Liverpool, Eng., to Mr. CHARLES TREVOR CROSS, of Toston, Montana.

JACKSON—FOSTER.—In Red Bluff, Montana, on Wednesday, June 23, 1886, by the Rev. E. G. Prout, Miss MATTIE R. FOSTER to Mr. EDWARD B. JACKSON.

Poetry.

BEHIND THE VEIL.

BY HORATIO NELSON POWERS.

As I muse in the hush of evening,
Between the day and night,
A veil is sometime lifted
That hides the common sight,
And scenes of time and the senses
Utterly fade away,
And I see what I never can see
In the glare of open day.

There are pictures of landscapes fairer
Than any the masters paint,
There are mounts of splendid vision
Ne'er reached by purest saint,
There are trophies of grander triumph
Than of kings of old renown,
And the garlands the victors gather
Are more than a triple-crown.

I have glimpses of sweetest creatures
On gracious service bound,
Whose unimagined beauty
On earth no mortal found—
Beings whose radiant spirit
Envelops form and face
With a glory, whose mere reflection
Is a sacrament of grace.

I see the heights of honor
That no man yet has trod,
And awful gleams, like splendors
About the feet of GOD;
I see where hands are lifted,
And brows are bathed in light,
And angels hush their music
And stop in their eager flight.

I see the untold marvels
Of being's utmost reach,
When mind has made the conquest
That all the ages preach—
The miracle and harvest
Of life's supremest gain,
When truth is loved for what it is,
And wrong and error slain.

I look through glowing vistas
Resplendent, without end,
Where voices of all time and space
In one great chorus blend:
And in the vision of the good
That is the sun of all,
As in a boundless sea of love,
Instinctively I fall.

—*The Churchman.*

Selections.

FREQUENT COMMUNION.

BY THE BISHOP OF CENTRAL NEW YORK.

WERE I to specify the one kind of growth which seems to me to warrant the most substantial satisfaction, it is this—that in a certain proportion of our worshippers there is a deepening and strengthening of that life within the soul which seeks after and prizes more and more the soul's own peculiar food, that spiritual and supernatural nourishment by which alone this life within can be both matured and multiplied. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. He that eateth Me shall live by Me." Nor is it by any accident that this distinctive mark of the one absolutely essential and comprehensive grace of holiness is found to be intimately associated with a quickened sensibility to devotional impressions, greater reverence for all holy things, places, and persons, a keener longing for sacramental helps and gracious ministries, and thus a firmer apprehension of those elements of sanctifying power, visible and invisible, which appertain distinctively to the Church as the Body of CHRIST,—discriminating it in its holy constitution from all Christian societies which have clung less faithfully to the original commission and order of the LORD. In many parishes now, to which I return annually, and in more and more of them, I find at least a few disciples thus walking by faith, and not the less but the more true to every practical duty for frequent communions with their ascended Redeemer. I do not say that there are very many. I trust that they are not unreasonable, exacting, self-willed, or sickly with any taint of superstitition. They ought not to be. They hinder what they are eager to promote if they allow self in any form to disfigure their piety. They should be patterns of all humility, patience, gentleness, charity, commending to others their more ardent zeal by a more loyal obedience. Sometimes, in such instances, the parishioner goes before the watchman of the flock and steward of the mysteries. That is no excuse for interference or impertinence, for party spirit or party combinations. Sometimes the shepherd is discouraged and half censorious because he finds none to take pains, none to watch and work with him, none to wake early or make sacrifices in order to follow where he is groaning in spirit to lead. Let him study the long-suffering of the Lamb of GOD and the lives of His most memorable, because most enduring, saints. He may himself see that much which he would like must be parted with, or waited for, in a mixed congregation, for the sake of peace which is before privilege, and mercy which is before sacrifice, if he would see the travail of his soul, or rightly divide the word of Truth, or lose entirely no weak estray. Let him respect that principle of *gradual* increase which GOD has wrought into the operation of outward and interior forces alike, one of the marvelous workings of "natural law in the spiritual world." On the other hand, dear friends, they are not wise, be they ordained or unordained believers, who begrudge to their neighbors a lawful spiritual sustenance for which they feel at present no hunger in themselves. They are worse than unwise if they try to obstruct or abridge, in any way whatever, the sacred gratifications which the Prayer Book allows, but which they neither relish nor understand. Restriction cannot go so far without cruelty. We are bound together, encompassed with personal likings and habitudes and even prejudices of a weight so vast as to be fearful; but then it is together we are bound, in one bundle; and if we do not live and act and talk charitably we shall live miserably. The burden of proof, in a close encounter, lies always with those who object to what the Prayer Book permits, or require what the Prayer Book omits. There is a system of Church observance, Church support, openness of sanctuaries, kneeling down in them, weekly and holy day communion, which is plain on the pages of our Liturgic Manual, in our law, our rubrics, our history. It is there; it belongs there; it will stay there; it will be honored there in the years to come more than in the years gone by. A Churchman who undertakes to reason these features out of the Church system, or to prohibit them by intolerance or hard speeches or a secular policy, overrates his capacity—whatever his mental furniture, his ingenuity, his wealth, or his confidence in the fashion and "spirit of the age." The house in which the Faith has domesticated us has an economy of its own. We cannot handle it as a human device, or politically. When CHRIST, Son of GOD, became Son of Man, not only was He, as He repeatedly declared, "from above," but that also which He brought by the Incarnation with Him and in Him, and is unfolded in human history as the New Creation, the kingdom of GOD with all its powers and gifts, ministries and Scriptures, Sacraments and Creed, is "from above" also. When we look into the Acts of the Apostles, and then to the Ascension Mount, and thence into the Forty Days of Divine instruction in "the things pertaining to the kingdom of GOD," to find an answer to the question how we ever came to be baptized at all, we find at the same moment, and in the very same place of authority, that being baptized we are lodged and planted in a complete estate of holy realities, quite independent of our making or mending, not to be modified by our notions, not to be reduced or abraded or rent and then pieced out by man's private opinions or by popular majorities. Our blessing is that we are here. Our strength is to abide here. Our wisdom is to mind, in "all humility and readiness of heart," to the utmost every provision and requirement, every command and ordinance and thanksgiving of this Heavenly Homestead, our Tower of Defence. For every member of the family, down to the least, up to the greatest, the FATHER knows what is best. Fidelity to the Church system, then, is fidelity to Him.—*Convention Address*, 1884.

A Presbyterian's Reasons for Joining the Episcopal Church.

[THE Rev. Thos. E. Green, of the Eighth Presbyterian Church, Chicago, was recent-

y confirmed by Bishop McLaren, and has pplied for Holy Orders in the Church. At he close of his last service in the Presbyerian Ministry, Mr. Green made a brief tatement to his people, in which he said:]

There are four reasons that have led me especially to this decision. There is in the first place a historical reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that JESUS CHRIST established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Church of CHRIST. May GOD bring this together again in His own way to the hearts of men!

My second reason is a sacramental one. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that JESUS CHRIST our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned his disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister.

THREE SUGGESTIONS.

I. Do not go to any place whither you cannot ask GOD to go with you.

II. Do not engage in any business which you cannot ask GOD to bless.

III. Do not indulge in any pleasure for which you cannot return to GOD your thanks.

THE MISSIONARY AND THE INFIDEL.

I REMEMBER, says the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada.

He said that some years before then a humble missionary was traveling through the Canadian backwoods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary, he found that the man was trying to prove that there was no GOD, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased.

The missionary then stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary, but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the waterfall and be gone. He saw his danger, and I heard his scream, 'Oh, GOD, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to land and saved him. That man whom I heard when he thought no one was near, praying to GOD to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither GOD, nor heaven, nor hell."

GOOD BY DEGREES.

Do you think you can be quite good all in a minute, even though you have asked GOD to forgive you your sins, and to send you help to do better?

There is such a thing as growth in goodness as well as in plants; and if you want to be a really strong young tree in the garden of the LORD, you must be content to pass through many seasons, and wait for many suns and showers, and even then not to have reached your full size.

Do you understand me? You can be a *little* good directly, for you can *try* to be be good, and that is the beginning of all. But do not be disappointed if you fail, or sit down to say rebelliously, "I have tried, and I was good for a little while, but now I am naughty again, so it is of no use praying or trying any more."

Such thoughts are sent by the wicked one to discourage you. He wants you to give up goodness altogether. He hates to see you trying ever so little.

Rather lift up your head again after a fit of naughtiness, and say, "I am still a little plant in GOD's garden, and though my leaves are soiled with sin and earthliness, He can wash them with His showers, and brighten them with His sun, if I only look up to Him, and do not despair and sink into the earth."

"But I want to be very good, a *very* strong, young tree in GOD's garden," says some bright, hopeful child.

Well, it is a good wish; only remember, no hurry! The best fruit takes longest to ripen; and remember you are happier than the fruit tree, in that you can help on your own growth by meekly bending your head under the showers of GOD's corrections, and thanking Him for the sun of His love. —*Selected.*

THE HOME.

COUNT that man a foe who undermines the home. Sooner poison the vital cells of the body than corrupt or tamper with the affections of the home. The man who proposes to make it easy to break up the home, to separate the husband from the wife, the father from the mother, the parent from the child, is the undisguised foe of the home. We have had too much legislation in the interest of licence and libertinism. Lax morals are the cancer, and easy divorce is the sword, which destroy the noblest institution of humanity. Give a thought to-day to the protection of the home from habits or from legislation which are the enemy of humanity.—*The Independent.*

—MANY people seem to think that the only person who is responsible for the success or non-success of a Parish, is the Rector. Wherever such views are prevalent to any great extent, there you may be sure will be found a *dead* parish. How little do such appreciate their individual responsibilities? At their Baptism they were received into the "Congregation of CHRIST's flock, and signed with the sign of the Cross, in token that hereafter they should not be ashamed to confess the faith of CHRIST crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue CHRIST's faithful soldier and servant unto their lives' end." Each baptized person has, therefore, as much of a vocation and a mission to GOD's service as any of His ordained Priests, although it may be in a somewhat different sphere. Each soul is called to active and positive service, and the kind of negative Christianity that is prevalent in many of our Parishes is a living contradiction.

To make any Parish a living and working organization, it is necessary that all the members of it should feel this personal responsibility to which we have referred, and all work for the same end. Individual enthusiasm and individual activity, concentrated it may be in the Parochial organization, is necessary to make the work successful. We are all members, one of another, brethren, and each individual is more or less acted upon by some other person. To make a live Parish all must do something in the cause of the Master, no matter how humble, or how weak, or how poor our condition may be.—*St. Luke's Parish Kalendar, Scranton, Pa.*

—PRAYER and pains through faith in JESUS CHRIST will do anything.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Mission. Church.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—THE *Christian Age* tells a story that during a discussion of religious topics young Brown said: "I tell you that if the other animals do not exist after death, neither will man. There is no difference between a man and a beast." And good old Jones mildly replied: "If anybody could convince me of that, it would be you, Brown."

—MR. FALLS, a well-known Irish sportsman, happened one day to ride down a hound. The irascible but witty master attacked him in no very measured language. "Sir," was the reply, "I'd have you know that I am Mr. Falls of Dungannon." The answer was ready: "I don't care if you are Mr. Falls of Niagara; you shan't ride over my hounds."

—A LADY was singing at a charity concert, and the audience insisted upon hearing her sing a second time. Her daughter, a little child, was present, and on being asked afterwards how her mamma had sung, replied "Very badly, for they made her do it all over again."

—THE story is told of Rev. John Colquhoun, a theological light in Scotland in the beginning of the century.—"On one sacrament Sunday morning, his wife, being desirous to have him nicely rigged out for the occasion, had his coat well brushed, his shirt white as snow, and his bands hanging handsomely on his breast; and when she surveyed her gudeman, she was so delighted with his comely appearance that she suddenly took him round the neck and kissed him."—Thereupon, it seems that the Rev. Mr. Colquhoun "was so offended by this carnal proceeding, that he debarred his wife from the sacrament that day!"

—MR. COBB recently married Miss Webb; he knew that they were intended for each other as soon as he spider.

—A WATCH HILL young lady wishes to know what is a proper fancy dress ball costume for a girl with very auburn—in fact, red—hair, and is thus advised by the *Christian at Work:* Wear a green dress and put seeds in your hair and go as a watermelon.

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 5. Virginia City, Montana, August, 1886. Whole No. 41.

Kalendar.

AUGUST, 1886.

1 Sixth Sunday after Trinity.
8 Seventh Sunday after Trinity.
15 Eighth Sunday after Trinity.
22 Ninth Sunday after Trinity.
24 St. Bartholemew the Apostle.
29 Tenth Sunday after Trinity.

SEPTEMBER, 1886.

5 Eleventh Sunday after Trinity.
12 Twelfth Sunday after Trinity.
15 Ember Day.
17 Ember Day.
18 Ember Day.
19 Thirteenth Sunday after Trinity.
21 St. Matthew the Apostle.
26 Fourteenth Sunday after Trinity.
29 St. Michael and All Angels.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Helena, CONVOCATION, Sunday, ...Aug. 22
White Sulphur Springs, Sunday. " 29
Martinsdale, Tuesday..... " 31
Ubet, Wednesday..... Sept. 1
Lewistown, Thursday..... " 2
Maiden, Friday..... " 3
Fort Maginnis, Sunday..... " 5
Fort Custer, Sunday..... " 12
Glendive, Tuesday..... " 14
Miles City and Fort Keogh, Sunday..... " 19

THE [illegible]'S RECORD. 34

I REACHED my home on the morning of the fifth of July and stayed there a week. The following Sunday the Rector of the Parish went to Marysville to hold services while I took his work in Helena. Miss Sybil Carter spent the Sunday with us. She was on her way from Portland, Oregon to New York. She stopped over to avoid travelling on Sunday and that she might see our work in Helena. In the evening I asked her to talk about Missions and had hoped for a good congregation. But the day was one of the hottest of the season. A little while before the hour for evening service, a furious wind storm came up, which kept many people at home. And then, soon after the service began an alarm of fire rang out, causing a part of the small congregation to leave the church. But those who remained were deeply interested in what they heard, and I was very glad to have the people interested in the general work of the Missions of the Church.

On coming to Helena, I found the Rev. Percival MacIntire, who had come from Faribault to do missionary work in the vicinity of Helena during the vacation of Seabury Divinity School. He will return in October to continue his studies through another year. But it is hoped that some one else will be on the ground to take up his work when he is obliged to leave.

During the week, the Rev. A. B. Howard came from the Diocese of Southern Ohio to Deer Lodge to take up the work of Missionary in Deer Lodge County. He stopped over in Helena to learn from me about his work. He has been for a month in his field. I hope his work may prosper.

Now, we have eleven men at work in Montana, beside the Bishop—more than we ever had before. I most devoutly wish that we may hold all the ground we occupy and keep all the men we have, and increase through all the future. But just now the low price of silver and copper threatens to close down the mills and smelters of all our mining towns, and endangers the prosperity of our Church work in these places. What the outcome will be no one can tell. We must hope for the best. There is encouragement on the one side and discouragement on the other. We must hold on, work faithfully, and do the best we can under the circumstances. I think Montana has a bright future, and I know the Church has a good foundation in this mountain land.

Monday morning, the 12th of July, I went to Bozeman and remained there a week. I found the Church in as good condition as I expected. The town grows slowly, but surely. The Church holds its own, and something more. There are a few people in the Mission who work with all their might. And results are seen. During the past year, the debt on the rectory has been paid. The fund for a new church has increased to thirty-five hundred dollars. The ladies have worked faithfully and a Guild of young girls have done nobly in raising funds for church improvements. On Sunday, the 18th of July, good services were held. Seven persons were confirmed, and the Holy Communion was administered with the larger portion of the communicants of the Mission to receive.

Monday afternoon, July 19, the Rev. Mr. Lewis started with me on a Missionary journey. We drove to Moreland where we stopped for the night, having made some calls on the way. In the evening we held service in the school house with a good congregation. Arrangements were made for a monthly service by the Rev. Mr. Lewis. The next day we drove to Gallatin City where we held service in the evening, with the school house packed full. Wednesday, we drove on three miles further to Three Forks and held service in the evening in the office of a bank building. The room was full to overflowing. Mr. Lewis baptized two children. Arrangements were made for monthly services during the year.

The next day we drove twenty-five or thirty miles to Upper Willow Creek Valley and stayed there for two days. We made some calls and caught about a hundred trout in a beautiful stream that flows through the valley. Saturday morning we drove to Pony, a mining camp situated in a gulch under mountains where snow can always be seen. We have never had any regular services at this place, except the annual service of the Bishop. But last year the Bishop baptized two adults, and there was a hope that there would be a confirmation class this year. In this hope, the Rev. Mr. Prout, of Virginia City, spent a Sunday in Pony, in the month of May, holding services, giving instructions, and preparing for the visitation of the Bishop. Expectations are not always realized. But in this case they *were*. On Saturday evening one adult was baptized, and on Sunday morning seven persons were confirmed. The Holy Communion was administered with eleven persons to receive. This makes the beginning of a substantial mission at Pony. We ought to begin regular services there at once. But the utmost I can do is to ask the Rev. Mr. Prout and the Rev. Mr. Lewis to go there, each, twice during the year. I hope a Sunday School may be started. With

this we must be content. What advances the future may bring we cannot tell, we can only be ready to take advantage of all opportunities.

Sunday evening we held service in the Valley below Pony, with the school house filled.

Monday we drove to Red Bluff and had service in the evening, with a good congregation. Tuesday we went to Sterling and held service in the evening in the old office of the Midas Mining Company, with a congregation of fourteen—nearly all the people there were to attend. I am always glad to have service where they would have none except for my yearly visits. It seems to me that is doing real missionary work.

Wednesday, Mr. Lewis and I parted, he going back to his home, and I going on the stage to Madison Valley. There the Rev. Mr. Prout met me. The remainder of the week was given to Parochial work. Sunday two services were held and on Monday we came to Virginia City. The Hall used for worship on the Madison has been improved during the year by the purchase of a carpet and the addition of a Vestry Room and Altar. This shows interest on the part of the people, and gives hopefulness to the work. I have been in Virginia for a week. It is one of my homes. The Church in Montana was first planted here. It has had continuous services almost from the beginning. For that reason we are much stronger here than we should otherwise be. If the mines develop and the place improves we shall be stronger still. Yesterday the services were delightful. The Church was neatly decorated with flowers, the music was good, the Sunday School was interesting, the LORD'S Feast was celebrated. A faithful Missionary makes a faithful people.

L. R. B.

Virginia City, August 9, 1886.

NOTES.

—THE following offerings have been received by the Bishop on his visitations in Montana during the year ending Aug. 1, 1885:

MISSIONS IN MONTANA.

Virginia City,	$ 36 70
Madison Valley	18 10
White Sulphur Springs	15 08
Martinsdale	4 60
Ubet	10 00
Fort Maginnis	10 00
Maiden	1 00
Fort Asssinnaboine	79 00
Miles City	3 32
Butte	28 10
Deer Lodge	10 00
Helena	17 18
Augusta	8 71
Sun River	8 80
Fort Shaw	8 45
Marysville	9 63
Townsend	3 75
Dillon	8 45
Bannack	7 60
Philipsburg	7 35
Granite	9 95
Bozeman	12 50
Moreland	7 60
Gallatin	7 15
Three Forks	7 75
Harrison	6 00
Pony	9 45
Red Bluff	8 85
	$365 08

HOSPITAL.

Ubet	5 00
Fort Shaw	5 00
	$ 10 00

EPISCOPATE FUND.

Deer Lodge	$ 10 00
Fort Assinnaboine	25 00
Augusta	5 00
Sun River	5 00
Fort Shaw	5 00
Philipsburg	10 00
Granite	10 00
	$ 70 00

ENROLMENT FUND.

Fort Assinnaboine	25 00
Philipsburg	5 00
Granite	5 00
	$ 35 00

CONVOCATION.

Deer Lodge	$ 3 35

—IN the August number ot the Spirit of *Missions* are found the following "Acknowledgments" from Montana:

St. Luke's, Billings	$10 00
St. Peter's, Helena	37 80
St. Andrew's, Livingston	8 72

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—IT is announced that the Rev. Edwin G. Weed, S. T. D., Bishop-elect of Florida, was consecrated to his high office at St. John's Church, Jacksonville,on Wednesday, August 11.

—THE Rev. M. N. Gilbert, D. D., has signified his acceptance of the election to the office of Assistant-Bishop of Minnesota, subject to the approval of the General Convention.

—BISHOP WHITAKER has accepted his election to Pennsylvania, subject to the approval of the House of Bishops. It may be taken for granted that that approval will be given.

—A MAJORITY of the Bishops have consented to the translation of Bishop Tuttle from the Mission of Utah and Idaho to the Diocese of Missouri. No refusal of consent has been received; while to their consents, many Bishops have added words of commendation and congratulation. Bishop Tuttle expects to enter upon his new work on September 1.

—FLAMES were discovered issuing from the roof of the new Church of the Ascension, Chicago, about an hour and a half after evening service on Sunday, July 18. Residents of the neighborhood sent out an alarm. The Rev. Mr. Larrabee, the rector, happening to be near, entered the guild room and saved all the silver which was kept there. The fire was caused probably by spontaneous combustion and began somewhere about the organ. The flames swept completely the interior of the building, and that part of the guild room which adjoins the church at right angles to it was also gutted. The organ, which cost $1,800, is a total wreck, and the marble altar is so stained by smoke that it probably cannot be whitened. All the vestments, worth about $1,500, were destroyed by fire and water, and a large portion of the roof of the building is burned through. The total loss, amounting to $8,000, is covered by insurance, and the congregation hopes to secure a neighboring skating rink, now disused, for holding their services till the new edifice can be finished. This new church was to take the place of the one that has been burned, and much of the stone work is already completed.

—THE Board of Managers of the missionary work of the Church propose to arrange for the delivering of a missionary sermon in each church in Chicago on the first Sunday morning during the general convention—Oct. 10. Other meetings are to be held during the session. This will be one of the most valuable features of the Convention, the results of which will be a largely increased interest in the work of the Church and a larger conception of individual duty.

—THE Bishop of Michigan has begun a most important work to bring the influence of the Church to bear on the 1,200 students of the University of Michigan at Ann Arbor. It includes a hall, with lecture rooms, reading room, and parlors, constantly open and under the control of St. Andrew's Church; an endowed lectureship for the establishment and defence of Christian truth as taught by the Church; lectureships on Biblical literature and other branches of sacred learning; and a society of students, called "The Hobart Guild," with the Bishop and rector at its head for the active carrying on of all this work. The "Guild" already numbers 200 active members; the site of the hall has been secured, and $11,000 subscribed towards its erection; the first lectureship has been endowed with $10,000, and the Bishop of Western New

York has been chosen to give the first course of lectures; and $7,500 have been contributed, in two gifts only, towards the other lectureships.

—It is most gratifying to learn that the "Pennsylvania Railroad has been quietly making some experiments to ascertain whether it would pay for a big railroad company to remember the Sabbath Day. A good many excursion trains and some passenger trains have been discontinued. All the freight trains except those carrying live stock and perishable goods have been ordered off from eight o'clock Saturday night until midnight Sunday, and all repairing on Sunday has been stopped. To make the opportunity still more beneficial, freight engineers are allowed the use of their locomotives to take them home for the day. The results have proved so satisfactory that the directors are now arranging to make these experimental changes permanent and to extend them." That a large corporation like the Pennsylvania Railroad should have been willing to try the experiment of Sunday observance, after years of violation of that day, is a most hopeful sign of a development in moral tone. That after trying the experiment it has found the result so satisfactory that the change is to be extended and made permanent was not unlooked for by those who have examined this subject in its physical and social as well as moral bearing. Such a fact as this is one of those practical arguments that are wholly unanswerable.—*The Churchman.*

—The class of 1886, of the General Theological Seminary, is notable for its missionary character. One is a Persian, who returns to his native land to undergo the trials of a Christian's life under Mahommedan rule. Another, an outcast from his family by reason of his faith, goes to the Japan mission to preach Christ crucified. The third, the son of the honored James Pott, of New York, goes from his family circle to China. All honor to these heroes of the Cross. May they know that they have the support and sympathy of a praying, giving Church.

—The second enlargement of St. Katharine's Hall, the Iowa Diocesan School for girls, has been commenced, and it is expected that accommodations will be provided for sixty house pupils. The past year has been a profitable one to all, and the closing exercises were largely attended by friends of the school.

—The annual report of the trustees of the Sheltering Arms, in New York city, shows that 62 children had been admitted during the year and 60 had been discharged. The present number was 162, of whom 89 were girls and 73 boys. The entire capacity of the institution is 190, but the 30 in addition were not received, because there was an arrearage of $406, and the trustees wish to keep within the income, and also because extensive repairs are being made, making it necessary to remove the children from one cottage to another. The cost of carrying on the work last year was $21,738.32. The aim of the institution is to promote the welfare of the children in the matter of health, minds, and morals. But a single death has occurred in the institution in three years, though not a few of the children were feeble at the time of admission. The children range from 3 to 16 years of age. At Mt. Minturn is to be erected a cottage costing about $3,000, the money for this purpose having been placed in the hands of the executive committee. It will accommodate 30 or 40 children and is intended as a summer-house where each of the Sheltering Arms' families may spend a week or ten days in woods and the open country.

—The death is announced of Samuel Allen McCoskry, formerly Bishop of Michigan, on Sunday, Aug. 1, in the eighty-second year of his age.

—The *Inter Ocean* some years ago, collated some facts about Sunday laws in the different States. It appears that in every state except Louisiana, there is a Sunday law of some kind. In general these laws prohibit labor on the first day of the week, excepting works of necessity and charity. It is evident that the peace, comfort, and welfare of the community, in the estimation of the public, are dependent upon wholesome regulations in this direction. It will be well for Christian people to bear in mind that Sunday laws, like all other laws, depend upon public sentiment for their efficiency, and that any amount of legislation is not worth a straw unless the convictions of the people go with it. The observance of Sunday, in an orderly way, can only be maintained by the supremacy of Christian principles, and we must vindicate these, not only in logic but in life. The vigorous support of all institutions and agencies for extending the Church will do more in the end to secure the public and proper recognition of the Lord's day, than any special agitation or coercive measures.—*Living Church.*

Foreign.

—On Trinity Sunday and St. John the Baptist's Day, ordinations were held by the two archbishops and twenty-nine suffragan bishops of England, when 235 candidates were admitted to the diaconate and 255 deacons advanced to the priesthood.

—A new effort is being made for a judicial separation of the sees of Gloucester and Bristol, united fifty years ago. Bishop Ellicott, it is said, is beginning to feel the weight of years, and is anxious that the proposal should be carried out within the next two years, ere he reaches the patriarchal age of three score and ten. The committee do not appear to take a very sanguine view of the matter, looking forward only to raising the money in the lifetime of their children, but not in their own.

—One of the last acts of the late Parliament was to pass a bill authorizing the Ecclesiastical Commissioners to advance funds for immediate work upon Westminster Abbey. There is actual danger of the fall of portions of the venerable building. The work of preservation and restoration has been delayed through lack of funds.

—The date of the Church Congress, to be held this year at Wakefield, under the presidency of the Bishop of Ripon, is October 5th, and three following days. The Corn Exchange, adapted to the purpose of a congress hall, and the Assembly Room, under the same roof as the Exchange, will accommodate together about 3,500 persons.

—A special service was held in St. Paul's Cathedral in connection with the Jubilee anniversary of the Queen's accession to the throne.

—The Bishop of Shanghai has arrived in England on his return to the United States. He was present at the annual parish festival of St. Alban's, Holborn, when Canon Carter preached. At the luncheon which followed, Bishop Boone made a speech which was warmly received. He remarked that he had come 11,000 miles to be present at St. Alban's that day. He expressed his deep sympathy with the work done at St. Alban's. Churchmen in America had their trials and difficulties, missionaries in China had to meet with serious obstacles, but it was not in the shape of persecution from brethren of our own faith. The evils of division were to be plainly seen in the mission-field; and it was only by efficient work on the One Foundation, whether in London, whether in the wilds of the West, or whether in old empires of the East, that anything can be done to build up the Catholic Church.

—The Old Catholic Synod has met at Rhemfeld. Bishop Reinkens also attended it from Germany. One of the chief points considered was its relation with the University of Berne, where it resolved to give a salary of 4,000 francs to a Divinity professor.

—During the terrific thunder storm which prevailed at Ottawa, Can., on Thursday last, the Bishop of Ontario, Dr. Lewis, was struck by lightning and fell senseless to the floor, reviving after a few minutes. His wife had died but three hours previously.

—A Confirmation tour to some of the northern cities of Europe has been completed by Bishop Alford, Bishop Titcomb

having been similarly employed in more southern parts. The Bishop was warmly received by the English chaplains and residents, the Confirmation services being attended by earnest congregations. At Copenhagen he was most hospitably entertained at the British Legation. The new English church is rapidly approaching completion, and will form a conspicuous and handsome object of view on entering the harbor. The Moravian chapel is at present used by the Legation chaplain, Mr. Moore. At Stockholm the Bishop (together with his son, the Rev. J. G. Alford, and Mr. Case, the Legation chaplain) was presented to the King of Sweden.

—Bishop Herzog's annual report shows that the Old Catholic movement is still advancing in spite of all the efforts of an angry and unscrupulous Ultramontanism. His active clergy are at present 57,and nine candidates are expected to be ordained; eight trained in the University of Berne, and one at Bonn, which will raise the number to 66. Adherents have especially increased at Basil, Solottiura, Grenchen, and Luzerne. *Frauenvereinen* have been established in many places, and are found exceedingly efficient for fostering congregational life. The faithful continue zealous in monetary contributions to the cause, and there are no divisions among them. The pastoral and synodical letters of Bishop Herzog have now been published at Berne in a collected form. Some of these pieces have been also translated into English in the *Foreign Church Chronicle* of the Anglo-Continental Society.

—The diocese of Ballarat, Australia, is to have a cathedral, and already twenty-five designs have been sent in, and the Church of England Assembly are to meet and give their decision upon them. The cathedral is to be built on the present site of Christ church, Ballarat. It is to be of stone, and the cost is not to exceed £35,000, exclusive of tower and spire.

—*The Quarterly Review* calls attention to two significant and satisfactory results of the century's foreign mission work. (1.) That in 1884 there were no fewer than 2,322 ordained native ministers, or nearly as many as the whole number of foreign missionaries, officers of an army of 26,637 native workers of other kinds, catechists and teachers. (2.) That the number of native communicants was 769,201, and that they had increased in the year by one-fifth. The two together mean that, at the present rate of increase, in this year, the ninety-fifth since the first Englishman went out as a missionary, there are outside of Christendom Reformed Christian communities more than three millions strong, led by 2,500 ordained ministers of their own speech. In India alone, the census of 1881 showed nearly two millions of Christians of all kinds, and an increase of the Reformed native Christians at the rate of eighty-six per cent in the decade. The growth of the dark races who are coming under the power of Christianity is beginning to form a striking parallel to the increase of the English-speaking races to whom they have been intrusted for their civilization in the highest sense.

—In contrast with the assertions of some that our Communion is not holding its own in the "new Northwest," Mr. Borthwick, in writing to the *Church Guardian*, gives for the three territories of Assiniboia, Saskatchewan, and Alberta the following numbers: Anglicans, 9976; Romanists, 9301; Baptists, 762; Methodists, 6896; Presbyterians, 7709. In the far north, where the new diocese of Mackenzie River has as yet a population of not over 9000, Archdeacon Macdonald has baptized during his missionary career 1600 Indians. Having married into the Loucheux tribe, he and his wife are translating the Prayer Book and Psalms into her language.

—The most auspicious event which has taken place in the history of the Church of Ireland for a long series of years came off on St. Peter's Day, when two bishops were consecrated in the cathedral church of St. Patrick, Armagh. This double consecration saw the Very Rev. Dr. Reeves, Dean of Armagh, consecrated bishop of Down, Connor, and Dromore, in succession to the Right Rev. Dr. Knox, elected by the bishops to the Primacy, and consequently Archbishopric of Armagh; and the venerable Dr. Maurice Stack, Archdeacon of Clogher, consecrated bishop of the revived See of Clogher, held in conjunction with the See of Armagh, since the death of Lord R. Loftus Tottenham in 1850, till separated and re-endowed in the present year.

—In a recent sermon before the University of Oxford, the Rev. Dr. Pope said: "I stand here as a witness. As the result of over forty years of Indian experiences, I declare that the influence of missions in the East was never so much felt as now. I doubt whether there ever was so wise, so systematic, so thoughtful a conduct of our missionary work as in the present. The calls are increasingly loud, the necessity daily becomes more urgent, the facilities are hourly increasing. Even the government of British India but lately expressed its gratitude to the 600 missionaries laboring in India. In the history of India we have reached a crisis, a dangerous crisis. I am not sure that the danger is adequately estimated, or is felt with sufficient acuteness."

—Cardinal Guibert, Archbishop of Paris, died recently, in the 84th year of his age.

IDAHO.

In the summer of 1880 Bishop Tuttle rode horseback over the Sawtooth range, down to the Wood River valley to a cluster of tents pitched on the banks of the beautiful river, and already named Bellvue. Immediately he set to work to visit the families and arrange for a service next morning (Sunday), which was held in a place being fitted up for a saloon.

After Morning Prayer he rode on four miles up the river to another aggregation of tents and shanties, where the present town of Hailey was laid out. The next year arrangements were made for a pastor to plant and nurture the Church in the various camps, and to make headquarters at Hailey. When the Rev. I. T. Osborn came, he at once set about working toward a church building at Hailey, whose people were equally anxious for the same end.

The result was, that when Bishop Tuttle came July 16, he found a healthy Church life, and a united parish, awaiting his consecration of their beautiful little chapel. The building is of brick, 54x50. The seats are of oak. The centre window over the altar has a beautiful vignette of our Lord, and at the foot: "His name shall be called Emmanuel." It is the gift of the parish. The basement, which is yet unfinished, will be used as guild and Sunday school rooms. Thus far the chapel has cost $4,000.

Sunday morning, the 20th, the Bishop preached at the morning service and administered the Apostolic rite of Confirmation. In the evening the edifice was again filled to hear his farewell words. The Bishop's subject was "The Sacrifice of Love," and was at once convincing to the intellect and appealing to the heart.

This is the last church building Bishop Tuttle will consecrate in his present jurisdiction. When he first visited Idaho nineteen years ago, he found but one church organization and no consecrated buildings. He leaves three consecrated churches, two parsonages and one guild room fitted up for divine services, while he has several unoccupied lots in different places, ready for the erection of churches, schools or parsonages.

Idaho is quickly settling up, and if the Church is to push ahead and win her way proportionately, or more so, in the future as she has in the last ten years, it is needful that her officers be increased and aided in many of the new railway and mining camps, where already, the various sects are supporting their claims persistently.

—The reason why we find so many dark places in the Bible is, for the most part, because there are so many dark places in our hearts.—*Tholuck.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, AUGUST, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE SIXTH ANNUAL CONVOCATION of the Missionary District of Montana will meet, D. V., in St. Peter's Church, Helena, on the Fourth Sunday in August, 1886, the twenty-second day of the month, being the Ninth Sunday after Trinity.

BY appointment of the Bishop,

E. G. PROUT, *Secretary.*

THE REDUCTION OF THE MISSIONARY APPROPRIATION.

THE Board of Managers of our Domestic and Foreign Missionary Society, at their meeting on June 8, decided to largely reduce their scale of appropriation for the new fiscal year, beginning September 1. This action was based upon the proportion of receipts up to June 1, three-fourths of the year, to the whole appropriation, which indicated a probable considerable deficiency. This deficiency would not have been imminent but that the Board decided last fall no longer to use legacies in the discharge of their appropriations, but to set them apart in separate funds for investment, of which the interest only should be used as it accrued. Upon the wisdom of this action we are not called to express an opinion. A large appropriation seemed called for, seemed essential that manifest opportunities might be utilized, and consequently the Board made it, trusting to the Christian givers of the land to enable them to make good their pledges. But offerings were not such as to meet expectations, and therefore an appalling deficiency stared the Managers in the face. Prudence seemed to them to demand a contraction of their work, and they accordingly have reduced the appropriations.

It is not a pleasant thing to contemplate; it was no doubt a hard thing to do. It implies more or less injury to our Church work. To some in the Church it brings feelings of humiliation, that her members should seem to fall so far short of what might be accomplished. By none is the danger more keenly realized, or the humiliation more deeply felt, than by Churchmen in Montana. And throughout the land there has been a general expression of sorrow, not that this action had been taken, but that circumstances had been such as to appear to compel it. The MONTANA CHURCHMAN has not seen that there was anything to do but to acquiesce, and make the best of it, with hope of better things in the future. We have thought that the very pain and shame might stimulate our people to a better realization and discharge of duty. We thoroughly trust in the faithful zeal of the Board and its agents; and while greatly grieved that they must curtail some of their plans, we have not seen that there was any good in whining or recrimination.

But we have been led to a little deeper reflection by an editorial in the *Iowa Churchman* for August, which contains an attack on the Board of Managers and their policy that seems to us hardly just. It is said: "The want of confidence in the management of our missionary work is painfully apparent in the falling off of contributions to this great cause, rendering necessary the reduction of the appropriations." Further, mention is made of the "confessedly inefficient policy of the Board in securing funds." Other criticisms are contained in the article referred to, upon the general policy of the Board in the administration of its funds, which might we think be successfully traversed, but to do so is beside our purpose now. The above statements seem particularly unjust, not to say ungenerous. Because the appropriations are reduced, the Board is charged with inefficiency, and the proof of the charge is made to consist in the "falling off of contributions. We have been led to do a little figuring. While on the one hand it is proverbial that figures will not lie, and on the other that one can prove by figures what he likes, it is at least certain that a diligent comparison of them might sometimes restrain us from rashness of statement.

The statement is made that there is a lack of confidence in the Board, evidenced by the falling off of contributions. We do not deny that such falling off might imply a lack of confidence, and it might not. But we do not believe that there is such falling off. We confine our remarks to the Domestic work since that is the one so sharply criticized. It is to be remembered that up to September 1, 1885, legacies received were thrown into the general funds for immediate use, and that a change in this custom was introduced last fall, during the current fiscal year. And the legacies thus used formed no small part of the sums expended. Clearly for just comparison, therefore, legacies are to be subtracted from the whole sums received during the years previous to September, 1885, to arrive with any accuracy at the contributions. And because the action of the Board in reduction was based upon nine months' receipts, for comparison we take the corresponding nine months in previous years. The receipts for Domestic Missions, exclusive of legacies, for the nine-months' periods ending June 1, in the respective years, have been as follows:

1882	$109,925 32
1883	104,242 65
1884	108,169 09
1885	97,837 46
1886	118,973 93

We begin with 1882, because that takes us back to Dr. Twing's administration, and in that year the nine months show the largest sum of the four years preceding 1886. The corresponding period in 1885-6 has produced contributions more than $9,000 in excess of that sum. We do not see the "falling off."

Whether the administration of the Board is wise or not, we have no opinion now to express, nor whether it was a wise action to invest legacies rather than spend them immediately. We do not know. But we do not believe it just or generous to the management to charge them with confessed inefficiency in securing funds, or to declare that they have lost the confidence of contributors, on the ground of a falling off of contributions, unless at least such falling off is to shown to exist.

Married.

THOMPSON—MITCHELL.—In Madison Valley, Madison County, Montana, on Wednesday, August 4, 1886, by the Rev. E. G. Prout, Miss SOPHIA E. MITCHELL to Mr. HARRY A. THOMPSON.

Poetry.

"WHO SHOWEST TO THEM THAT ARE IN ERROR THE LIGHT OF THY TRUTH."

SOMETIMES *I catch sweet glimpses of His face,*
But that is all.
Sometimes He looks on me and seems to smile,
But that is all,
Sometimes He speaks a passing word of peace,
But that is all.
Sometimes I think I hear His loving voice
Upon me call.

And is this all He meant when thus He spoke
"Come unto Me?"
Is there no deeper, more enduring rest
In Him for thee?
Is there no steadier light for thee in Him?
O, come and see!

O come and see! O look, and look again!
All shall be right;
O taste His love, and see that it is good,
Thou child of night.
O trust Him, trust Him in His grace and power,
Then all is bright!

Nay, do not wrong Him by thy heavy thoughts,
But love His love!
Do thou full justice to His tenderness,
His mercy prove;
Take Him for what He is; O, take Him all,
And look above!

Then shall thy tossing soul find anchorage
And steadfast peace;
Thy love shall rest on His; thy weary doubts
Forever cease.
Thy heart shall find in Him, and in His grace,
Its rest and bliss.

CHRIST and His love shall be thy blessed all
For evermore!
CHRIST and His Light shall shine on all thy ways
For evermore!
CHRIST and His peace shall keep thy troubled soul
For evermore!

Church Kalendar.

I PLEAD.

THE REV. RICHARD K. ASHLEY.

JESUS, listen unto me,
In the morning when I pray,
For my soul hath need of Thee
In the toil and heat of day.
Come, and bring thy blessed spirit;
Bring me comfort, bring me peace,
What I ask I do not merit,
Yet the asking brings me ease.

JESUS, come to me at noon,
When the sweat is on my face,
Lest amid the toil I swoon;
Oh, support me by Thy grace.
Shield me from the storm, the heat;
Help me bear by pain and load,
While my weary, blistered feet
Bleed along the dusty road.

When the evening shadows fall
On my pathway, JESUS, GOD,
Let me hear thy friendly call,
Stay me with thy staff and rod.
Then before my searching eyes,
In the Heavens, Saviour, say:
"Star of Bethlehem, arise,
Gild his evening with thy ray."

JESUS, come Thou very near,
In the night-watch when I die;
Come, and banish all my fear,
Wipe the tears from my dim eye;
Hold me while I cross the stream,
Spreading to the "golden shore;"
Hold me till I see the gleam
Of the sun which sets no more.

Living Church.

Selections.

THE ORIGIN OF THE APOSTLES' CREED.

IN Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new is certainly false. Look then for purity in the fountain, and strive to embrace the first faith, to which you cannot have a more probable guide than the Creed, received in all ages of the Church.—*Pearson.*

The Independent seems to have a special dislike to the name, the form, the use, and to some extent the matter of the Apostles' Creed. Some years ago it published a shocking parody on the Creed, in which (if our memory serves us) such persons and things as the Emperor William, Prince Bismarck, and Socialism, took the place of the Adorable Trinity and the Mystery of the Incarnation; in keeping with its travesties of the *Pater Noster* ("Our Father Who art in the Vatican") and the *Te Deum* ("We praise thee, O Napoleon").

In the issue of December 10, 1885, the same religious weekly, which boasts several bishops on its staff of contributors, and thus gains access to many a Church family, commented as follows on the recent utterances of an eminent Presbyterian divine touching the Church's Creed:

There is an immense amount of truth in what Dr. John Hall has to say in *The Presbyterian* about the proposal to make the use of the Apostles' Creed general in the churches. It may be a very pleasant thing to do; it may increase the agreeableness of the service; but whether it will add more than it takes is to be considered. This must be considered; that its name is a falsehood. It is not the Apostles' Creed any more than the Athanasian Creed is Athanasius's. Its origin is centuries after the Apostles. The name would mislead one into supposing that it has a special sanctity that does not belong to it. Thus, the paragraphs about descending into Hell, and the Holy Catholic Church, are easily misapprehended. Take off the glamour which people love to throw about it, and it is not a surpassingly admirable statement. It is nothing to fall down and worship, or to make the foundation of the faith of a fusion of the Churches. Nor are we any more impressed than is Dr. Hall with the unifying power of frequently repeated formulas of faith. We are not aware that in fact it is found that the Churches, the world over, which repeat old formulas are more intelligent in their faith than those which do not, or any more united in a concord of belief. There is only one ground on which we think the introduction of the Creed can be strongly defended, and that is the æsthetic. It is proper to make services beautiful, as well as meeting-houses. It is not a high aim, but it is legitimate, unless it leads to an excess of form which cramps the intellect and heart.

With the Presbyterian divine we are not at present concerned. To his own denomination he stands or falls. Suffice it to say, the Apostles' Creed is a part of the Presbyterian Confession of Faith, is assented to by all the "preaching and ruling elders" and deacons, is authoritatively called the "Apostles' Creed," and required to be repeated by all baptized children of the denomination. (See Confession of Faith, Direct. of Worsh., chap. ix: § 1.) Leaving Dr. Hall, therefore, to the tender mercies of the session, the presbytery, the synod, and the General Assembly, we propose to consider one assertion of *The Independent* which ought not to go unchallenged, viz: "Its name is a falsehood. It is not the Apostles' Creed any more than the Athanasian Creed is Athanasius's. Its origin is centuries after the Apostles."

To begin with, the name does not necessarily imply that the Creed as the Church has handed it down was actually composed by the Apostles; but only that it is a correct summary of what the Apostles believed and taught, just as the Athanasian Creed, which was composed about 57 years after the death of St. Athanasius, is appropriately named for him, as embodying the Orthodox Catholic Faith for which he witnessed in his most faithful and heroic life. One need but read "Pearson on the Creed," or a single page (p. 19) of Blunt's Annotated Prayer Book, to be convinced that every article of the Creed is distinctly asserted in the inspired canonical writings of the Apostles; so that if the Creed were to-day put forth for the first time, its name would not be a "falsehood."

But we go a step farther. We boldly assert that, by the laws of antecedent probability, historic testimony, universal tradition, and internal critical evidence, all combined, the Creed, as it has come down to us, presents not only the identical dogmas, but substantially the verbal expression of the "form of sound words" used as a Baptismal formulary by the Apostles.

I. It is antecedently most probable (almost an *a priori* certainty) that the first missionaries of the Cross, who were men of common sense as well as of divine illumination, should agree on a brief statement of the Faith, as a Baptismal profession and "Rule of Faith"—of which St. Paul could say: "Let us walk by the same rule," "Let us hold fast the profession of our faith," "That form of doctrine which was delivered to you," "Hold fast the form of sound words."

II. It is a simple matter of history that the early Christians in all parts of the world had the same general "Rule of Faith." Hegesippus (born about A. D. 100) traveled over a large part of the known world in order to make sure what the teaching of the Apostles really was. And he declares that he found "all the bishops unanimous in their doctrines," and that "the same Faith had been constantly preserved." St. Irenæus, who was a disciple of St. Polycarp, the friend of St. John, tells us that this aged saint "who was by the Apostles ordained bishop of the Church in Smyrna," "always taught the things which he had

learned from the Apostles and which the Church has handed down." That he had the Creed in mind seems evident from his paraphrase of the Creed which he calls the "Canon of the Truth," which each man "received at his Baptism." Here are his words:

The Church throughout the world carefully preserves *the Faith which she received from the Apostles*, and from their disciples: Believing in one GOD the FATHER Almighty, Maker of Heaven and earth, the seas and all that in them is; and in one CHRIST JESUS, the Son of GOD, Who was Incarnate; and in the HOLY GHOST, Who proclaimed by the prophets the dispensations and advents of our dear LORD, JESUS CHRIST; and in His birth of a Virgin, and His suffering, and in His Resurrection from the dead, and His Ascension in the flesh into Heaven, and His coming from Heaven in the glory of the FATHER, to sum up all things, and to raise up all flesh of the whole human race.

Every *candid* reader will exclaim: St. Irenæus could never have described "the Faith which the Church received from the Apostles" in such words unless he had before him the Apostles' Creed. Elsewhere he gives two shorter paraphrases in which he quotes some clauses of the Creed omitted in the paraphrase given above.

Tertullian (born about A. D. 135) also gives three paraphrases of the Creed, one of which we quote:

The *Rule of Faith* is to believe in one GOD Almighty, the Maker of the world; and His SON JESUS CHRIST, born of the Virgin Mary, crucified under Pontius Pilate, on the third day raised again from the dead, received into Heaven, sitting now at the right hand of the FATHER, coming to judge the quick and the dead, * * * the resurrection of the flesh.

In the others he alludes to the belief "in the HOLY GHOST," and "the life everlasting," and also adds in his tract on Baptism: "There is necessarily a mention made of the *Church* also."

Similar paraphrases of the Creed are found in Novatian (writing about A. D. 260), in St. Cyprian (who was ordained Bishop of Carthage in 248, and in other writers of the 3rd century; while Rufinus (writing about 390) gives in full the Creed of the Church in Aquileia and in Rome, noting the two or three verbal differences which had crept in. We give them both:

AQUILEIA.

I believe in GOD the FATHER Almighty invisible and impassible; and in JESUS CHRIST His only Son our LORD; Who was born by the HOLY GHOST of the Virgin Mary, crucified under Pontius Pilate, and buried; He descended into Hell; the third day He rose again from the dead; He ascended into Heaven; He sitteth at the right hand of the FATHER; from thence he shall come to judge the quick and the dead. And [I believe] in the HOLY GHOST; the Holy Church; the Remission of sins: the Resurrection of this flesh.

ROME.

I believe in GOD the FATHER Almighty and in JESUS CHRIST His only SON, our LORD; Who was born by the HOLY GHOST of the Virgin Mary; crucified under Pontius Pilate, and buried; the third day He rose again from the dead; He ascended into Heaven; He sitteth at the right hand of the FATHER; from thence he shall come to judge the quick and the dead; and [I believe] in the HOLY GHOST; the Holy Church; the Remission of sins; the Resurrection of the flesh.

Moreover, as Dr. Blunt says, "Traces of the Creed are to be found in the writings of Justin Martyr, Polycarp, Clemens Romanus, (the companion of St. Paul, of whom Irenæus used to say: "He had the preaching of the Apostles still echoing in his ears, and their traditions before his eyes,) and Ignatius."

It is high time we heard the end of this nonsense about the Apostles' Creed being a late composition! Men do not allude to a paraphrase, and quote from a document before the document exists.

If Cuvier could draft a complete mammoth from a few scattered bones, surely from the scattered fragments of the "Rule of Faith," which we find in a few extant writings of the sub-Apostolic age, we may articulate a skeleton of the Apostolic Faith which but a few years later, in the third and fourth centuries, we find like the Siberian Pre-Adamite, crystallized in books and councils and liturgies, from Jerusalem to Spain, never claiming to be a new composition, but the old Faith guarded and handed down.

We freely grant that the form in which the Apostolic Creed came down in the West was a little more condensed than the form in which it was preserved in the East. Perhaps the Apostles, recognizing the prolixity of mind which characterized the Orient, and its opposite tendency in the West, left the "Rule of Faith" a little fuller in Asia than in Italy or Britain. In addition to which the Orientals may, at an early date, have slightly fortified the verbal expression of the Apostolic Symbol (as they did at Nicæa, A. D. 325, with Western approval), or the Westerns may have slightly condensed the original form without a thought of weakening the sense. At all events, the "Apostles' Creed" is the echo of the voice of SS. Paul, Peter, and Clement in the West; as the equally Apostolic Creed which was witnessed to, ratified, and made universal at Nicæa and Constantinople, is the reflected light of the faith of St. James and St. John, SS. Timothy, Ignatius, and Polycarp in the East.

III. And thereto agree the traditions of the Universal Church. Rufinus gives the tradition that the Apostles, before separating for their different fields of labor, composed the Creed—a mere tradition, not to be discredited because it was afterwards distorted (in writings falsely attributed to St. Augustine) into the improbable legend that the Twelve Apostles contributed each one article of the Creed. As Dr. Blunt says (Key to the P. B., p. 36): "There is, in fact, more reason for believing that it [the Creed] was composed by the Apostles under the inspiration of the HOLY GHOST, at their last meeting, than for believing the contrary."

IV. Not to go deeply into the internal evidence for the antiquity of the Creed, suffice it to say that the ablest critics assert that the actual form as given by Rufinus could not have been composed later than A. D. 140. While the fact that in all parts of the Church—from Jerusalem and Ephesus, and Alexandria, to Rome, Lyons, and London—the early Christians had substantially the same Creed, shows that the slightly divergent forms have a common parentage, and have come down to us from the blessed Apostles and with their authority.—*Living Church.*

CHURCH HISTORY IN A NUTSHELL.

"1. FROM the first to the seventh century, she may be called 'The British Church,' and was without the shadow of Romish influence.

"2. From the seventh to the eleventh century, she may be called the 'Anglo-Saxon Church.' This was not a new Church, but the British Church with a comparatively mild infusion of Romanism.

"5. From the eleventh to the sixteenth century, she may be called the 'Anglo-Romish Church.' This was the same Holy Catholic British Church, with a strong infusion of Romanism.

"4. From the sixteenth to the nineteenth century, she may be called 'The English Church,' which, like each of the other names does not indicate a new Church, but only a new state, viz: The state in which the ancient British privileges had been resumed by a thorough expulsion of Romanism in any form.

"5. In the United States, the same Holy Catholic Church goes by the name of the Protestant Episcopal Church."—*Church Record, Western Texas.*

—A CLAIM to an estate may prove to be ineffective or valueless, simply from the loss of some links in the descent of the title. To recover these links and complete the chain is the first work of a claimant. So it is with the authority of the ministry of the Church. It is a matter of transmitted title and, hence, it depends on the continuity of its claim. This is the ground on which rests the law of the Apostolical Succession. But for that law, there would be not only missing links, but there would even be no semblance of a chain. There would be only an individual happening, but no organic succeeding. "Lo! I am with you always," would have no significance.—*Living Church.*

The Church in Montana.

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The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
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Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.
Gallatin County.
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Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
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Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish. Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

I KNOW a woman wondrous fair—
A model woman she—
Who never runs her neighbors down
When she goes out to tea.

She never gossips after Church
Of dresses or of hats;
She never meets the sewing school
And joins them in their spats.

She never beats a salesman down,
Nor asks for pretty plaques;
She never asks the thousand things
Which do his patience tax.

These statements may seem very strange—
At least they may to some.
But just remember this, my friends—
The woman's deaf and dumb.

—*A Wisely Anonymous Man.*

—MRS. B. is one of those energetic, quick-motioned women who carry their work by assault. One day she had started across the room on some errand, but midway forgot what it was. "What was I going for?" she asked aloud. Two-year-old, seated on the floor, and always liable to be swept up in one of her mother's hurricane passages, asked meekly, "Was—oo—goin' —for—me?"

—LITTLE Harry had been told not to bathe in the mill-pond; but as he was climbing over the fence back of his house he saw other boys in bathing, and the temptation was too much for him. He was careful, however, to keep his head dry, so as not to arouse suspicion when he returned to his mother. But she immediately taxed him with having disobeyed her. "Why, mother," said he, taking off his hat, "look at my hair; it would be wet if I had been in swimmin'." "Yes, my son; but how comes your shirt wrong side out?" "Oh! why" —faltering, then gleefully—"Oh, I turned that getting over the fence." "Oh, you did, did you? Well, then, one good turn deserves another." And the wails from little Harry told that he had been turned to a horizontal position.

—VISITING clergyman in Indian Nation: "Are all these Indians Christians?" Irish waiter—"No, sur, not wan of them; some is Comanches, and some is Episcopalians."

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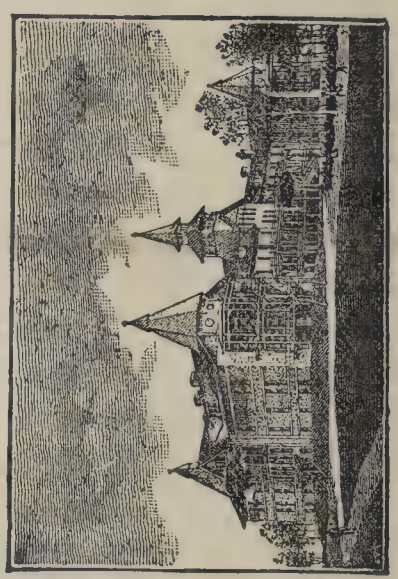

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 6. Virginia City, Montana, September, 1886. Whole No. 42.

Kalendar.

SEPTEMBER, 1886.

5 Eleventh Sunday after Trinity.
12 Twelfth Sunday after Trinity.
15 Ember Day.
17 Ember Day.
18 Ember Day.
19 Thirteenth Sunday after Trinity.
21 St. Matthew the Apostle.
26 Fourteenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER, 1886.

3 Fifteenth Sunday after Trinity.
10 Sixteenth Sunday after Trinity.
17 Seventeenth Sunday after Trinity.
18 St Luke the Evangelist.
24 Eighteenth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.
31 Nineteenth Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Ubet, Wednesday	Sept. 1
Lewistown, Thursday	" 2
Maiden, Friday	" 3
Fort Maginnis, Sunday	" 5
Fort Custer, Sunday	" 12
Glendive, Tuesday	" 14
Miles City and Fort Keogh, Sunday	" 19

SIXTH ANNUAL CONVOCATION.

ADDRESS OF THE RT. REV. L. R. BREWER, S. T. D., MISSIONARY BISHOP OF MONTANA.

IN the infancy of the Christian Church there was a Roman centurion in Cæsarea. He was "a devout man, and one that feared GOD with all his house, which gave much alms to the people, and prayed to GOD alway." A message came from GOD, bidding him send for the Apostle Peter, who should tell him what he ought to do. The reason for this message was given: "Thy prayers and thine alms are come up for a memorial before GOD." The halting action of the Apostle, and the cause of the message, furnish us with two lessons.

When the first thought of this summons came to St. Peter's mind, he started back in alarm. Three years of association with the Teacher of Nazareth had not taken away all his Jewish narrowness. Race prejudices were so deep, and the traditions of the law so strong, that he required some signal event, some positive command from on high, before he could take in the fact that all nations and kindreds were to be included in the new Kingdom established in the earth. But when the command came, putting aside his life-long prejudices, he went forth to fulfil the mission. And the first words which he spoke to this Roman worshipper of the everlasting GOD were a justification of his act, and the enunciation of a broader principle than had hitherto governed his life; "Of a truth I perceive that GOD is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." This is perfectly plain to us. But it was not plain to the Apostles till events, and visions, and the logical results of the catholic teaching of their Master working in their minds, had made it plain.

We have our prejudices which we sometimes mistake for principles. And they are often quite as strong as those which divided the Jews from the surrounding nations. Here was a man, a stranger in a strange land, coming from a nation which served false gods and worshipped imaginary deities, who had yet learned from association with the chosen people the worship of the living GOD. What had a son of Abraham to do with him? But GOD showed St. Peter a higher law, that "in every nation, he that feareth Him, and worketh righteousness, is accepted with Him." Our lives are cast and our work placed among a most cosmopolitan population. We fail to see the good in our neighbors and acquaintances, because their ways and tastes and beliefs are different from ours. We shut out whole races from our sympathy and aid, because we have brought ourselves to believe that they are beyond the reach of civilization or progress. We look upon certain classes of offenders against morals or the laws as past help, and so refuse all aid in efforts toward their reformation. We become weary of certain labors for good which seem to produce no results, and take refuge in the fixed opinion that such labors are useless. But prejudices have no place before the assertion that "GOD is no respecter of persons." The Gospel of love and mercy gives no leave to bar out any race, any sufferer, any offender, from our help. We can by no means say of all that they fear GOD or work righteousness. But we *can* say that every one has some tender spot in his heart, and some good in his soul; and it is our duty to recognize the good, and to try to reach the tender spot, and thus show CHRIST'S love for the race.

This centurion, who feared GOD with all his house, who gave much alms to the people, who prayed to GOD alway, had this said of him in a message from heaven: "Thy prayers and thine alms are come up for a memorial before GOD." I take it that here is announced a most important principle. These two things are joined together, never to be put asunder by him who would serve GOD acceptably,—prayers and alms, the inward thought and the outward action, theory and practice, the life of the soul and the results of that life as seen in operation among men. The Church keeps these two united. She has her worship and her offertory. And when the worship is sincere, and the offering comes from a thankful and willing heart, we may be assured that they go up as a memorial before GOD. A great many people make an entire separation between the two. They pray, but do not give alms. They worship, but do not work. With such people religion is more of a profession than a practice, a comfortable way of having their souls saved for them, without any effort on their part at doing anything in the work of salvation themselves. Such prayers cannot rise very high; such worship cannot be very heart-felt; such religion cannot be very acceptable before GOD the FATHER. To be sure, it is something to pray. It is the foundation of everything else. But prayers which are only words are not sufficient. Prayer is supposed to represent the desires of the heart. And although we desire to do GOD'S will on the earth, unless we go on to do that will, the desire will not have any permanent place in the heart.

There are others, who give alms but do not pray. They are kind and generous and charitable, but their good deeds are not done in GOD'S Name nor for His glory.

There is something wrong here also. It is a great deal to be willing to use means, and time, and strength, for the advancement of good enterprises and for the relief of human suffering. It is a worthy motive to do this from a desire to make the world better and to do good to our fellow men. But GOD asks of us the highest motive. And the highest motive is the wish to live to Him and to work for Him.

Giving to "alms" the broadest meaning,—not only of giving of our substance, but also of work for CHRIST wherever there is opportunity and ability,—we have the true model of the Christian life. It must be a life of prayer and devotion, and a life of generous activity in all that makes for the good of our fellow men. These joined together in a harmonious rule of living will be an acceptable memorial to go up before GOD. No Christian can make much progress in spiritual life who neglects the one or the other. No Parish can be fulfilling the end of its existence when the seats in its House of Worship are empty, or when its plans of benevolence languish from neglect or indifference. The hours of prayer are precious hours. When we miss them we are casting away blessings for our souls. And the offerings of our means and time are as necessary to our spiritual life. Without the one we should become spiritually cold and lifeless, and without the other we should lead a life of selfish indifference.

Our calling is to follow CHRIST. He had His hours of retirement and prayer. He bade His disciples watch and pray. He "pleased not Himself." He "went about doing good." He "gave Himself for us." Here is our example. The elder Bishop Doane wrote: "The man that lives to self, to self shall die. He cannot get beyond it. No water rises higher than its source. No body can, in physics, lift itself. No nature, of itself, is self-transcendent. To sow to the flesh is to reap what flesh can bring. To sow for earth is but to reap from earth. To sow in time is but to reap in time. Only "he that soweth to the SPIRIT shall of the SPIRIT reap life everlasting." You feed yourself. You pamper but the body which must die. You decorate your person, or refine your manners. It is well: but soon the worm must have possession. You heap up golden ingots, and add field to field; but still *your* term is but for *your* life. You cultivate your mind, and store it with all treasures of good learning; but three score years and ten will weaken one, and dissipate the other. Turn it which way you will, the sowing to the flesh must reap as it has sown. "Flesh and blood cannot inherit the Kingdom of GOD; neither doth corruption inherit incorruption." But he that soweth to the SPIRIT has a spiritual harvest. He feeds the hungry; and CHRIST feeds his soul. He clothes the naked; and is clothed himself with righteousness. He builds a church; and makes his heart the temple of the Holiest. He shares his store with those whom CHRIST has sent; and has a share, in grace on earth, in glory with the LORD. Not that he buys acceptance. Not that he merits mercy. Mercy comes not of merit, but is shown for want of it. And the one purchase, which GOD orders of value, is the purchase of the Cross. But the calling of the Christian is to do good. And, when he answers to his calling, he fulfils his Maker's will; and, having borne his fruit in holiness, will have the end, eternal life." But that this good may be rightly done, there must be the foundation of prayer and daily dependence upon Almighty GOD. GOD, not self, must be placed in the foreground. We cannot work that righteousness which is acceptable, unless we live as GOD's children. When the life is governed by a spirit of true devotion, then the message to the centurion will be realized: "Thy prayers and thine alms are come up for a memorial before GOD."

I know that it is a great deal easier to say these things than to do them. Our ideals may be high, but our fulfilment will always fall far below them. But that is no reason for abandoning our standard. Special difficulties surround us. We breathe an atmosphere unfavorable to devotion. We live in a land where the race for wealth seems to absorb all thought and energies. With almost every one material pursuits take precedence of all beside. Some may be ready to ask, What is the use of trying to battle against all these difficulties? But if the Kingdom of GOD is for all lands, races, ages, circumstances, and conditions, then our place is here, and we cannot yield without proving unfaithful to the Master Whom we serve. There is good to be found everywhere and in all. There is a vast deal of good, of generosity, of nobleness, in the people among whom we live. Only it does not always take the direction which we would like to see it take. It is sadly true that men of means are more willing to invest their money in mines, or stock, or land, than to help build churches or hospitals. It is also true that the majority of people prefer a horse-race or a circus to a religious service. But after all, the churches and hospitals are built, and religious worship is maintained. And men who seldom or never enter a church, and who hope never to have any need of a hospital, help build them, and are glad when their families and friends share in religious worship. We must be thankful for all the good we find, and pray for grace and wisdom to enable us to take advantage of all opportunities. In our Parish work, we must remember that our responsibility is not limited to the people who are regular attendants at church, or whose names may be recorded in our Registers but reaches out to all whom we may be able to influence for good. Nor may we consider that our field is bounded by the limits of the one Parish or Mission where we live. Wherever we can plant the Kingdom or preach the Gospel, there it is our duty to go. We are here as missionaries, and missionaries we must be as far as time and strength and opportunity will permit. And we must remember further, that we are part of the whole Church, and that the interests of the whole Church are ours. We narrow our vision and forget our responsibilities. We all, Clergy and Laity, think so much of our own special Parish or Mission, that we think little of the Church in Montana, and less still of the Church throughout the land and the world. Whereas all these interests belong to us, and we have a duty to fulfil toward them all. That duty begins at home, but it does not end there. We have a resolution of Convocation, asking that three offerings be made during the year for purposes outside the Parish,—for Missions in Montana, for the Episcopate Fund, and for Domestic Missions. I am sorry to say that this resolution is not always complied with. Resolutions are apt to be guns loaded with blank cartridges. They make some noise, but they hit nobody. I know how difficult it is to get any money for outside objects in a struggling Mission, where it is impossible to raise all that is needed at home. But if I were a missionary in a Convocation where such a resolution had been passed, and there was no other way to obey it, I would take one offering, divide it into three parts, and devote them to the objects named.

When we met a year ago in Convocation, there was some reason for despondency and fear. We had lost two of our Clergy by removal during the year, several of our missions were vacant, the general missionary treasury was largely in debt and a reduction of our appropriation was threatened, the Montana treasury was empty, and I was not sure of being able to meet the pledges which I had made for the work in hand. I saw little prospect of increasing our working force, and feared rather that it would have to be cut down. I am thankful to be able to say that the outlook is brighter to-day. The missionary appropriation was not diminished. Kind friends at the East helped me so that I determined to try to secure two or three additional Clergymen. Two of these are already in the field, so that now our working force numbers twelve, including the Bishop, which is more than we have ever had before. But this year our appropriation *is* reduced by six hundred dollars, and whether we can go on to make further advances is a matter of doubt. But we must be thankful

for the past, and hopeful of the future.

The Deer Lodge field is now filled by the Rev. A. B. Howard, who came to us from the Diocese of Southern Ohio, and whose Dimissory Letter was received and accepted on the eighth of July. He will serve at Deer Lodge, Philipsburg, Granite, and Anaconda. For three years I have been hoping to do what has now been done, and it took me eight months to find the man after I began to search for him. The mission field about Helena is now filled by the Rev. Percival MacIntire, who was ordained Deacon by the Bishop of Minnesota on the twelfth of last November, at my request, and who will return to his studies in Seabury Hall in September. It is hoped that a man will be found to go on with this work when Mr. MacIntire lays it down.

There has been some improvement in our Church property during the year, and some advance in parochial work. A church has been built at Billings, costing about two thousand dollars. It is a small but neat wooden structure, quite sufficient for the present needs of the Mission. The Church people have been prudent and self-helpful in the management of this enterprise. They have not been ambitious to have a church beyond their means, and they have not asked for outside help. They have done better in that respect than any Mission in the Territory. They have a small debt to contend with, but it will not rest long unpaid. In Miles City they have begun the erection of a brick church. With the generous gift of a thousand dollars by the Rector of Emmanuel Church, Baltimore, Maryland, they have in hand about three thousand dollars for the work. This will not complete the building, but they propose to go as far as they can with their means, and stop without a debt. It is to be hoped that this resolution will be adhered to. In Butte a brick Rectory has been built, costing three thousand dollars. The money for the purpose was obtained from the Church Building Fund Commission. One fifth of the loan has already been paid, and the whole is likely to be removed before the notes mature. But the best thing to report of Butte is that the Mission has become self-supporting, and has organized as a Parish. It is a long step in advance for the work there, and a notice to all our helpers that we mean to do all we can to help ourselves. The last of the Rectory debt has been paid in Bozeman. The debt on the church in Missoula has been reduced to three hundred dollars. Improvements have been made on the Church property in Helena, Dillon, and Benton, and no debts have been contracted. All this gives good reason for thankfulness and encouragement.

The Parish Schools in Helena and Miles City have continued their work during the year with good results. There is a wish for their enlargement into Boarding Schools, but that will take money for the erection of buildings. And unless Churchmen of Montana or the East will be generous enough to furnish that money, we must be content to work on as we are doing.

St. Peter's Hospital in Helena is now doing a good and much needed work, and doing it in the best way. But if it is to go on, we must have a building of our own, larger and properly adapted for hospital purposes. It is an absolute necessity. An effort is now in progress to accomplish that end. It must not be allowed to fail. When we have done what we ought to do ourselves, we may be able to get some help toward building from the East. But we have no right to ask, until we have shown by our deeds that we deserve help. The people of Helena *are* responding to this appeal, and I believe they will respond more and more, until the final success of the enterprise is assured.

Five months of the past year I spent in the East. I was called there to do work for the General Board of Missions. Three months of that time was given to making addresses in behalf of Domestic Missions, and the remainder in trying to awaken interest in our own work in Montana. I hope good was accomplished in both directions. Everywhere I met with cordiality and kindness. I believe the missionary spirit is growing in the land, and that more will be done and more be given for the extension and upbuilding of GOD'S Kingdom with each advancing year. But we must see to it that this growth extends to our borders also. We have a duty in doing and giving as well as those who live elsewhere. The general missionary treasury is largely in debt to-day, and the Board of Managers have felt obliged to make the threatened reduction in all appropriations. We suffer with the rest of the Church. What the result will be, I cannot say. But no work shall stop except it be an absolute necessity, and no missionary shall suffer if I can help it. But then we must all try to do what we can for Domestic Missions. Our offerings for that purpose have been a little larger the past year than we have ever reported before. But I think they might have been larger still. And if every clergyman would take a personal interest in the matter, they would be larger. At all events, we ought to see that an offering is taken in every Mission during the year, and sent to the Treasurer of Domestic Missions.

The Report of the Secretary of the Woman's Auxiliary will show that a little more has been given during this second year than in the first. I am glad of the increase. The women of the Church are working well and faithfully in every place where our services are held. Almost all their efforts are necessarily directed to work at home. But it is right and wise that something should be done to show that they are members of a larger body, and that the interests of the whole Church are theirs. Out of this small beginning, good things will grow in time.

We have not done for the Episcopate Fund as much as we did last year. This is unfortunate. I am sorry to note any backward steps in any department of our work. We cannot accomplish anything except by persistent, patient work. I regret to have to state that only four of our Clergy have remembered this object during the year. I wish there were some way of jogging their memories that would ensure better results. I think we might do as well as they are doing in Utah,—give one dollar for each communicant each year. If we make that our aim, we can succeed. I believe the time has come for us to have an incorporation for holding whatever funds we may raise for this purpose, and I suggest that action to that end be taken before we separate.

What the results of our efforts will be to raise money for the Enrolment Fund, I am not yet able to say. But in some places the success has been beyond my expectation. Bozeman will lead the list in contributions for this purpose. I am very thankful that we have taken our part in this important enterprise. Whatever measure of success may attend it in the Church throughout the land, or whatever results accrue to us, good will come of it to all our missionary work, and we shall never be the poorer for what we have done.

I have visited during the year forty-five places in Montana, and have confirmed fifty-eight persons. The offerings received by me at these services have been: for Diocesan Missions $369.82; for the Episcopate Fund $70.00; for the Enrolment Fund $40.00; for St. Peter's Hospital $10.00; in all $489.82. I have delivered two hundred and four sermons and addresses, and have celebrated the Holy Communion twenty-eight times. I have baptized two adults and fifteen children; solemnized one marriage; and buried one person. On the twenty-third of last August, I ordained to the Priesthood, in St. James' Church, Bozeman, the Rev. Hector E. Clowes; the Rev. William Horsfall preaching the sermon. I have given my canonical consent to the consecration of the Rev. Edwin Gardner Weed to be Bishop of Florida; to the election of the Rt. Rev. Daniel S. Tuttle to be Bishop of Missouri; to the election of the Rt. Rev. Ozi W. Whitaker to be Assistant-Bishop of Pennsylvania. I have received notice of the deposition of seventeen clergymen from the Ministry of the Church; of the suspension of one; of the restoration of one; of the removal of six Candi-

dates for Holy Orders and two Postulants from the lists.

This closes the record of the year. There is much to be thankful to GOD for in it. We have more workmen than ever before. We are reaching out to occupy more ground. In some places our strength is increasing, and in nearly all places there is healthful life. But while there is good reason for hope and encouragement, we must all feel that there is a great deal before us to be done. There are vast regions that the foot of the missionary does not touch. There are many small centres where no regular services are held. There are scattered sheep in valley and in mining camp with no shepherd to search them out. There is need of more days in the year for me to do my work. There is pressing need of more Clergymen to follow in the widely separated paths which I tread. But we can only do that which lies in our power to do. We work in the present, but we plan for the future. We are a feeble folk, but we look for increase. We are dependent upon the bounty of our friends, but we mean to work toward independence. We are a Missionary Jurisdiction, but we hope to become a Diocese. We ask for GOD's blessing on our lives and labors, and we will strive to do good service in the extension of His Kingdom.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

THE Committee on the State of the Church respectfully present the following Report:—

From the reports of two Parishes and twenty Missions we gather the following statistics: Baptisms 139: Confirmations 61; Communicants 927; Total Offerings $20,965.37; Value of Church property $79,220.00; Sunday school Teachers 78; Sunday school Scholars 680. As compared with the statistical report of last year, this shows a gain of 5 confirmations, an increase of 72 communicants, and an advance of $5,735.00 in the value of Church property. The total offerings were $ 3,606.43 more than last year.

The number of Sunday-school teachers and scholars does not differ materially from the numbers of last year. The fact has been mentioned from year to year by the Committee on the State of the Church, that the Sunday schools of the Church in Montana do not receive the attention nor excite the interest that the importance of the work demands. The Church is splendidly equipped for Sunday-school work in two particulars. We have Mrs. Weston's Calvary Catechism, which is universally used and admired, for work among the little ones; and we have the Church Catechism for constant instruction in the fundamental teachings of our holy religion. That should be continually used, as indeed the rubrics of the Prayer Book require. But among all the multitude of Sunday-school question books for larger scholars, which ones are satisfactory? Occasionally we find a teacher who has time and ability to instruct without a text-book. Occasionally we find a pastor who can dispense with teachers and text-books alike, and keep up the interest of the Sunday-school while not omitting any of the needed instruction. But most of us have not, at the same time, both the physical strength and the peculiar mental requirement. The Leaflets very commonly used are almost everywhere considered unsatisfactory. Surely the subject is broad enough to give a field, and the demand is great enough. And the Sunday-schools could be improved if we could have in our hands text-books on Scriptural, doctrinal, liturgical, ecclesiastical, and historical subjects, which were sound in teaching, simple in style, and interesting for the pupil,—the equal in their line of the school text-books of secular learning.

The Clergy List has been increased during the past year by the addition of the Rev. A. B. Howard, of Deer Lodge, and the Rev. Percival MacIntire, working in the Missions about Helena. A new church has been built at Billings, and we have now eleven Church buildings in Montana. The new rectory at Butte makes a total of four rectories. A new brick church is in process of construction at Miles City. From the organization of Montana as a separate Missionary Jurisdiction, the table of statistics has shown *one* Parish and several Missions. St. John's, Butte, has become self-supporting, and has formed a parish organization, so that now we have *two* Parishes. This will be marked as a step in advance. A gratifying increase of interest and prosperity in Church work is reported from Missoula. The Mission at Bozeman is free from debt, and has a fund of $3,500 towards building a new church. A lot of forty feet frontage has been added to the Church grounds at Virginia City. The Parish Schools at Helena and Miles City are in a flourishing condition. The one reports four teachers and forty-six pupils; the other, one teacher and nineteen pupils. St. Peter's Hospital at Helena is deserving of the sympathy and aid of all interested in Church and charitable work. Its usefulness is greatly enhanced by the employment of nurses especially trained for their work. $4,200 is reported raised for the Hospital. Of this $3,000 was subscribed in Helena for a new building. It is hoped that this may soon be increased to an amount large enough to pay for the erection of a suitable and permanent structure, which is much needed. Though the amount raised for the Episcopate Fund was less than in the previous year, we have no reason to be discouraged. We cannot expect to raise a sum which shall yield from three to five thousand dollars income, in a few years, with a strength of less than one thousand communicants. We began this work because we foresaw a future need. Let us use our utmost effort every year. But we must not over-exert ourselves in one year, so that there will be no strength left for the next and the next. If we do our best from year to year, we need not fear the result.

The view of the state of the Church thus made shows growth. There is constant increase in the number of communicants; an increase of more than twenty per cent. in the amount of offerings, and of eight per cent in the value of Church property. These are signs of material growth of which we need not be ashamed. GOD grant that in those things which cannot be estimated by figures we may have increased also, that there may be a growth of spiritual life and strength among us; and that so He may build up a Kingdom in our hearts, and in the hearts of all our workers, more real and more enduring than these material things which we can see.

(Signed) Frank B. Lewis, H. E. Clowes,
Geo. W. Monroe, *Committee.*

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS—MONTANA BRANCH.

REPORT OF THE GENERAL SECRETARY.

THE second Annual Report of the Woman's Auxiliary work in this Missionary Jurisdiction must, like the last, contain little of interest, as it is still the day of small things with us. There are, as yet, no regularly organized branches; but in nearly all the Missions and Parishes of the Territory, societies of women, banded together for Church work at home, have been in existence for a number of years; and to the efforts and untiring zeal of these faithful workers is owing a large part of the success of the Church in Montana. It was thought that a re-organization might affect unfavorably the societies already formed, therefore the Woman's Auxiliary was made a part of these other societies, and offerings were sent from them for the missionary work. Already a number of our workers are desirous of forming separate societies for mission work; thinking that these would not interfere with home work, but would rather help it, by increasing spiritual life and interest among the women, and by extending their knowledge of the work that is being done by faithful women in all parts of our country. The very fact of belonging to a large and important society, all working with the same objects in view, gives strength and a glow of enthusiasm which it is almost impossible for isolated workers or societies to feel. In the narrow vision which is confined to the one little

struggling Mission or Parish to which we belong and for which we work, when our every-day duties seem so trivial and common-place, when perhaps our most conscientious efforts and self-denials are misrepresented and misunderstood, and where in spite of all our toil and care we seem to accomplish so little, we are apt to grow weary of our well-doing before our work is half done. But let us once fully realize that we are members of the Church Catholic, and that every act of self-denial and work of mercy is a part of the grand accomplishment of the ages, and is transformed by the Master Whom we serve into something acceptable to Him, we can then work on without fainting. No doubt the faithful Dorcas often grew weary over the garments she made for the poor, not realizing that they would testify of her worthiness; and the hospitable Lydia thought not how her care of the brethren would be known wherever the story of the first missionary labors was told; and the loving Mary little dreamed of the wondrously sweet words of commendation which would fall from the lips of the Master Whose feet she anointed. All these were to them but small, common-place things, as our work seems to us. And the same Master, with Whom nothing is small and nothing is great, is ours; and He has not forgotten to be gracious, but will also accept our service if done from love of Him.

The record for the year is very short. We cannot tell of boxes filled, or of large sums contributed. But we are glad to report some increase in the offerings, though three of the Missions sending last year have not been heard from yet. The sums received are as follows:

St. John's, Butte, ...	$ 30 30
St. James', Deer Lodge, ...	5 25
St. Paul's, Virginia City, ...	10 00
St. James', Bozeman, ...	15 00
St. James', Dillon, ...	10 00
St. Peter's, Helena, ...	31 00
Making a total of	$ 101 55

This has been forwarded for Domestic Missions.

No doubt this sum would have been much larger, but that in most of the Missions the people were asked to give for the Enrolment Fund. If the Secretaries would take a personal interest in the work, and try to get monthly pledges for the coming year, there would be undoubtedly a very gratifying increase to report at the next Convocation.

H. W. BREWER,
General Secretary.

NOTES.

—At a meeting of the vestry of St. Paul's chapel, held recently, bids were received for the construction of the new church [in Miles City], and the contract for the same was awarded to T. J. Bryan & Co. The new church edifice will be a Gothic structure, 32 x 64 feet in outer dimensions, built of stone and brick, with a steep roof surmounted by an ornamental belfry. The entrances at front and side are marked by handsome hooded porches, and richly stained glass windows will light the interior, which will probably be finished in California redwood. The whole effect is of a marvellously handsome and churchly building, and is a credit to the designer, Mr. Byron Vreeland. Work will be commenced in a very few days, and it is expected to get the building under roof in early fall.—*Yellowstone Journal.*

—The September number of the *Spirit of Missions* contains the following "Acknowledgements" from Montana; the abbreviation "Wo. Aux." indicating that the amount was given through the Montana Branch of the Woman's Auxiliary to the Board of Missions:

DOMESTIC MISSIONS.

St. James', Bozeman,	Wo. Aux.	$ 15 00
St. John's, Butte,	" "	30 30
St. James', Deer Lodge,	" "	5 25
St. James', Dillon,	" "	10 00
St. Peter's, Helena,	" "	31 00
St. Paul's, Va. City,	" "	10 00
Post Chapel, Fort Keogh, ...		2 50
St. Paul's, Miles City, ...		1 95

INDIAN MISSIONS.

St. Peter's, Helena, Mrs. Morgan,	5 00

MONTANA EPISCOPATE ENDOWMENT FUND.

Summary of the Treasurer's Report.

Balance, August 1, 1885, ...	$ 479 40
St. James', Bozeman, ...	27 40
St. Paul's, Virginia City, ...	26 85
Trinity, Madison Valley, ...	14 70
St. James', Dillon, ...	16 30
St. James', Deer Lodge, ...	10 00
Fort Assinaboine, ...	25 00
Augusta, ...	5 00
Sun River, ...	5 00
Fort Shaw, ...	5 00
Philipsburg, ...	10 00
Granite, ...	10 00
St. Peter's, Helena, ...	9 60
Interest, ...	53 69
Balance, August 1, 1886, ...	$ 697 94

The Church at Large.

NOTES AND CLIPPINGS.

—The Diocese of Easton, at a special session of its convention, held August 26, elected as its Bishop, the Rev. Alexander I. Drysdale, Rector of Christ Church, New Orleans. Easton is again doomed to disappointment, as Mr. Drysdale, but a few days after his election, died at Waukesha, Wis. He had gone there for the benefit of his health, but apparently without much hope of recovery, as he had been failing for some time.

—The consecration of the Rev. Edwin G. Weed, S.T.D., as the third Bishop of Florida, took place on Wednesday, Aug. 11, in St. John's Church, Jacksonville. Bishop Quintard, of Tennessee, was the chief Consecrator, assisted by the Bishops of South Carolina, Western Texas, Springfield, and Louisiana.

—A daily edition of the *Living Church* is to be issued during the session of the the General Convention in Chicago, price one dollar, post-paid.

—On August 6, the Rev. Dr. Dowden, of Edinburgh, was elected Bishop of the Diocese of Edinburgh in connection with the Scottish Episcopal Church.

—The Rt. Rev. Robert Eden, D. D., Bishop of Moray and Ross, and Primus of the Scottish Church, died on August 26. His last official act was to issue the confirmation of the election of Dr. Dowden to the See of Edinburgh, immediately after which he placed his resignation in the hands of the Bishops.

—It seems to be settled that a deputation from the Church in Scotland will be present at the General Convention, and a fund is to be raised for its necessary expenses.

—A writ for the imprisonment of the Rev. J. Bell-Cox, of Liverpool, has been issued, though not yet put in force. His is the latest prosecution for "excessive ritual."

The Montana Churchman.

VIRGINIA CITY, MONTANA, SEPTEMBER, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

On the twenty-second and twenty-third of August, the Sixth Annual Convocation of Montana held its sessions in St. Peter's Church, Helena. There were present nine of the Clergy, including the Bishop, and Lay Delegations from Helena and Bozeman. The absence of the Rev. Mr. Webb, Rector of the Parish, was especially deplored, and the heartiest sympathy of those assembled was felt and expressed for the great domestic sorrow which occasioned his absence. We give up all available space to to the most important papers, reserving our more extended descriptions and comments.

Poetry.

A CHRISTIAN CROSSLESS CANNOT BE.

A Christian crossless cannot be!
Then why this perturbation,
When God, with grief and pain seeks thee,
Thou child of His salvation?
The more the smart,
Dearer thou art;
The strokes that fall upon thee
Display the love that won thee.

A Christian crossless cannot be!
Than this, God wills, the rather,
That grief and pain thyself shouldst see,
Come down from God, the Father.
Since it is so,
'Tis well, I know;
His love's own hand extending,
No plagues can He be sending.

A Christian crossless cannot be!
Whence comes the art of praying?
How from the world's vain pomp to flee,
The soul on Jesus staying?
Fling it not off,
With bitter scoff,
As though to God no debtor;
It comes to make thee better.

A Christian crossless cannot be!
Thy hateful sins eschewing,
It brings thee humbly to the knee,
Thy love to God renewing:
Vain world aside,
Let God abide!
Bethink thee! Ah, it moves thee;
Eternal goodness loves thee.

Without a cross, nor would I be!
I'll bear all that God sends me;
The strokes that come I will not flee,
For still His wing defends me;
Then welcome fall
His chastenings all;
With Christ now uncomplaining,
At last forever reigning!

—*Church Press.*

Selections.

A DIALOGUE.

REPORTED FOR THE BENEFIT OF WHOM IT MAY CONCERN.

Mr. Brown is the hardworking superintendent of a Sunday school. Mr. Jones is a middle-aged church member. Mr. Brown is seeking teachers for his school, and in pursuance of his object has dropped into Mr. Jones' office. Mr. Jones inquired about the school.

Mr. Brown, *loq.*: "I am sorry to say it is not very flourishing at present."

Mr. Jones: "Indeed! That is a great pity. I regard the Sunday school as one of the most important branches of the Church work."

Mr. Brown, encouraged: "I quite agree with you."

Mr. Jones: "It is in fact the nursery of the Church. Why I can count twenty communicants this winter, who have become so through the Sunday school."

Mr. Brown: "Very true, but——"

Mr. Jones: "And that is not all. A great many families are drawn in through their children. There are those Jacksons; they never went to church anywhere till some one got the children into the school. Now they are as regular as Sunday itself, and Jackson gives liberally according to his means. What is the matter with the school? I have some times thought our rector was not a very good manager."

Mr. Brown: "I don't think that is the trouble. Dr. Austin is always in the school."

Mr. Jones: "And then you have so many young teachers. There are John Green and Jane Grey and those Miss Whites—nothing but boys and girls themselves. You can't expect they are going to have any influence."

Mr. Brown (thinking he sees his way): "That is just what I came to speak about. John Green is going away and I called to see if you would not take his class. They are nice young fellows just at the age when it is most desirable to keep them in Sunday school—rather old for Green, though he has managed them very well. But he is leaving town and if you can take them——"

Mr. Jones, alarmed: "Oh, I don't think I can do that."

Mr. Brown: "But why not?

Mr. Jones: "Well I don't know enough for one thing."

Mr. Brown: "Don't know enough of what? You have been reading the Bible and hearing it read for forty years. How can you say you do not know enough to teach it to a set of young boys?"

Mr. Jones: "Yes, but you see I don't know anything about modern criticism, and I am afraid they might ask me questions that I could not answer."

Mr. Brown: "It would be strange if they did not. The youngest child can ask questions which the wisest man cannot answer."

Mr. Jones: "But I don't know anything about these modern schools of thought and this infidel talk."

Mr. Brown (losing patience a little, but still holding on): "Well, nobody wants you to teach infidel talk or schools of thought. What we want is the Bible and the Church catechism."

Mr. Jones (trying to ride off on a side issue): "Don't you think that our pastors and teachers should be prepared to answer these things? There was that article in the *Science of the Age*——"

Mr. Brown: "Never mind the *Science of the Age*. The question is whether you will take hold and help this work, which you consider so important."

Mr. Jones: "The fact is, Brown, I don't know how."

Mr. Brown: "Don't you teach your own children these things?"

Mr. Jones, (rather taken aback): "Wl——well—you see—well, don't you thi that is the mother's business?"

Mr. Brown (with emphasis): "Not or bit more her's than yours."

Mr. Jones: "But I have no time to pr pare the lessons."

Mr. Brown: "You have all the tim there is, I suppose. What do you do o Sunday afternoon?"

Mr. Jones: "But I shouldn't kno what to say to a set of boys."

Mr. Brown: "Look here, Jones. Th next lesson is on the Gospel for the da Can't you look it over with the help of Commentary, and then tell the boys abo it, and find out what they know? Can you do that?"

Mr. Jones: "Yes, I suppose I coul but,—the fact is, I am tired out on Sunda and I want the day to rest in. Besides, th school is not what it ought to be. Yo don't keep hold of the young men. Wh I happened into St. Barnabas last Sunda and there were three or four classes o young fellows—men in college and in rai road offices and so on. But I can't get m boy to go to Sunday School. He says ther are none there but girls and babies."

Mr. Brown: "Who taught these classe you speak of?

Mr. Jones: "Judge Blackwood had on and Stone of the Printers' Bank had an other."

Mr. Brown: "Exactly so, St. Barnabas is a model school, and why? Because all the leading men in the church are engage in it. How can you expect your boy to have any respect or regard for the schoo when you yourself have none? If you and Robinson and Jenkins and two or three more that I could name would take classes in the school, it would make all the differ ence in the world. Come, Jones, try to see this matter in the right light. Every Com munion Sunday, you give to the Lord your soul and body. I know you give freely o your money. Can't you sacrifice a little o your time and ease? The Lord has put into your hands this chance of helping forward His Church and kingdom, and some day He will require an account at your hands."

Mr. Jones: "As to that, I don't believe He will call me to account for not teaching in Sunday School."

Mr. Brown: "Did you ever read the twenty-fifth chapter of St. Matthew?"

Mr. Jones, (indignantly): "Of course. Do you take me for a heathen? It contains the parable of the ten virgins."

Mr. Brown: "Exactly, and of the talents and the account of the last judgment. Did you ever consider that in every one of these cases, the people were condemned not for anything they did, but for what they might have done and neglected,—not wil-

y refused or abused but simply neglect-
"

Ir. Jones (looking at his watch): "Bless
, I had no idea it was so late. I have an
ointment, and must ask you to excuse
. As for the class, I'll think about it."
Kalendar.

PRAYERS OUT OF A BOOK.

WHY do you pray to GOD out of a book.
For precisely the same reason that you
aise GOD out of a book. You would not
e to sit still and listen to your minister
g extemporaneous hymns; you wish to
n in the hymns audibly. Therefore, we
ve a book. JESUS CHRIST cannot object
forms of prayer, for He joined in the
ayers of the synagogue, and Himself
ve his disciples a form of prayer—"Our
ther which art in Heaven."

Are not forms of prayer liable to form-
ty?

All prayers are. Both modes have their
angers, but, having used both constantly
r years, I believe forms of prayer are
tter for public worship, and less liable to
use. No arguments can be urged against
rms of prayer which do not have equal
rce against hymns, which are forms of
ayer after all. For example, "JESUS
over of my Soul," and, "Rock of Ages."

Are not your services long and tiresome?

If you take part in them they will not be
. Our service consists of prayer, praise
d the reading of GOD's Word. If, there
re, your objection means anything, it
eans that an hour devoted to prayer,
aise and the reading of GOD's word is too
uch for your spiritual stomach. Such a
nfession argues nothing against our serv-
e, but argues very much against your ap-
tite for devotion.

What is your Prayer Book?

Our Prayer Book is a growth, not a cre-
ion. It is made up of the choicest devo-
ons of all ages. It not only contains our
orning and evening services, but is a
ill book for the whole year and every pos-
ble occasion. Each Sunday of the year
appointed to teach some special truth
out our Blessed Saviour. Thus whatever
e minister may fail to do, the services of
e Church do not shun to declare unto us
e whole counsel of GOD. Each of the
ty-two Sundays and many week days are
dividualized. Christmas tells of His birth;
ood Friday His death; Easter of His
esurrection, and so on. The Prayer
ook is full of systematic instruction about
e Bible and the life of JESUS.—*Selected.*

WELL WORTH THE MONEY.

SOME time since a striking advertisement
ppeared in the daily papers of the United
tates. It was headed "How to Make
Ioney." The advertisement offered to
nd, on payment of a small sum, an infal-
lible method whereby money would be made. Thousands sent their "quarters," and in due course received a slip of paper, on which was printed in bold letters, "*Work like a Tiger.*" It is to be hoped that those who invested and received such good advice will now go and put it in practice. The fact is, there is a growing tendency on the part of men and women to ignore the Divine law. Money cannot be honestly made in any other way than by labor. The insane idea has also taken hold of a large number that "to work with the hands" is not genteel, and as a result we have a large surplus in our land of genteel drones, and as an exchange very pointedly states, they ofttimes keep up appearance at the expense of honesty; for, though "we may not be rich, yet we must seem to be 'respectable,' though only in the meanest sense—in mere vulgar show. We have not the courage to go patiently onward in the condition of life in which it has pleased GOD to call us; but must needs live in some fashionable state to which we ridiculously please to call ourselves; and all to gratify the vanity of that unsubstantial, genteel world, of which we form a part. There is a constant struggle and pressure for front seats in the social amphitheatre; in the midst of which all noble, self-denying resolve is trodden down, and many fine natures are inevitably crushed to death. What waste, what misery, what bankruptcy come from all this ambition to dazzle others with the glare of apparent worldly success, we need not describe. The mischievous results show themselves in a thousand ways—in the rank frauds committed by men who dare to be dishonest, but do not dare to seem poor; and in which the pity is not so much for those who fail, as for the hundreds of innocent families who are so often involved in the ruin.—*Selected.*

TO CHURCHMEN.

THERE is a peculiar privilege in being a Churchman. Do we all realize it? Perhaps not, or this article would certainly not have been written. The Church Catholic was established by our LORD Himself, when He gave commission to His disciples, just before the Ascension, and it has existed in unchanging authority and vitality to the present time. It has certain marks by which it may be known, and no one need plead ignorance of its claims, for want of light to discover its existence.

Its authority is derived from its divine Head, and no man, or set of men, has power to change that which the eternal SON has made so perfect. Now, if we must acknowledge that the origin of this Universal Church is Divine, and that she speaks with more than human authority, it becomes us to receive with humility and reverence her admonitions and laws, and to endeavor, as far as in us lies, to obey with unquestioning respect, the precepts she enjoins. Were the Church a mere human society, based upon a scheme of morality, or the mouthpiece of some good man's theory of Divine revelation, it might invite criticism; there certainly could be no sin in questioning the wisdom or theology of its founder, or its adaptability to human wants; but "the Church of the living GOD, the pillar and ground of the Truth," is the Kingdom of CHRIST, and it stands to-day, as it has always stood, unerringly distinguished from every form of human society. None of the many religious bodies, calling themselves by various names, which surround us, are more than three hundred years old—many of them are much younger. The Church of GOD, like its Divine Head, is "the same yesterday, to-day and forever." It is a precious heritage which has come to us. Let us show how highly we prize it by striving to be true followers of the Faith which it teaches, continuing "steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and the prayers"—the four great marks by which this Church may be known wherever she raises the standard of her LORD and Head. —*Parish Record, Church of the Holy Communion, St Louis.*

SABBATH AND SUNDAY.

A CORRESPONDENT of the English *Notes and Queries* says the only words in the English language for the first day of the week, before the existence of Puritanism, were Sunday and LORD's Day. The former of these expressions was used by our Saxon ancestors, in common with all Teutonic nations. The latter was adopted from the Christian forms in use in Southern Europe. Saturday, in Italian, still retains the name Sabbato. The word for Sunday in Russian means resurrection—"an *Easter*-day in every week"—identifying the day, as the southern nations do, though more significantly, with the great triumph of Christian faith in the rising of our LORD from the grave.—*Iowa Churchman.*

—As in nature, as in art, so in grace—it is rough treatment that gives souls, as well as stones, their lustre. The more a diamond is cut, the brighter it sparkles; and, in what seems hard dealing, there GOD has no end in view but to perfect his people.—*Guthrie.*

—MONEY and fame are the two things that men work hardest for, and after death one is worth to them just about as much as the other.

—CHRIST came not to talk about a beautiful light, but to be that light; not to speculate about virtue, but to be virtue.—*H. G. Taylor.*

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Shator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw———— —Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh——— —Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland———— ——Mission.
The Rev. Frank B. Lewis.
Three Forks———— ——Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish. Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—It was suggested to Mr. Talmage that he get up a lecture on "Cranks" and relate his experience with cranky people. He laughed and said that while his experience was wide and varied on the subject of "Cranks," yet there was one story that always came to his mind when conversation turned on these peculiar people. He was once very busy writing in his room at a hotel and a card came up. He gave the bell-boy instructions that he could see nobody and dismissed him. A little while afterwards the card came up a second time, and he told the bell-boy to tell that man to call on him the next day; that he wouldn't see the angel Gabriel if he called to-day; and the bell-boy's eyes stuck out. In a few minutes the card came up a third time, and then Mr. Talmage went down-stairs to see who his persistent visitor was. A man stepped up to him and said:

"You are Mr. Talmage!"

"I am, sir."

"Well, sir, I am an evolutionist, and I want to discuss that question with you. I'm an annihilationist also; I believe that when I die that will be the end of me."

"Thank God for that!" devoutly ejaculated Mr. Talmage, as he walked off and left the man perfectly dazed.—*Harrisburg Telegraph.*

—"Gentlemen," said the Professor to his medical students assembled in clinic, "I have often pointed out to you the remarkable tendency to consumption of those who play upon wind instruments. In this case now before us we have a well-marked development of lung disease; and I was not surprised to find, on questioning the patient, that he is a member of a brass band. Now, sir," continued the Professor, addressing the consumptive, "will you please tell the gentlemen what instrument you play on?" "I blays der drum," said the sick man.

—What should a lady do if she wants to sneeze in church? Why she should take some cayenne pepper to church with her and inhale some.

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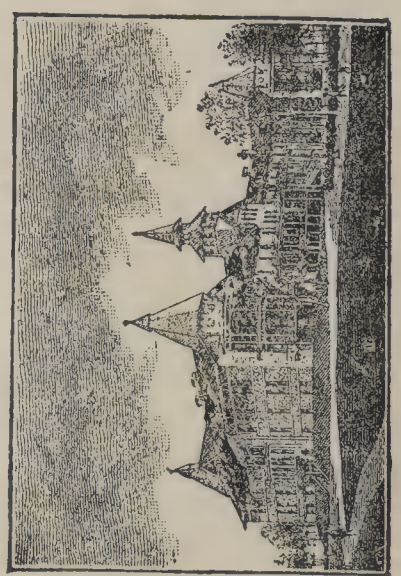

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
Virginia City, Montana.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 7. Virginia City, Montana, October, 1886. Whole No. 43.

A TABULAR VIEW OF THE STATE OF THE CHURCH IN MONTANA, REPORTED

AUGUST 1, A. D. 1886.

FROM THE CONVOCATION JOURNAL.

NAME OF PARISH OR MISSION.	Clergy.	Church Buildings.	Rectories.	Baptisms. Infant.	Baptisms. Adult.	Baptisms. Total.	Confirmed.	Communicants.	Marriages.	Burials.	Sunday Sch'ls. Teachers.	Sunday Sch'ls. Scholars.	Value of Church Property.	Offerings. Parochial.	Offerings. Diocesan.	Offerings. General.	Offerings. Total.
Helena, St. Peter's,	* 2	1	1	33	3	36	13	278	16	27	22	195	$ 21,500 00	$ 5,382 61	$ 38 78	$ 172 58	$ 5,593 97
Marysville, St. Mary's,		....	....	....	....	....	1	10	....	....	....	....	250 00	5 60	9 63	.....	15 23
Boulder, St. Paul's,		....	....	....	....	....	....	10	....	....	....	....	.....	4 75	.....	.....	4 75
Townsend, St. John's,		....	....	....	....	....	....	12	1	1	....	....	200 00	7 15	3 75	.....	10 90
Butte, St. John's,	1	1	1	9	8	17	16	130	18	37	7	115	19,500 00	4,228 80	37 70	109 95	4,436 45
Virginia City, St. Paul's,	1	1	1	3	1	4	8	28	4	4	8	70	4,100 00	1,035 25	67 15	96 35	1,198 75
Madison Valley, Trinity,		....	....	2	....	2	2	16	....	....	....	....	15 00	308 50	34 60	43 65	386 75
Deer Lodge, St. James',		1	....	8	....	8	....	28	2	....	5	30	5,000 00	105 85	23 35	85 85	215 05
Anaconda,	1	....	....	1	....	1	....	11	....	....	....	....	.....	.....	.....	.....	.....
Philipsburg and Granite,		....	....	1	....	1	....	7	....	....	....	....	.....	42 00	37 30	10 00	89 30
Bozeman, St. James',		1	1	10	2	12	7	47	6	13	7	42	8,500 00	1,542 70	53 80	71 45	1,667 95
Moreland,	1	....	....	....	....	....	....	3	1	....	....	....	.....	9 35	7 60	.....	16 95
Three Forks,		....	....	1	....	1	....	9	....	....	....	....	.....	25 35	15 50	6 85	47 70
Missoula, Holy Spirit.	1	1	....	6	....	6	....	33	7	6	6	42	5,500 00	817 75	4 50	10 00	832 25
Fort Benton, St. Paul's,		1	....	3	....	3	....	27	3	3	2	23	5,000 00	1,074 20	.....	20 00	1,094 20
Fort Shaw,	1	....	....	1	....	1	....	6	....	....	....	....	.....	62 85	23 45	.....	86 30
Sun River,		....	....	....	2	2	2	11	....	1	....	....	.....	133 30	13 80	.....	147 10
Dillon, St. James',	1	1	....	15	3	18	3	22	3	9	5	20	4,000 00	1,093 03	19 60	108 05	1,221 68
Miles City, St. Paul's,	1	1	....	3	....	3	2	40	3	6	2	51	2,950 00	673 40	8 55	26 05	708 90
Fort Keogh,		....	....	2	....	2	1	21	....	....	4	30	.....	277 50	1 20	82 50	361 20
Billings, St. Luke's,	1	1	....	6	2	8	....	34	8	7	7	44	2,505 00	2,054 41	.....	15 00	2,069 41
Livingston, St. Andrew's,	1	1	....	7	1	8	....	28	3	4	3	18	200 00	531 57	.....	8 72	540 29
Miscellaneous,	1	....	....	6	....	6	6	116	1	....	....	....	.....	.....	200 29	30 00	230 29
Totals,	12	11	4	117	22	139	61	927	76	119	78	680	$ 79,220 00	$ 19,415 92	$ 600 55	$ 958 90	$ 20,975 37

* Including the Bishop, whose residence is in Helena.

Kalendar.

OCTOBER, 1886.

3 Fifteenth Sunday after Trinity.
10 Sixteenth Sunday after Trinity.
17 Seventeenth Sunday after Trinity.
18 St Luke the Evangelist.
24 Eighteenth Sunday after Trinity.
28 St. Simon and St. Jude the Apostles.
31 Nineteenth Sunday after Trinity.

NOVEMBER, 1886.

1 All Saints' Day.
7 Twentieth Sunday after Trinity.
14 Twenty-first Sunday after Trinity.
21 Sunday next before Advent (Twenty second Sunday after Trinity).
28 First Sunday in Advent.
30 St. Andrew the Apostle.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Pauls', Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y,* } *Committee.*
S. J. Jones, *Treas.,* }

Virginia City, Montana, Oct. 27, 1886.

THE BISHOP'S RECORD.

My last Record was writen at Virginia City, and dated Monday, the ninth of August. On the afternoon of the following

Thursday, the Rev. Mr. Prout drove me to Sheridan. Friday and Saturday were given to making Parish calls. The few people we have in the Ruby Valley are widely scattered, and we had to make good use of our time to reach them all. Friday night service was held at Twin Bridges, with a small congregation in attendance. The weather was extremely hot, the ranchmen were busily engaged gathering their crop of hay, all teams were in use, and therefore the time was not favorable for church going. But Sunday morning, at Sheridan, the Methodist church was filled with people from the village and from the country round about. We have nine communicants in this valley and they ought to have services oftener than once a year. If they lived near together, so that they could work in concert and all attend any services which might be held, this might be accomplished. But under present circumstances, it is scarcely practicable. We must wait the coming of a larger population and the presence of a larger body of clergy before trying to do more. In the meantime the yearly visits of the Bishop will be something toward keeping alive in the hearts of the people we have, the love of the old service. It is not what ought to be, but it is all that can be at present.

Sunday afternoon we drove back to Virginia City, and held service in St. Paul's Church in the evening. Monday morning, at six o'clock, I took the stage for Bozeman. After a hot, dusty, weary ride of thirteen hours, I reached St. James' Rectory, where I was warmly welcomed, as I always am. Tuesday evening I reached my home after an absence of more than five weeks.

On the following Sunday our Annual Convocation began in St. Peter's Church, Helena. It was as succesful a meeting as we have ever had. But there was one disappointment. I had hoped to see all the clergy of the jurisdiction present. But the Rector of the Parish where the Convocation was held was called away by the illness and death of his mother. The Missionary at Miles City was prevented from coming by sickness in his family. And the Missionary at Missoula, who has not attended a Convocation since I have been Bishop of Montana, was unable to come by reason of sickness in his own person. We must hope that no such causes will prevail to keep the clergy at home next year. Our numbers are small at the best. We need the presence of all, and all need to come. There is a duty about it, and it is a duty which should be binding on all for fulfilment.

Friday morning, August 29, I started off again for another missionary journey. There was first a ride by rail of thirty-five miles to Townsend, then a stage trip over the mountain of forty miles, and night found me at White Sulphur Springs. Saturday was given to making calls. Arrangements were made for services the next day in the Court House, a choir looked up, and a practicing of music held in the evening. On Sunday two services were held and a child baptized. The Holy Communion was celebrated with thirteen to receive. I found nine communicants resident here, and of course they would be glad to have the services of the Church. I have been thinking for a year that I should soon be able to bring this place into the circuit of our missions. But there has been a disappointment about securing a missionary, and we must yet wait in patience.

Monday the stage carried me on to Martinsdale, where I remained two days, making a few calls, marrying one couple, and holding service in the little school house with twelve persons for a congregation. Wednesday, I went on to Ubet, and had service in the evening in the hotel with a somewhat larger congregation than at Martinsdale. Thursday evening, after a stage ride of thirty miles, I held service in the school house at Lewistown with a good congregation for a week day evening.

The next day a kind friend drove me to Maiden where I had appointed a service for the evening. But we did not arrive till six o'clock. I found that no one knew anything about the service. It was too late to go about and tell people in person, and so no service was held. Notice had been given a month before, and there were one or two who remembered that a service had been announced for some date, but they had forgotten the exact date. And this was in a place where no service had been held since mine of last year. Next year, if I live to visit Maiden, I shall see that they have such notice of my coming that it will not be forgotten. A family had driven in twenty miles bringing a child to be baptized. And I was glad there was something to be done, so that my visit might not be entirely useless.

Saturday I went on to Fort Maginnis, where I was the guest of the commanding officer, Lieut. Col. Smith. I found the garrison had changed very much during the year. Some whom I had hoped to meet had gone, but there were others in their places whom I was glad to know. There is no Chaplain at this Post, but the commanding officer reads the service every Sunday morning, and every Sunday evening the men meet to sing hymns. I wish this could be done at every Post where there is no Chaplain. On Sunday, two services were held, the Holy Communion celebrated, and a child baptized. Monday, I was called back to Maiden to bury a child.

Wednesday morning, I took to the stage again, and after a ride of two days, through a dreary country and over dusty roads, reached Custer Station, on the Railroad, in the Yellowstone Valley. Stopping there over night, I reached Fort Custer the next day. On Sunday, the Chaplain kindly gave up his services to me. In the morning, I held services at the Post, then drove out ten miles to the Indian Agency to baptize two children. After the baptism, they begged to have Evening Service, and so I gave it to them and preached a short sermon. General Williamson and his family are from Mississippi. They are Church people, and they were most thankful to hear and share in the old service once more. And I was glad to thus be able to find and minister to the scattered sheep of the Church's fold. In the evening service was held again at the post, and afterwards a child was baptized.

Monday an ambulance took me back to the Railroad, and in the evening I took the train for Glendive. I arrived there early in the morning and so had the whole day for work. I looked up the Church people, baptized a child, and held service in the evening in the Methodist Church. Glendive has suffered greatly by fire during the past year. But new buildings of a more substantial character are taking the place of the old ones, and soon the town will be the better for the losses. We have seven or eight communicants there, who ought to be looked after, but the place is so far from our nearest Clergymen, that it is difficult to give them services.

In the evening I boarded the train, and by two o'clock the next morning, I was in the house of the Rev. Mr. Horsfall, in Miles City. Miles City is growing rapidly this season. Business blocks are going up and houses are rising on every hand. And the Church is trying to keep pace with the growth of the town. We have outgrown our little wooden Chapel, and a substantial brick Church is already begun. They have three thousand dollars in hand and pledged for the purpose, and that will enclose the building. The plan is to go on as long as the funds last, and then stop. But I think the stop will not be a long one. The means will soon be provided to complete the Church far enough to enable it to be used. On the Sunday that I was there, the Holy Communion was celebrated at Miles at nine in the morning, morning service was held at Fort Keogh at eleven, and service again at Miles in the evening, with the Chapel filled to overflowing.

Monday night, I reached Helena, having been gone a little more than three weeks. On this trip I held fourteen services, celebrated the Holy Communion three times, baptized seven children, officiated at one burial, married one couple, and travelled

four hundred miles by stage and five hundred by rail.

This ends my missionary work in Montana for the season. I began my visitations six months ago, and have continued them without interruption to the present time. I must now leave to attend the General Convention. Were it not for that, I should keep on with my work here. For, though I have been over all the ground I usually go over, there are yet remote corners that I should like to reach, and scattered families that I would gladly visit. And there are places which no Priest or Deacon can visit because each has enough to do in his own proper field. These I should like to visit more than once a year, and so extend the work, and make up as far as may be for the small number of missionaries. If all is well, I will try to do that next year.

L. R. B.

Helena, Sept. 27, 1886.

NOTES.

—FOLLOWING is a list of the several cures in Montana contributing to the Enrolment Fund, with the amount sent by each:

Deer Lodge	$ 70 00
Fort Benton	20 00
Fort Assinaboine	25 00
Miles City and Fort Keogh	115 00
Butte	130 00
Bozeman	235 00
Virginia City, Madison Valley, and Sheridan	125 00
Dillon	95 00
Billings and Big Timber	35 00
Helena	155 00
Miscellaneous	25 00
Total	$ 1,030 00

This is to be considered a very good showing for Montana.

—IN the October number of the *Spirit of Missions* are the following "Acknowledgements" from Montana:

Holy Spirit, Missoula, Domestic, $ 10 00
St. Paul's, Virginia City, Foreign, 5 00

—THE Journal of the Sixth Annual Convocation of Montana has been printed, and will be distributed as soon as the binding is completed.

—ST. PETER'S Hospital of Helena will soon begin the erection of a new building. Negotiations for the land are in progress and the plans for the building have already been submitted. The hospital finds its present quarters too cramped for the number of patients that are constantly applying for admission, and for some time has been thinking about moving into more commodious ones. Enough of the necessary money has been raised here and in the east to justify the beginning of operations.—*Helena Herald.*

The Church at Large.

THE GENERAL CONVENTION.

THE thirty-fifth triennial council of the American Church opened in St. James' Church, Chicago, on Wednesday, October 6. The building was filled to its utmost capacity by deputies, visitors from abroad, and a representative congregation of Chicago Church people, 2000 tickets of admission having been issued. The Processional was Hymn 202, "The Church's One Foundation." The Convention sermon was by the Bishop of Ohio, on the text I Timothy iii. 15, "The House of GOD, which is the Church of the living GOD, the pillar and ground of the truth." The subject was "The Continuity of the Church of GOD." The offerings were devoted to the relief of the churches in Charleston, S. C. The offering for the Enrolment Fund was not taken, the amount not having reached that proposed by the originators of the plan.

The business sessions of the House of Bishops are held in Apollo Hall, and those of the House of Deputies in Central Music Hall. The Rev. Morgan Dix, D. D., of New York, was elected President of the House of Deputies, and the Rev. Charles L. Hutchins, of Massachusetts, was elected Secretary. 161 clerical and 117 lay deputies answered to their names at the first session. So far as accounts have reached us, little has been done beyond the inception of business, to be acted on later, but important action of that character has been taken. The question of the revision of the Prayer Book—"The Book Annexed"—was referred to a Committee of five Bishops, five clergymen, and five laymen, to report not later than the tenth day of the session. The subject of the Hymnal has also been put in the hands of a Special Committee.

On Friday, Oct. 8, the two Houses met in one body as the Board of Missions. The Triennial Report of the Board of Managers was submitted. This meeting of the Board of Missions was continued on Saturday and Monday. Addresses were made by the Missionary Bishops in regard to their respective work. Bishop Dudley of Kentucky made a grand speech on work among the colored people. A delegation was present from the Provincial Synod of the Church in Canada, and was warmly welcomed. The following Resolutions were enthusiastically adopted in regard to the "Enrolment Plan:"

Resolved, That the Board has heard with entire satisfaction the statement of the deputies from the diocese of Pennsylvania in regard to the Missionary Enrolment Plan; that the Board hereby agrees that what has hitherto been done has been well done, and that the Board bids the laymen who have it in hand to go forward in the full conviction that their great object can and will be accomplished.

Resolved, That the whole subject of the Enrolment Fund be referred, with power, to a committee consisting of Messrs. Fuller, Coffin, Brown, Crease, Thomas, and Buckley, of the diocese of Pennsylvania, and such others as they may add to their number.

Resolved, That the lay deputies of each diocese shall be a special committee for that diocese, to be in communication with the central committee. They shall appoint their own treasurer and prosecute the work to the end.

Resolved, That in the opinion of the Board of Missions it is desirable that this fund should be collected upon the same conditions and by the same general methods heretofore proposed.

On Thursday, the day after the opening of the General Convention, Grace church was filled by the members and friends of the Woman's Auxiliary to the Board of Missions. The Holy Eucharist was celebrated by the Rev. Dr. Langford, assisted by the Rev. Joshua Kimber. The Bishop of Chicago made an address of welcome to the delegates. After the services the ladies were entertained at lunch at the Woodruff House. The business meeting was held in the afternoon when addresses were made by Mrs. Vibbert, Mrs. Tuttle, Miss Emery, and others. Forty-three dioceses were represented; two delegates appearing from Montana.

This Missionary Jurisdiction is represented in the General Convention by the Rev. S. C. Blackiston.

LATER accounts have come from the General Convention, from which we extract the following matters of interest.

The election of the Rev. Dr. Gilbert to be Assistant-Bishop of Minnesota has been confirmed by both Houses of the General Convention, and he was duly consecrated on Sunday, October 17. An account of the Service is given elsewhere.

On Friday, Oct. 15, the two Houses met as the Board of Missions, the Bishop of Quincy in the chair. It was ordered that the amount collected for the Enrolment Fund should be paid to the standing committee on trust funds, none of it to be expended until the whole amount—$1,000,000—is raised. Quite a controversy arose at the introduction of a canon which proposes that the Board of Managers shall consist of fifteen bishops and the same number each of the clerical and lay orders—the other bishops being excluded from voting. The Bishop of Michigan, in a speech which evidently had the sympathy of the House, attacked the principle of centralization which was sought to be perpetuated by the canon. The question as to the right of vote of the missionary bishops in the Board, under the law of incorporation, was referred to a committee to take such steps as were necessary to secure the right.

The consent of the General Convention has been given to the change of name in

two dioceses—that of "Northern New Jersey" to be changed to "Newark," and that of "Wisconsin" to "Milwaukee."

The House of Bishops has issued the following brief Pastoral Letter in regard to the ruined churches of Charleston:

TO THE CLERGY AND CONGREGATIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES—*Beloved in* CHRIST: The appalling event which has recently desolated the city of Charleston has awakened lively sympathy throughout our whole land. The calamity itself was of a nature unprecedented in our past history, and the desire to extend substantial aid has been widely and thoroughly manifested. Our friends and fellow-citizens are enduring this grievous affliction with admirable fortitude and submission, and are setting themselves with courage and energy to the work of rebuilding their ruined homes. Our brethren and fellow-members of the same household of faith have peculiar claims upon our sympathies in respect of the sad condition of their church buildings. Their holy and beautiful houses of prayer have been shattered to such an extent as to require for their restoration and future occupancy an expenditure beyond their own diminished resources. Your bishops are confident that the simple statement and touching appeal of their brother, the Bishop of South Carolina, will meet with prompt and generous response. That there may be united action in extending that relief, hand joined in hand, we recommend that on the third Sunday in November next, in all our congregations which have not already contributed, offerings be made for the object of repairing the churches in the city of Charleston and vicinity to be placed at the disposal of the bishop of the diocese. We hope and trust that the amount of these offerings will testify to your liberality and Christian love, and give effective and timely aid to the good work. [Signed by all the bishops.]

The Missionary Jurisdictions have been reorganized, by uniting Utah with Nevada, and joining Idaho to Wyoming. On October 23, the Rev. R. M. Kirby, Rector of Trinity Church, Potsdam, N. Y., and formerly Assistant Minister of St. Mark's Cathedral, Salt Lake City, Utah, was elected Missionary Bishop of Utah and Nevada; and the Rev. Ethelbert Talbot, Rector of St. James' Church, Macon, Mo., was elected Missionary Bishop of Wyoming and Idaho.

By invitation of the Bev. Dr. Gray, Warden of Racine College, the Convention visited that institution on Saturday, the sixteenth. By courtesy of the Hon. Alexander Mitchell, a train of seven cars, of the Milwaukee and St. Paul Railway, was placed at the disposal of the deputies and invited friends, some 300 of whom accepted the invitation. The railway officials, the citizens of Racine, and the college authorities, vied with each other to extend every possible courtesy to their guests.

THE CONSECRATION OF THE ASSISTANT BISHOP OF MINNESOTA.

THE consecration of the Rev. Mahlon Norris Gilbert, S. T. D., as Assistant-Bishop of Minnesota, took place on Sunday, Oct. 7, at St. James's church, Chicago, in the presence of a congregation which thronged the noble edifice. The presiding bishop officiated as consecrator, the presenters were the Bishops of Indiana and the Assistant-Bishop of New York. The preacher was the Bishop of Missouri, with whom Dr. Gilbert had worked in Montana, and by whom he was ordained to the priesthood. The other bishops present and assisting, were the Bishops of Ohio, Minnesota, Albany, Western New York, Iowa, Montana, Northern Dakota, and the Assistant of Central Pennsylvania. The testimonials from the House of Bishops were read by the Rev. F. Nelson, assistant secretary of the House of Bishops; those from the House of Deputies by the Rev. A. C. Stilson, assistant secretary of that house. The service was dignified and impressive.

The Rt. Rev. Mahlon Norris Gilbert, D. D., S. T. D., the newly consecrated bishop, was born at Morris, Otsego Co., N. Y., March 23, 1848. He was educated at Hobart college, and was in the class of 1870. He took his theological course at Seabury Divinity School, Faribault, Minn., and was ordained deacon by Bishop Whipple in June, 1875. He was ordained priest by Bishop Tuttle at Deer Lodge, Montana, in October of the same year, and for six years he ministered as a missionary in Montana. He was chosen rector of Christ church, St. Paul, in January, 1871, and he has been there ever since. He obtained the degree of D. D. from the Seabury Divinity School, and from Racine College.—*Living Church.*

AN OLD CATHOLIC MISSION.

THURSDAY, September 16, was a *fete* day for the Old Catholic Belgians in Door County, Wis. It had been hoped that the clergy of the Convocation of Fond du Lac, with some of the laity, would accompany the bishop to the formal opening of the new mission Church of the Precious Blood, under Pere Vilatte, and take part in the first confirmation services in this singularly interesting mission. A severe thunder storm, however, just before half-past four o'clock in the morning, the hour of starting from Green Bay, deprived the bishop of his expected retinue. Only the Rev. W. R. Gardner and the Rev. R. K. Collisson were able to go with him. The steam-yacht "Schiller" swiftly made the run of forty-two miles to Little Sturgeon, and at half-past nine o'clock the bishop was received with a salute of musketry and a warm welcome at the mission glebe. He found the church and presbytery (as the missionary's house is called) externally complete, but internally unplastered, and, with the exception of the chancel, poorly furnished. At half-past ten o'clock the procession of candidates for holy confirmation, choristers and clergy, wended its way to the church. Twenty-six persons were confirmed. The Holy Communion was celebrated by the Rev. Mr. Vilatte according to the Old Catholic rite, the epistle and gospel being read in both French and German, the bishop and the Rev. William Gardam addressing the people in English and the missionary speaking to them in French.

It is doubtful whether, with the exception of the bishop and his two companions, there was a person present of Anglican blood and speech. The congregation filling the little church was mainly Belgian, German, Bohemian, and Indian. The last named, Chippewas and Menominees, had paddled in their canoes across Sturgeon Bay, and walked six miles over wet rough roads to do lowly reverence to their GOD and SAVIOUR.

The class confirmed was strangely commingled, and certainly suggested that the Church is indeed a Catholic communion. The candidates were presented two by two, Indians, Belgians, Germans, children, and aged persons. The rejoicing among this strange simple flock was genuine and widespread. The field of usefulness opening to this Old Catholic work is vast. Already two or three young men are offered to the bishop for education for the holy ministry. Will not some liberal person enable him to send them to college that they may be properly prepared for a life of special helpfulness to their own race and kin? And will not some other liberal person send the bishop money enough to make the mission church and house comfortable for winter use?—*The Churchman.*

NOTES AND CLIPPINGS.

Domestic.

—FOR the fifth time since the death of Bishop Lay, the diocese of Easton has chosen a Bishop. The Bishop-elect is the Rt. Rev. John H. D. Wingfield, Missionary Bishop of Northern California. Singularly enough this is the fourth time he has been chosen to exercise the office of Bishop. He was elected a missionary bishop by the General Convention of 1874. The dioceses of Louisiana and of Mississippi have in turn elected him, but without avail. So also has the last election proved, and Easton has failed for the fifth time to secure a bishop. The Bishop of Northern California telegraphs that it is not possible for him to accept the honor. It is well known that Dr. Wingfield has invested his private means in the schools at Benicia, which fact, if duly considered, might have saved Easton some trouble.

—THE Central Committee of Organization, of the Missionary Enrolment, at Philadelphia, announce that, in view of the fact that from all the information they have obtained, it seems improbable that the mill-

ion dollars desired has been raised, they now ask that the treasurers retain the amount they may have received in trust, for the present, and not transmit it as previously requested.

—A PROMINENT Churchman, and Statesman, has lately been called from earth in the person of the late Governor Stevensou, of Kentucky. He will be missed both from the councils of the Church and the nation.

—"THERE goes one white man who never lied to an Indian," was the compliment paid to Bishop Whipple the other day by a red man.

—THE contributions to the Missionary Board have been unusually large during the summer months, and the Board is happy to announce that they have reached the end of the year free from debt. In doing so however, $41,000 received by way of legacies, were appropriated. The contributions were greater than last year by $60,000.

—WITH a view to some changes in connection with the city mission of New York city, the house No. 38 Bleecker street, has been fitted up for a clergy house, and will become the headquarters of the mission.

Foreign.

—THE RT. REV. DR. JERMYN, Bishop of Brechin, has been elected Primus of the Church of Scotland.

—THE Rev. F. F. Goe, rector of St. George's, Bloomsbury and formerly rector of Sunderland, has been appointed by the two Archbishops, the Bishop of Durham, and the two ex-bishops of Melbourne (Bishops Perry and Moorhouse), to whom the nomination was delegated by the synod of the diocese, as the Bishop of Melbourne.

—ON St. Matthew's Day, the Rev. Dr. Dowden was consecrated Bishop of Edinburgh, in the beautiful St. Mary's cathedral, Edinburgh, in the presence of a large congregation. All the Scottish bishops were present, and also the Bishop of Durham. The Bishop of St. Andrews acted as Presiding Bishop. The consecration was an imposing function, and the sermon was preached by the Rev. Prof. Salmon, Dublin. At the evening service Bishop Dowden was formally installed and enthroned in the presence of the bishops and a large audience.

—ON Sunday, September 12, the new American Church of the Holy Trinity, Paris, was opened with impressive services. In his sermon Dr. Morgan told the story of the work from the inception ten years ago to the conclusion, "when any American who chances to be in need, grief or distress has a home and a refuge where he may pray in public or private and be comforted." On the occasion of this grand service the church was crowded with Americans representing all parts of the United States, and admiration for the building and enjoyment of the services were expressed by all.

—IN its memoirs of its late editor, Dr. James Wakley, the *Lancet* says he made a special request that a confession of faith should be introduced into any notice of his life, and asked that it should be known that he was not among those scientific experts who reject religion. "Feeling (he said) my deep responsibility to GOD for the position in which, in His Providence, He has placed me, I desire to testify to the comfort derived during my sickness from a lively faith in our LORD JESUS CHRIST, and that I die in the sure hope of a glorious resurrection." Dr. Wakley was a Churchman.

—A COMMITTEE, of which the Archbishop is chairman, has been formed to receive subscriptions for a diocesan memorial to the late Archbishop Trench, which is to be erected in Christ Church cathedral.

—THE Bishop of Ripon and Archdeacon Norris have written to the *Times* to advocate the completion of the schemes for the formation of bishoprics at Wakefield and Bristol; but have waived their claim that it should be regarded as the Church's memorial of the Queen's Jubilee in favor of the Archbishop of Canterbury's proposal for the establishment of a church house.

The Montana Churchman.

VIRGINIA CITY, MONTANA, OCTOBER, A. D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE SIXTH ANNUAL CONVOCATION.

WE give a brief summary of the doings of our Montana Convocation, which was crowded out from last month's paper. The opening Service was held in St. Peter's Church, Helena, on Sunday morning, August 22, and consisted of Litany and Holy Communion; Morning Prayer having been said at an earlier hour. The Convocation Sermon was preached by the Rev. E. G. Prout; the Bishop was Celebrant. In the evening of the same day, Evening Prayer was said, when the Bishop delivered his Sixth Annual Address to the Convocation.

On Monday morning, August 23, after Morning Prayer, the Convocation met for business. There were present eight of the Clergy, and two Lay delegations. The former officers were re-elected. The Reports of the Treasurer showed a balance due him on Convocation expense account of $3.48, with one bill yet unpaid, while the Episcopate Fund amounts to $697.94. A Resolution was adopted asking an offering for the Episcopate Fund from each Parish and Mission, to aggregate, if possible, an average of fifty cents from each communicant. A Board of Trustees of the Episcopate Fund was elected, consisting of the Bishop, Mr. W. A. Chessman, and Mr. S. J. Jones, and a Committee appointed to try to secure some necessary amendments in the General Incorporation Act of the Territory. The Rev. S. C. Blackiston and Mr. S. J. Jones were elected Delegates to the General Convention, and the Rev. E. G. Prout and Dr. G. W. Monroe were elected Supplementary Delegates.

In the evening of that day, a Missionary Service was held, when the Report of the General Secretary for Montana of the Woman's Auxiliary was read, and Missionary Addresses were made. Thereafter the Convocation adjourned.

The Convocation was a very successful and interesting one. The congregations were relatively good throughout, and an under-current of cheerful confidence and enthusiasm pervaded all the business and other meetings. We have already published the three most important Reports—the Bishop's address, the Report on the State of the Church, and Mrs. Brewer's Woman's Auxiliary Report

Married.

DARLING—GRUNDHOFF.—In Helena, Montana, on Tuesday, August 10, 1886, by the Rev. Percival MacIntire, Miss DELLA T. GRUNDHOFF, of Helena, to Mr. CHARLES B. DARLING, of Rimini.

ZECHIEL—SHUBERT.—In Bozeman, Montana, on Friday, August 20, 1886, by the Rev. F. B. Lewis, Miss. LIZZIE SHUBERT, of Portland, Or., to Mr. FRED ZECHIEL, of Red Bluff, Montana.

BAMMANN-KETTERER.—In Bozeman, Montana, on Thursday, September 9, 1886, by the Rev. F. B. Lewis, Miss MARY KETTERER to Mr. HENRY BAMMANN.

BROOKE—HIGLEY.—In Helena, Montana, on Thursday, September 9, 1886, by the Rev. F. T. Webb, Miss SARAH L. HIGLEY, of Helena, to Mr. THEOPHILUS M. BROOKE, of Whitehall.

SADERLUND—MAGUNSON.—In St. James' Church, Dillon, Montana, on Monday, September 27, 1886, by the Rev. S. D. Hooker, Miss MATHILDA MAGUNSON to Mr. ANDREW G. SADERLUND, both of Spring Hill.

Poetry.

SOMETIME.

"What I do thou knowest not now, but thou shalt know hereafter."

BY MRS. MARY RILEY SMITH.

SOMETIME, when all life's lessons have been learned,
And sun and stars forever more have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine more in deeper tints of blue,
And we shall see how all GOD's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
GOD's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see,
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So GOD, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift GOD sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life
And stand within and all GOD's workings see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not to-day. Then be content, poor heart!
GOD's plans, like lilies, pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the hidden cups of gold.
And if through patient toil we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "GOD knew the best!"

—*Churchman.*

THE BREAD OF LIFE.

BY JENNIE MARSH PARKER.

DEAR LORD, and can it be
That Thou hast bidden me
To break my fast— my hungry soul to fill—
With that blest company
In heaven's purity—
The host of angels, loyal to thy will?

I know it is not meet
That one, whose sinful feet
Are ever prone to choose the evil way,
Should come thy court within,
From where these feet have been.—
"Come unto me," Thou sayest. I obey.

And, dear LORD, as I come,
Let all of earth be dumb,
That my vexed soul Thy temple calm may be,
And yearning to be fed
Of Thee, the living Bread—
A sweet foretaste of heaven and of Thee.

O blessed company,
Enwrapt in ecstacy,
What place have I where angel's food is given?
"Lift up your hearts," He saith,
"Nor hunger unto death—
One Bread I break for all of earth and heaven."

—*Living Church.*

Selections.

PRAYER FOR UNITY.

O GOD, the FATHER of our LORD JESUS CHRIST, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord: that, as there is but one Body and one Spirit, and one Hope of our calling; one LORD, one Faith, one Baptism, one GOD and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through JESUS CHRIST our LORD. *Amen.*

IN THE SECRET PLACE.

MANY a student, reading the ninety-first Psalm, has been intellectually puzzled by its promises: "Thou shalt not be afraid for the terror of night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "How is this?" cries the rationalistic critic; "do not the saints sicken and die? Is piety a protection from cholera? Does the devout man not need vaccination in time of small-pox?" Aye! the pestilence that walketh in darkness, and the destruction that wasteth at noonday, enter the homes of the godly as of the ungodly. And yet it is literally true—literally if we will read both the promise and the fulfillment with the spiritual perception—that they do not come nigh him who has made the LORD his habitation. Men are hurt only where their life is; and calamity is no calamity if it does not touch a vital interest. A man may live so low a life that a shame which would kill a more noble nature will not cost him an hour's sleep or a temporary loss of appetite. In like manner, a man may live so high a life that troubles which infest and torment his less ennobled neighbor will not come nigh him. General Armstrong, the unsung hero of Hampton Institute, will sit at the table so absorbed in the conversation and in the cause to which he has consecrated himself, and in which he lives, that he does not know what is set before him, and eats it in entire unconsciousness whether it is well cooked or ill cooked; indeed, he would scarcely know if it were not cooked at all; and a burnt beefsteak or muddy coffee, which would spoil the breakfast for a less absorbed enthusiast, comes not nigh him. In like manner, it is possible to so live in the spiritual world—so to make the Most High one's refuge, so to dwell in the secret place of the Most High—that the troubles which infest the life of those whose life is in earthly circumstance and relation, almost literally come not nigh the GOD-sheltered spirit. He is struck, but feels it not; wounded, but is oblivious. Like the wounded boy who brought his message to Napoleon, and then fell dead at his feet, he is borne up by a divine enthusiasm which makes him oblivious of and impervious even to death-wounds. In the midst of the howling mob, clamoring with angry voices and closed fists for the blood of their victim, CHRIST stood unmoved as the sunlit mountain-top by the storm which beats upon its base. The execrations of the mob, and later the anguish of the cross, truly came not nigh him.—*Parish Record.*

SIN BRINGS SORROW.

AFTER a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped up to me and said, in a bantering voice:—

"Bishop, do you believe in a hell?"

I said, "Are you anxious to know what I think of hell?"

"Yes," said he.

"Well," said I, "the best answer I ever heard came from a poor negro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way, the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room and said:—

"'Aunty, I ain't gwine to believe in a hell no more. Ef dar is a hell, I jest want to know where dey gets all de brimstone for dat place; dat's 'zatly what I would like to know.'

"The old woman fixed her eyes on her, and with a tear on her cheek, said:—

"'Ah, honey, darlin', you look out you don't go dere, for you'll find dey takes der own brimstone wid 'em.'"

I then said, "Is there any other question in theology you would like to ask?"

"No," said he.

And he went home, I hope, with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone with them," even in this world.—*Bishop Whipple.*

JONNIE CRUMS PEECE.

MR. PRINTER: My Teechar in Sunday Sckool wanted us to rite a peece about the bennyfits of Sunday Sckools. This is my peece. Jonnie Crum. I am going on to 9 years old. Bennyfit 1. Sunday Sckools is a grate bennyfit to childerns fathers and mothers. It gives em peece and happiness. Every Sunday morning my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says come hussle round children and go to Sunday Sckool for Pa is tired and wants a little peece and rest Sundays. Then Pa goes and lays down on the sofy and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays any way. Ma has to take care of the baby too, fer the hired gal is a cathlick and says she wont stay home from Church fer nobody and Ma bein a protestan has to mind her.

Bennyfit 2. Sunday Sckools save childerns Pas and Mas from goin to Church. One day the minister was up to our house and he told Pa and Ma they ort to go to Church. And Pa says, O, I send my childern to Sunday Sckool, and gess that will have to do. And so Ma and Pa don't go to Church, but Ma says she would like to.

Bennyfit 3. Sunday Sckools saves childerns payrents a good deal of money. When the minister told Pa he ort to help pay the Church expenses, Pa said O I give my childern a nickle a peece every Sunday to take to the Sunday Sckool. But the minister said, yes, but the childern gets it all back again in Cards and Books, and Picknicks and Krismas trees. And my Pa said well it is all I can afford.

Bennyfit 4. Sunday Sckools saves the big boys and girls from goin to Church. When the boys gets big enuff to smoke and to not mind their Pas any more, then they stop going to Sunday Sckool. Only they go to Church some nites when the girls go along, and then they all set in back seats and chew gum and rite on books and have fun. My Pa told Jim my big brother that he ort to go to Church reglar. But Jim said there aint no need of my goin more'n there is of your goin. What is sass fer the goose is sass fer the gander. I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. Pa keeps a store, but every day he says times are so hard he don't sell much and don't have much to do.

Bennyfit 5. Sunday Sckools make the Teechars study up things. My Teechar was over to our house and Ma said shed ketch her. So she said, Miss Jenny which is the oldest the Cathlick Church or the Jewish Church. My Teechar, Miss Jenny, I don't know her other name, said, I am not sure, but I think the Cathlick Church. My Ma said she sposed so too, but any how there want much difference. My Pa thinks it is the duty of Sunday Sckool Teechars to study up and know things. When we ask him about GOD, or something else we want to know very bad, he always says, you are a little ahead of me, go and ask your Sunday Sckool Teechar, thats what shes put there fer to teech you. Jim that's my big brother said to Pa, how much wages does Sunday Sckool Teechers get. Pa said they don't get no wages. They teech fer love. Then Jim said what do they love your children so much fer, and why don't you teach your own childern for love. And Pa he got mad, and told Jim he was sassy.

Bennyfit 6. Sunday Sckools do a grate deal of good to childern, If it warnt for them they wouldn't know nothin. Fer their Payrents haint got no time to teech em. Childern learn songs and verses and things. If they go reglar and don't miss they get big pay for learnin to be good. But when I am a little bigger I am going to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Mas big dinners. Ma gets awful tired to, all the time, and would like to have a little rest. But then Ma is a woman. And Pa says it is her duty to be tired. Im glad I aint a woman.

Bennyfit 7. There is a grate many more bennyfits to Sunday Sckools but I don't know any more.

JONNIE CRUM.

P. S. Miss Jenny says this is a real nice peece, and youl be sure to print it.

JONNIE CRUM.

—*Young Churchman.*

CHURCH MANNERS.

BE on time. No one has a right to disturb a congregation or preacher by being tardy.

Never talk or whisper in church, especially after the exercises are opened.

Do not put on your overcoat or adjust your wrappings until after the services have been formally closed.

No gentleman ever defiles the place of worship with tobacco.

Never be one of the staring crowd about the door, or in the vestibule, before or after church.

Never look around to see who is coming in when the door opens.

Be polite to the stranger. Invite him to a seat, offer him a Prayer Book and Hymnal, or share with him your own. Be cordial to all. But do not be offended if you are not especially noticed.

"THE PRAYING MOOD."

"SOMETIMES I don't feel in the mood for praying, and then I don't pray," said a depressed brother to his friend one day. To this the friend replied by asking, "What have your *moods* to do with your *duty?* Mood or no mood it is your *duty* to pray. If you really want GOD to bless you, he will not refuse your request because of your mental depression." This was certainly good counsel, for to neglect prayer when moody is a sure way to increase one's depression, while prayer soon transforms a dull mood of mind into the lively cheerfulness of faith, love and hope. One beam of light from the face of JESUS can disperse the gloomiest mood that ever darkened the soul of man.

A GENTLE REMINDER.

AN old man and a young man were riding in a stage coach. The old man was grave, but sprightly, short of stature, spare, with a smooth forehead, a fresh complexion, and a bright, piercing eye. The young man swore a great deal, until once, when they stopped to change horses, the old man said to him :—

"I perceive by the registry books that you and I are going to travel together a long distance in this coach. I have a favor to ask of you. I am getting to be an old man, and if I should so far forget myself as to *swear*, you will oblige me if you will *caution me about it.*"

The young man instantly apologised, and there was no more swearing heard from him during that journey. That old man was—*John Wesley.*

WHICH WILL LIFT OUT OF THE PIT?

A CHINESE Christian tailor thus describes the relative merits of Confucianism, Buddhism and Christianity :

"A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. Confucius walked by, approaching the edge of the pit, and said, 'Poor fellow, I am sorry for you ; why were you such a fool as to get in there? Let me give you a piece of advice : If you ever get out don't get in again.' 'I can t get out,' groaned the man. That is Confucianism.

"A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. That is Buddhism.

"Next the Saviour came by, and hearing his cries went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' That is Christianity."—*Rev. Canon Stowell.*

—A LIVING, lovable Christian is the best reply to infidelity—the most powerful argument for the Gospel.—*Dr. Cuyler.*

The Church in Montana.

Officers of the Convocation.

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Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

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The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
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The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss Samson.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh—— ——Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish. Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—MORTIMER COLLINS, in his *Ghost of Aristophanes*, wittily exposes the absurdity of Positivism:

Life and the universe show spontaneity;
Down with ridiculous notions of Deity.
Churches and Creeds are all lost in the mists;
Truth must be sought with the Positivists.

If you are pious (mild form of insanity)
Bow down and worship the mass of humanity.
Other religions are buried in mists,
'We're our own gods,' say the Positivists.

There was an ape in the days that were earlier;
Centuries passed, and his hair became curlier;
Centuries more gave a thumb to his wrist—
Then he was man, and a Positivist.

—SAID Tawmus to Byrnesmonkey: "Don't you envy me?" And the sarcastic Byrnesmonkey replied: "Tawmus, if you had brains, I should envy you." And the gentle Tawmus retorted: "You would have very good reason to."

—"THE bees are swarming, and there's no end to them," said Farmer Jones, coming into the house. His little boy, George, came in a second afterward, and said there was an end to one of 'em, anyhow; and it was red hot, too.

—A SUNDAY school superintendent essayed to treat the children to a blackboard exposition of the lesson. So for a starter, and in the way of graphically illuminating his remarks, he took a bit of chalk and sketched on the blackboard a representation of two hearts joined together. "Now then," he said, turning to the school, "who will tell me what I have drawn?" "I know," called a very small boy on the front seat. "Well," the pastor kindly said, "what is it?" The little boy shrieked out: "A termarter."

—"WELL, there is one thing sure," said Mr. Job Shuttle, as he closed a discussion on the wrong-sidedness of everything in general. "There is no justice in this world; and it makes me blue to think of it." "True, Job!" said Patience. "But the reflection that there is a justice in the next ought to make you feel a great deal bluer."

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 8. Virginia City, Montana, November, 1886. Whole No. 44.

Kalendar.

DECEMBER, 1886.

5 Second Sunday in Advent.
12 Third Sunday in Advent.
19 Fourth Sunday in Advent.
21 St. Thomas the Apostle.
25 CHRISTMAS DAY.
26 St. Stephen the Martyr. (First Sunday after Christmas).
27 St. John the Evangelist.
28 The Holy Innocents.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Pauls', Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, issoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

is reason for thankfulness and encouragement. During the past three years the Territory of Montana has been constantly increasing its population and developing its resources. More and more land has been taken up, settled upon, and cultivated; all the stock ranges are now filled by hundreds of thousands of cattle, horses, and sheep, until there is no longer room for more, unless the Indian reservations are cut down: and the mining interests of the country have been wonderfully increased. So that while hard times have pressed upon some portions of our land, we have escaped them to a very great degree, and have rejoiced in a reasonable proportion of prosperity. In conjunction with the increase in material resources there has been growth and development in the Kingdom of GOD. In the place of the 686 communicants that we had three years ago, to-day we have 927. Instead of eight clergymen, we have eleven. Instead of three rectories, we have four, and the value of our Church property now amounts to $80,000. We have been trying to do more and more each year for ourselves, and more and more for the Church at large. This last year the amount contributed for self-support was $21,000. Three years ago we gave for general missions $221; this year we have given $527. And we have raised a little more than $1,000 for the Enrolment Fund. There is not more than $700 of indebtedness on any of Church property in the Territory, and that rests upon three missions and will be cleared off this year.

This does not show a very large increase. No great advance is seen, no great impulse has been felt in our work. But we have labored steadily on, doing the best we could for ourselves, and doing all that we could for the Church in this whole land. The reason why more has not been done was not that there was not more to do, but that we had not men to do the work nor means to support the missions. And therefore when I heard from the Board of Managers a few months ago that it was necessary to cut down the appropriation for Montana by the amount of $600, it saddened my heart. But I had no words of complaint to make. It seemed to me a wise policy, and I was ready to uphold them in the cutting down. But we have only two self-supporting parishes in Montana. We had but one three years ago. In all the other places, there is no Vestry, only a Committee appointed by myself, and they are not often ready to take upon themselves much responsibility. I call the Clergymen myself, and I ask for good men. I tell them they will find hard work to do and plenty of it, but if they do it well they shall have a salary on which they can live and they shall always receive that salary. And therefore when that message came to me from the Board of Managers, I had no thought of cutting down any man's salary. I distributed what was appropriated as far as it would go, and told the others that they should have the support which had been pledged them by their Bishop. You may cut down my salary, which I supposed was pledged to me on the faith and honor of the whole Church, if you think it right; but as long as I have a penny that I can call my own, or can get help from man or woman, from Parish or Auxiliary, those men shall have the salary that I have promised them to the last dollar.

I suppose every Missionary Bishop, when he goes out to take up his work, has some line of policy that he proposes to carry out. I had mine. And foremost in that policy was this: that the Bishop was to be the chief missionary of the Territory; that it was to be his business to go into every town and every mining camp, over every mountain and into every valley where there are people dwelling and souls to be saved, and whenever he sees a centre opening here, or a town rising there, or a valley populating yonder, he should do his best to get missionaries to follow in his track to broadcast the seed that he has been sowing, and so to found the Kingdom of GOD through all the territory committed to his charge. That has been my first and supreme endeavor since I have been Bishop of Montana. But I have been obliged to feel every year that there were fields unoccupied that I could not touch, towns without services that I could not reach, and work to be done that I could not do. I have felt that the living voice of the living messenger preaching the Gospel of Life and planting the Kingdom of the living

LORD would be the truest instrumentality in doing the greatest work, and in building up in time a diocese in that Missionary Jurisdiction. And so I have been saddened because my hands have been tied, and I have not been able to call men to occupy these new fields. But while I have considered that the missionary work must be my first object, and that I could not under the circumstances allow myself to be especially interested in or responsible for other things, such as hospitals or schools, or in anything beside the missionary work and the forming of a fund for the support of the Episcopate and the building of an Episcopal residence for the future Bishop of Montana; yet I have never believed that educational work was unnecessary, and have never thought that hospitals were useless. I have known that these were among the most important of Church enterprises in new fields. But I have felt that there was no chance of doing all that work at present. And moreover I have felt that if I planted the Church and built up the congregations, these other things,—schools, hospitals, and all that belongs to the work of CHRIST'S Kingdom on the earth—would come by a natural process, a natural growth, and by taking advantage of all opening opportunities. And so when three years ago, the wife of the Missionary in Miles City said she wanted to start a school in the little Chapel and teach it herself, I said: "Go on and may GOD bless you, but I have no money for you." She *has* gone on for three years, and has done good work in that mission. When the Rector of St. Peter's Parish, Helena, said he wanted to start a school and proposed to go to work and make a room in the basement of the Church for it, I said, "Go on, but I cannot help you in it." First one room was provided and one teacher engaged, then a second room was made and two teachers engaged; and to-day we have three teachers carrying on the work in that Parish school. And if some one, by and by, should say I think you ought to have a boarding school where you may teach and train the children of the Territory as well as those of one or two places, and should offer to give me ten or twenty or thirty thousand dollars for the purpose, do you think I would refuse it? I do not know any Missionary Bishop that would.

When two years ago the Rector of St. Peter's Parish started an enterprise for hospital work, I said, "I am glad you are doing it, but I cannot help; you must not depend upon me for one dollar." He organized a body of trustees, rented a building, and went on in a small way for one year. But there were difficulties, discouragements, and debts. Another building was secured, and another year passed. Still there were difficulties. At last the Woman's Auxiliary of Connecticut came to our rescue with promise of help. Trained nurses from New Haven came out and took charge, and then there was a change for the better. People began to see better the value and the blessedness of the work that was being done. But they also saw that we must have a building of our own if we would do the best work and become self-supporting. Now, we are cramped up in a poor, small, inconvenient house. And so the demand for a hospital of our own began. I said, "Go on, if you choose, I cannot help you, but don't you dare ask anyone for help beyond your own borders until you have done what you can yourselves." And so during the past two months a lady of that Parish has been through the streets with a subscription book, and when I left she had $4,300 subscribed for building St. Peter's Hospital. I hope it will be made $6000 before we are done. Now, do you suppose if there is anyone in the East who wants to help build that hospital, so that when it is built we shall not owe a dollar, and can then say, "we can take care of ourselves," that I should refuse such help? You don't know me if you think so.

Three years ago we had an Episcopate Fund of $12.00; to-day it is $718, and if you give us back the little we have given for the Enrolment Fund, it will be $1,718. Three years ago there was not a dollar for an Episcopal residence; to-day we have $300. And thus we are going on with the work, first of all planting the Kingdom and preaching the Gospel, then in a careful and self-helpful way trying to build up all the institutions that belong to a Diocese. It is the line on which I have worked for the six years that have past, and it is the line on which I shall work through all the future.

I have been able to slightly increase the working force, because the women of the Church have given me money to increase the number of my Missionaries. One year ago the Woman's Auxiliary of Massachusetts pledged me $500 for a new Missionary. That man is at work ministering in three places. GOD bless the Woman's Auxiliary of Massachusetts! Less than a year ago a lady in Philadelphia offered to try to raise $500 for a Missionary in an unoccupied field. I think she has succeeded. I have not yet found the man, nor have I received the money. But I believe it is ready for me when I call for it. And so I say, GOD bless the Woman's Auxiliary of the Diocese of Pennsylvania! and GOD bless the Woman's Auxiliary of all this land! As long as I have a voice to speak or a hand to use, I shall bless them and support their efforts. And I ask that they go on as they are going, giving strength to all our work.

This is my plan for the building up of the Church in the Territory of Montana. I have not accomplished all I wished, nor has my ambition been fulfilled. I have seen saddening days and hours of anxiety; yet with every year, I have been thankful to be able to say that there has been increase and progress. You see what the work is. It is yours, not mine, and I am doing it for you. I am proud of your work at the East, and while I want your help, I want first of all the general Missionary work of the Church supported. I ask for help; I shall plead for it. But I say to every man and woman in every Parish, you have not done your duty, till you have first given what you ought for the organized work of the Church, at home and abroad. After you have done that, if you can help me or anybody else, I shall be thankful. That is the way I teach my people in Montana, and that is the way I shall teach everywhere.

There is the work, and it is yours. If you approve of it, I am thankful. If you disapprove, then tell me so frankly and honestly, and I shall most willingly resign into your hands the trust that you committed to my charge. But as long as you keep me there, I shall go on working in this way. And I believe that in the years to come, Montana will have a population numbered by millions. And though this is the day of small things with us, yet as time rolls on, the prophecy of the Evangelical prophet shall be fulfilled: "A little one shall become a thousand, a small one shall become a strong nation: I, the LORD, will hasten it in his time."

NOTES.

—A NEW Parish Paper is published in Montana, being the "CHURCH AND PARISH," issued monthly, by the Rev. F. T. Webb, Rector of St. Peter's Church, Helena. We hope to cull much of interest from its columns.

—A CHAPTER of St. Andrew's Brotherhood has been established in St. Peter's Parish, Helena. A brief account of this organization will be given in the MONTANA CHURCHMAN soon.

—WITH the November number, *The St. James' Record*, of St. James Church, Dillon, begins a new year.

—THE serene, silent beauty of a holy life

The Church at Large.

THE HOUSE OF BISHOPS ON COMMUNION WINE.

—The House of Bishops at the late General Convention, adopted the following Resolutions:

Resolved, That it is the judgment of the House of Bishops that the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is not warranted by the example of our Lord, and is an unauthorized departure from the custom of the Catholic Church.

Resolved, That the mixture of water with the Eucharistic wine is lawful and in conformity with the usage of the Catholic Church, and that there is no objection to the use of the mixed cup, provided, it be not ritually introduced until it be authorized by the rubric.

NOTES AND CLIPPINGS.

—The *Southern Churchman* now states that Bishop Wingfield, of Northern California, who lately declined the Bishopric of Easton, finds that considerations which influenced him to decline are removed, and it is hoped he may yet accept the office.

—It is with regret that we chronicle the recent death of two prominent men—Ex-President Chester A. Arthur, and the Hon. Charles Francis Adams, Sr.

—It is stated that Bishop Whipple has resigned from the Commission appointed to negotiate with the north-western Indians for the sale of portions of their reservations.

—The Church will rejoice to learn that a noble-hearted layman has put it into the power of the Missionary Bishop of Western Texas to act upon the advice given him by his brethren of the House of Bishops, that he should take a much-needed rest after his long and trying illness. The good Bishop leaves his work with unfeigned reluctance, and has gone to Europe with the hope of returning in March.

—The Rev. F. W. Goodwyn, M. A., vicar of St. Andrew's, Sharrow, Sheffield, has been offered, and has accepted, subject to the confirmation of the same by the diocesan synod of Bathurst, the bishopric of Bathurst, New South Wales.

—The death is announced of the Rt. Rev. John McLean, D. D., Bishop of Saskatchewan, on Sunday, Nov. 7. The deceased prelate was born in Scotland in 1828.

—The Bishop of Durham is about to build a church in his diocese as a thank-offering to God for great blessings received during his seven years' episcopate.

—Telegraphic intelligence was reeeived, Sept. 23, of the massacre of native Christians in Uganda by order of King Mwanga.

The Montana Churchman.

Virginia City, Montana, November, A.D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

We give the larger part of our space this month to the Pastoral Letter of the House of Bishops. Though in accordance with the provisions of the Canons it has been or will be read in most of our congregations, yet it is worthy of more careful attention than can be given to it upon a single hearing only. We suggest a careful and thoughtful reading of this valuable paper by all who have the opportunity to read and study it.

We have to apologize for the extreme lateness of the issue of this as well as the last number of the Montana Churchman. It has come from causes which the Editor could not control, but which it is hoped are now measurably removed.

Married.

WHIPPS—OSTERHOUT.—In Helena, Montana, on Wednesday, October 20, 1886, by the Rev. F. T. Webb, Miss Anne E. Osterhout to Mr. William C. Whipps.

HOLLIDAY—MARDIS.—In St. James' Church, Bozeman, Montana, on Tuesday, October 26, 1886, by the Rev. F. B. Lewis, Miss May M. Mardis, of Bozeman, to Mr. John H. Holliday, of Livingston.

KIRBY—WRIGHT.—In the Madison Valley, Madison County, Montana, on Tuesday, November 16, 1886, by the Rev. E. G. Prout, Miss Alpha R. Wright to Mr. Frank B. Kirby, both of Madison Valley.

BOWER—BULL.—In the Madison Valley, Madison County, Montana, on Thursday, November 18, 1886, by the Rev. E. G. Prout, Miss Nellie A. Bull to Mr. Alton G. Bower, both of Madison Valley.

KILNER—GRICE.—In the Madison Valley, Madison County, Montana, on Tuesday, November 23, 1886, by the Rev. E. G. Prout, Miss Elizabeth Grice to Mr. Morris Kilner, both of Madison Valley.

VANDERBECK—RANK.—In Virginia City, Montana, on Wednesday, November 24, 1886, by the Rev. E. G. Prout, Miss Mary A. Rank to Mr. James H. Vanderbeck, both of Virginia City.

EKLAND—OTTMAN.—In Helena, Montana, on Wednesday, November 24, 1886, by the Rev. F. T. Webb, Mrs. Mary M. Ottman, of Park City, to Mr. Andrew Ekland, of Prickly Pear Valley.

GLOVER—NASH.—In Bozeman, Montana, on Thursday, November 25, 1886, by the Rev. F. B. Lewis, Miss Maggie Nash, of Livingston, to Mr. George Glover, of Helena.

PASTORAL LETTER OF THE HOUSE OF BISHOPS. A. D. 1886.

Brethren beloved of the Clergy and Laity, grace be to you and peace from God our Father, and from the Lord Jesus Christ.

The assemblage of this great council of our Church, always an occasion of very deep interest, becomes increasingly impressive and important with the growth and extension of the Church and the added duties and claims of the day. Life is now so active and intense, the world moves on with such rapidity, that three years cannot elapse without changes of magnitude. The Church, like a mighty river issuing in the remote past from the everlasting hills, flows onward from age to age, through unfamiliar regions and amid varying scenery.

Of the progress made by our country we are impressively reminded by the spectacle presented to us in this great city, with its magnificent buildings, hurrying crowds, and immense business transactions. Standing here where, within the memory of living men, the wilderness was almost untrodden except by the foot of the savage, the marvellous increase, whereof this is a specimen, which astonishes the stranger, and which is contemplated by the citizen with pride and exultation, may well awaken the anxiety of the patriot and the solicitude of the Christian. In what a momentous period of the world are we living! In what a land is our lot cast! What immense responsibilities press upon the Church! In these novel circumstances and untried conditions she is brought face to face with new emergencies and perplexing problems. She has opportunities of unexampled usefulness, claims multiplying and cogent, a stewardship solemn and tremendous.

Shall these broad and fertile regions be the abode of an intelligent, righteous, and Christian people, united not only under one form of government and assimilated in various social agreements, but also bound together by faith in one Redeemer, and by the principles which He came from heaven to establish? Shall there be a power for good contending constantly and successfully against the various forms of evil and tendencies to corruption, that are already working with baneful potency, and which, unchecked, will develop with terrific energy? Can the national heart be kept sound, and the national life pure, where there are influences abroad so fraught with danger?

Among the most obvious and alarming of these perils we instance the temptations incident to a rapid increase of wealth, the contempt of lawful authority, and the spread of unbelief. That the increase of riches, and the means of indulgence consequent thereupon, are hazardous, not only to the

spiritual life of the Church, but also to the tone of public morality and the highest interests in the State, needs little argument to prove. History abundantly confirms and illustrates the warnings of the Divine word. Great nations, intoxicated with success, lifted up with pride, enervated by luxury, inflamed with covetousness, have fallen from their early and purer state into corruption, decay, and ruin. Under the conditions of modern civilization, new dangers spring from the inequalities of the social state, the increase of poverty, discontent, and pride being as marked as the accumulation of fortunes and the growth of luxury. How shall this discontent and misery be remedied, wealth recognize its stewardship, affluence own the brotherhood of man, and the less favored and successful of the community be rendered cheerful and contented with their lot?

As a people we glory in liberty. Largest freedom inspires our institutions and our policy. Before the law all are equal. No invidious distinctions or privileged classes are recognized.

But liberty is not lawlessness. Nay, disregard of law and right is productive of the worst of tyrannies, whether it be exercised by an autocrat or by a multitude. How vitally important that this freedom, which we so dearly prize, be kept inviolate, and that people who have the right of self-government be capable of governing themselves and acquire those habits of self-restraint and cheerful submission to authority which are indispensable to security, order, peace, and stable prosperity.

With the enlargement of knowledge, scientific discoveries, activity of the press, fearless speculation and facility of propounding and urging the wildest theories, it is no marvel that unbelief should be rife and widespread. A period of prosperity and sensual indulgence tends naturally to irreligion and materialism. It is not surprising, therefore, that infidelity should raise its head, should vaunt its superiority to what it represents as the fables of an ignorant age, seek to subvert men's faith in the Word of GOD, declaim against the institutions of Christianity, and venture to question the very existence of the LORD GOD Omnipotent.

Neither is it the open enemy that we have most cause to dread, but the insidious, lurking foe, creeping into our schools, colleges, and homes, infecting to a large extent the literature of the day, and spreading its latent poison in many unsuspected ways.

These and other unhealthy influences, which will be presented for our fuller consideration, threaten our peace and life. When we look them fairly in the face, we might well tremble for the Church and the country if we had only human weapons to wield in this warfare. But, blessed be GOD, we have something better than philosophy, education, learning, policy, or physical force. We have the word and spirit of the living GOD. There is one agency that has encountered successfully enemies as mighty as those now arrayed, and triumphed over difficulties and obstacles as formidable as those with which we are now confronted. The Gospel has not lost its power. The SON of GOD is riding forth, conquering and to conquer. He must reign till He hath put all enemies under His feet. And to the task set before us, as a part of the Church of JESUS CHRIST, to extend His reign over this fair, broad land, and to make this American republic submissive to His sway, we address ourselves hopefully, because we trust and believe that He is present with us. We feel as did the Holy Apostle at Ephesus, "a great door and effectual is opened unto me of the Lord, and there are many adversaries." The door is great indeed. Never was a Church called to a nobler work or impelled by sublimer motives. How much of the future destiny of this mighty nation may depend upon our fidelity, our diligence, our godliness and zeal, our consecration of energies, endowments, capacities of teaching and impressing the masses of our land! This great door and effectual is opened to us by the LORD, and all the powers of darkness cannot close it. Shall we draw back and decline to enter, or retreat before these adversaries? In the past we confess that we have fallen far below the measure of our duty. We have been unprofitable servants. The LORD might have closed the door and removed the candlestick, and our mouth would have been stopped.

Instead He has been graciously pleased to accept our imperfect service, to give a large increase for the seed sown, to double our talents, and open a still wider door. Surely we serve a kind and bountiful Master. Let us not mock Him with the mere promise and semblance of obedience, and while, to the call to work to-day in the vineyard, we answer, "I go, Sir," in reality, go not.

In our warfare with the adversaries of the Gospel, and with the growing evils of our time, we have imperfectly used many instrumentalities within our reach; but among them all none has been so much neglected as the Family. We have worked for and through the Church. Our care has been for the individual, or for society as an aggregate of individuals, or for the state as representing the order of society. Meanwhile the Family has been so loosely guarded that our hold upon it has been enfeebled, and its Christian tone has degenerated.

As the original mould in which all human life is cast, and within which authority blending with love first touches the will and lays the foundation of character, the Family, not the individual, is the true unit of society and of the Church. As such both reason and revelation require us to treat it. Unfortunately for it, and for the Church and the nation, we have not done so. Overmastered or beguiled by the spirit of the age we have drifted out passively on the current of individualism, until we are now called to face the consequences of a wrong theory and a worse practice touching the very source of the strongest formative elements of the Church and of the State.

That household religion and morality have changed, and are still changing, for the worse, is recognized by all Christian people as one of the dark omens of the time. The causes are not far to seek. Two theories starting from opposite premises, but both alike the product of the anti-Christian and secular tendency of the day, have been eating like moth and rust into the domestic conscience, and thus sapping the very foundations of home life. The one theory declares the individual to be the supreme unit of society, and so demands for every individual complete and equal freedom. It affirms all discriminating legislation based upon differences of sex to be degrading and tyrannical. It teaches that, as the only ground of marriage is the consent of the contracting parties, so the continuance of marriage is rightfully dependent on the continuance of the mutual agreement. It declares that any other view of marriage converts it into the worst bondage known to our law. Admitting no power or privilege or disability in one sex not common to the other, and claiming for woman an absolute control over her patrimony and acquisitions, as well as over her person, it does not hesitate to affirm as one of its ultimate dogmas that there is "no more reason why the woman should take her husband's name in marriage than why he should take hers." Thus the Christian law of the household is not only disparaged, but denounced as a degradation of woman and a social tyranny.

The other theory—an outgrowth of a school of political economy rather than of any settled philosophy of social life—starts from the radically opposite principle of the subordination of the individual to the State, and insists upon a modern equivalent to the old pagan doctrine formulated by the speculations of Plato, which place marriage absolutely under the sanction and supervision of the State. Both theories substitute the idea of contract for that of moral law as embodied in a solemn covenant, the former turning upon the freedom of the contracting parties to define and limit obligation; the latter upon the inherent subject matter of the agreement as defining the duty and prescribing the duration of

the covenant. Both theories encourage an unlimited facility of divorce. Both theories loosen the ligaments and corrupt the inmost fibres of home life by robbing it of its religious sanction.

Separation in any form should be regarded, and is regarded by the Church, as a last and dreadful expedient, only to be justified by the gravest considerations, and, as it were, conceded to the unfortunate beings whose position constrains the grant of such relief. But no separation carries with it the *right* to seek another alliance; nor, except in one case, can a subsequent marriage be permitted. After parties have been lawfully joined together, according to the will of GOD, divorce with permission to marry again is not conceded by the Church, unless the ground of divorce be adultery, and in that case the guilty party is absolutely excluded from marrying again during the life time of the other, and to the innocent party only is permission conceded to contract another marriage.

Another cause of domestic degeneracy is to be found in that gross materialism of the time which rises to fever heat in the greed for riches, and for the things that riches command. This "accursed hunger," this consuming fire has in countless homes burnt up the habit, and burnt out the heart, of prayer, and with these even the inherited traditions of Christian living. Fathers have become too busy in the service of Mammon to serve GOD as priests in their own households; and mothers are learning to think more of "a social career," than of the divine beauty and tenderness and power of Christian motherhood. Parental authority stripped of its noblest attributes, with no CHRIST in it to guide, no worship to consecrate it, gradually abandons the cares and duties of home discipline, and the children grow up obedient to no law but that of passion and caprice, devoted to no ends in life beyond the range of their own selfishness. With this drift of the family, this loosening of its sacred bonds, this drying up of the sources of its parent inspirations, this matter-of-course surrender of the life of the spirit to the life of the world, the flesh, and the devil, we cannot wonder, that, in spite of all our stupendous accumulations of wealth, the impoverished Missionary treasury of the Church threatens a reduction of the already meagre stipends of the pioneers of the Cross; we cannot wonder that we search in vain among our Christian households for candidates for Holy Orders who shall recruit the wasting ranks of our clergy; nor that our young men nurtured by such a parentage, instead of being attracted by the sacrifices inseparable from a true priesthood in the Church of GOD, are, like so many Demases, turned away from it by the love of the present world; nor further that the commandments of the law of righteousness are forgotten, or that the LORD'S Day is profaned, or that intemperance and licentiousness reap their harvest of death at the very heart of a civilization, so many of whose homes, whose schools, whose riches, and even so much of whose poverty, know not GOD.

Verily there is a cry on the earth, in the air, and from the heavens, to work while it it is called to day, before the night cometh wherein no man can work. Fellow-laborers with CHRIST, it is well that we see clearly on what lines we are to work in His name, and how we are to wield the power of His truth and the grace of His kingdom. Society at large, the state, the Church, are indeed to be the objects of our solicitude. In and through the Church we are to leaven all life with the Incarnate WORD. But just now because of past neglect of its claims and of its safeguards, as well as because of its inmost hold upon all that lies beyond it, whether society or the Church, our first and most urgent call is to care for the Family, and to bring it up anew on the foundations originally built of GOD and consecrated by the Saviour of men. To this end these are the things we are to do. In opposition to the false theories concerning the relations of the sexes and the nature of the marriage bond, the people of GOD must be taught, as they have not been, that the Family, not the individual, is the unit of society, and that the Family creates the State, rather than the State the Family. Without citizens there can be no State, and without the Family there can be no citizens. The law of the household must determine, not be determined by, legislation of the State which affects the well-being of the Family. The essentials of domestic life have been ordained and established by the will of GOD, and underlie the constitution of society. These it is the function of civil government to protect and regulate, but not to change.

Again, parents are responsible to GOD first, and to the State afterward, for their children. There must be authority in the household commensurate with this responsibility, and neither Church nor State may rightfully or safely interfere with that authority or with the responsibility bound up with it. How far the State has done so, and with what results, it does not fall within our province to inquire. But of the Church's action in this regard it is our duty to speak. It has been her purpose in all the agencies she has sanctioned for the religious training of her children to provide helps, not substitutes, for fathers and mothers in the foremost task which GOD has laid upon them. That these helps have ceased to be what they were intended to be, and have become something else, thereby devolving upon others outside the home the work which GOD means shall be done inside the home, very largely explains the widespread decay of domestic religion and morality now so pregnant with disaster to the Church and to the Nation. To stop this decay, to plant again in the old soil of home the germs of a healthier growth, to restore the Family to the divine orbit of its power, to readjust on the old basis its relations to the Church and to the State, is by every consideration the most pressing problem of the day. As one way of dealing with this problem, the time has come when the Church of GOD must change her attitude, must take higher, stronger, more definite ground in regard to the education of the young life intrusted to her, as well as of the young life in the broader sphere of the Nation. She has a message to deliver, a duty to discharge in this matter. Too long already have both been held in abeyance. At the close of this first century of her own and of the country's history, so full of solemn warnings, as well as of great achievements, let her voice go forth, declaring, that, whatever others may do, she cannot without protest and resistance, allow the salt of CHRIST'S Gospel to be cast out, little by little, from the education of the children of this land; that she cannot without utter disloyalty to her divine commission acquiesce in what has grown to be the policy of the day on this subject, which, because of its inability to agree upon the fundamentals of religion to be taught in the public schools, has lapsed into the perilous heresy of modern secularism, that these schools can best do their proper work when giving no religious teaching whatever. We are the friends of these schools, sustained by such liberal expenditure; and because we are so, we desire all the more to see them placed on the only basis which will be at once enduring and beneficent. It is not to be denied that we are confronted with tendencies in the training of the children of the Church and of the Nation which indicate changes in the feeling and opinion of this generation as dangerous as they are profound; changes which strike at the Church's hold upon the loyalty and love of the children being nurtured in her bosom, and threaten to inflict an incurable wound upon the moral interests of the nation. We are drifting into an apostacy from the eternal law of righteousness, the supreme factor in the making of public and private character, which can end only in an eclipse of the noblest hopes and franchises of a humanity redeemed by the precious blood of the Son of GOD.

There are those who regard the present widening divorce between education and religion as so general and pronounced as to render it a hopeless task to resist it. They seem to think that the thing which is, is that which shall be. We do not accept this conclusion. Already the secular

spirit has gone far enough to disturb the equilibrium of the nation's life, to say nothing of that of the Church's life. The day of reaction is inevitable. The old forces in the training of mankind and the old proportions in which these forces must sooner or later combine, will re-assert themselves. Man cannot live by bread alone, nor by brain power alone. Any citizenship, however cunningly built upon its material and intellectual side, must topple over and go to pieces, if it refuse to recognize the image of GOD in the soul, and to obey the law of education which GOD has rooted in that image and clothed with a supreme sovereignty over the life of the flesh and the life of the intellect.

With hearty thanks to Almighty GOD your bishops recognize an increasing desire among Christian people for that unity for which our LORD prayed on the night before His crucifixion, and which He declared to be the visible evidence before men of the truth of His Gospel.

For this unity the Church has never ceased to labor and to pray, and now, especially, she is called upon to stand with open arms and earnest pleading, ready to yield to the utmost in any matter of human ordering or any choice of human will, so that she may join heart to heart with all who desire to stand upon the unchanging basis without which no external unity is possible, and with which, amid great diversities, unity is founded as on a rock—that is, the unchangeable faith as expressed in the Creed of Nicea, the two divine Sacraments, the open Bible, and that Apostolic Order, which is the witness and keeper of these to the end of time.

These things are the deposit committed to the Church of GOD, not for her own sake, but for the sake of all men. For all men she holds them in trust, and in these latter days pleads anew in deep love and all humility, that all who name themselves with the name of CHRIST would draw near and see, and with one mouth pray for that Apostolic unity and peace which is found alone in the Apostle's doctrine and fellowship, and rests secure upon the foundation of Apostles and Prophets, JESUS CHRIST Himself being the head corner-stone.

And yet your bishops feel keenly that the differences which separate Christian folk are not the things which lie nigh the heart of the people. Thousands are asking in doubt —some of them in despair—Is there any Revelation? Is there any guide? Is there a GOD? We fear that much of the strife which has arrayed class against class is the result of the teaching of misguided men, that the Bible is a myth, GOD a name, and religion a superstition; and feeling a profound sympathy for these men of toil who have filled our cities with creations of beauty, we know that they cannot afford to give up the Gospel of the Son of GOD. Their wildest dream of brotherhood has never compassed anything so surpassingly beautiful as that, by appointment of GOD Himself, the poorest laborer may become "a member of CHRIST, a child of GOD, and an inheritor of the Kingdom of Heaven." This brotherhood gives to the poorest man the inalienable right to appeal from the injustice of man to that GOD the Father who always hears the cry of His suffering children. It tells the rich man that the very condition of his fellowship with JESUS CHRIST is that he shall become the poor man's brother. The Gospel has not one law for capital and another law for labor. The truest political economy sustains the noble maxim of St. Paul, that "No man liveth unto himself." The voice of our divine Master speaks through all the centuries, "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." Our time, our talents, our wealth are a sacred trust, not to be used in idle luxury, in wanton waste, or selfish indulgence, but used by us as stewards who must give an account to GOD. The problem which perplexes the wisest is solved by the divine law, "Love thy neighbor as thyself." These are not days to preach platitudes about doctrine, or philosophize about religion. The Church must, in the spirit of CHRIST, be the mediator to reunite these sundered bonds. The rights of labor are primary rights, with which neither the tyranny of mobs nor the oppressions of capital may interfere. The rights of capital are not less sacred, to enjoy the reward of honest labor and wise forethought, and use it for the benefit of others. Every form of misfortune has, by virtue of the Incarnation, a claim to the help of its prosperous brother. We cannot know how far-reaching is that awful truth until that day when our LORD shall say to each one of us, "Inasmuch as ye did it to the least of these My brethren, ye did unto Me."

Brethren of the clergy, an awful responsibility rests upon us. Our office is an offense to men and an insult to GOD, if we forget that the very terms of our commission are to represent JESUS CHRIST. The burdens which rest heavily on the people are not the gains which have repaid business ventures, but the vice, the crime which follows in the train of sin, and which costs this nation more than all its schools, charities and churches. Sin, and the evil which flows from it, can be cured only by the Gospel of the Son of GOD. For a time bayonets and police may protect our property and guard our homes. But no nation has ever survived the loss of religion. Whenever the tie that binds man to GOD is broken, all other ties are snapped asunder. Take from men all sense of accountability to an unseen power, all obligation to an eternal and unchangable standard of right, limit men's horizon by the grave, admit no tie between man and man but selfishness, and then might will be right, and the armed force, which alone can protect the inalienable rights of the freeman, shall itself be constant menace to his liberty. Your Bishops are devoutly grateful for all which loving hearts are doing to bind up these wounds and heal this strife. We affectionately urge those over whom the LORD has made us shepherds to give personal service, personal efforts, to stay this flood of infidelity which is sweeping over our land. We cannot silence these gainsayers by arguments about religion. They have scoffed and will scoff, against CHRIST and His Church. But the CHRIST who dwells in your hearts, the CHRIST who speaks through and works with you, none can gainsay or deny.

We rejoice, beloved in the LORD, that during the session of our General Convention now closing, so much time has been given to the consideration of the subject of Missions, for beyond a controversy, this is the great work laid upon the Church by her LORD, and therefore this is the subject of paramount importance to be considered by her leaders in council. You will learn from this our Epistle, as from other sources, the measures we have been led to adopt for the furtherance of our work at home and abroad. We have amended the Constitution of our Missionary Society, we have provided for the appointment of a special Commission for the conduct of our work among the colored people of our country: we believe that our machinery is well ordered, but, alas! what we need is not more, or more perfect, machinery, but fire, the moving power of an earnest spirit, which will give time and care and money to make success possible. Must we not in honesty confess that during the past triennium of our Church's life the action of this missionary spirit has not been so powerful or so constant, so regular or so vigorous, as to keep the wheels ever in motion, and so justify larger enterprise of Missions? At the beginning of the current fiscal year of our Society, its Managers our agents, men who have given long and faithful service in the conduct of our missionary affairs, found it necessary to reduce the scanty stipends of our devoted missionaries, because, taught by experience, they feared their inability to pay them if continued at their former rate. True, the fear was groundless, true that in response to the earnest appeals of the Board of Managers the flagging interest of the Church was aroused, and the contributions before the year ended showed no falling off, but an increase in the amount given, and better still, in the number of parishes contributing. Yet the Managers have

acted as honest trustees were bound to act. They could not make appropriations of money which the Church had failed to put in their hands. And the result has been necessarily a contraction of our missionary work, and we cannot but fear positive suffering in the homes of many brave and self-denying men.

Men of Israel, help! Soldiers and servants of the Prince who has prevailed with GOD for our salvation, arouse to the consciousness of the crisis that is upon us, and do all that in you lies, that before this first quarter of our year shall have ended, the treasury shall receive such gifts that its custodians may be enabled again to provide for the support of missionaries who have been withdrawn from the field, and to restore to the good soldiers of JESUS CHRIST the part of their ration which necessity compelled to be taken away.

Among cheering evidences of interest in this great cause, we are happy to notice the effort made by zealous laymen to commemorate our centennial year by pledging the sum of one million dollars, by individual subscriptions of five dollars each. Such an addition to our missionary treasury would be productive of immense good at this time, and be a fitting thank-offering on the part of a Church so highly favored. We commend the Missionary Enrolment Fund to the general and hearty co-operation of our people.

Brethren of the clergy, suffer the special word of exhortation to you in this behalf. It is because our people know so little of the details of our missionary work that their interest in its progress is so slight, and in consequence their offerings so small. Labor, we beseech you, to inform this ignorance; regularly, at stated intervals, preach to your largest congregation of the battle and the soldiers; seek to place our Missionary periodicals in every family; that so our people may come to realize that the missionaries are but the advance guard of the one great army to which we all belong. Then will their welfare and success be watched for and prayed for, and helped by hands that are willing, because hearts are aflame. Interest in missions can come only from knowledge in missions, and knowledge must come from the painstaking instruction of the pastor his to flock.

We must not fail to make further mention of the great enterprise of missionary work among the colored people of our country, on which we have hardly entered. We bid you, beloved, to try to realize that there are now nearly eight millions of these people, our fellow-citizens, nay, our brethren, the children of our Father, the redeemed of our Saviour, to whom we must carry the blessed Gospel which has made us free, and the mother love and care of that Church which has taught us how to live. We bid you realize that their ignorance is dense, that their helplessness is absolute. While we rejoice to believe that GOD has given them many teachers, who, though walking not with us, have by His SPIRIT done miracles in His Name in bringing great numbers to the knowledge of the truth; yet it is still true of the larger number that they are blind followers of blind guides, and are, alas! satisfied wanderers in a wilderness of superstitious folly, believing themselves in the way of righteousness. They need, though it may be the multitude of them know it not, they need to be taught the simple Gospel of JESUS CHRIST, and to be trained as little children in the habits of Christian living.

Shall we not, must we not, if we love our country, if we love our kind, above all if we love the LORD JESUS CHRIST, must we not go to them and gather them into the Church which He builded for all men?

The work bristles with difficulties, and yet the Bishops and Clergy of the Southern dioceses in which these people in largest number live, are, we believe, eager to minister unto them, if the Church will give them the means.

Remember, beloved, that this great work of evangelization is too great for the resources of the dioceses of the South; nay, is too great for the resources of our whole Church, and that only by the earnest co-operation of all can it be done in any measure. We ask that the rich will give of their abundance and the poor of their poverty; that the Churchmen of the North will give trustful sympathy to the laborers, and largest donations for their support; that the Churchmen of the South will give their personal sympathy and service which they can best give, and which can alone constrain them to come to our Gospel feast: that the missionaries among these people may be held in special honor by their brethren everywhere; and that all will make unceasing prayer that a multitude of those for whom we ask your sympathy may come to share with us the treasures of the ancient faith and the precious ordinances of the Church.

One word more on this point. Within the triennium just completed, a Liberian has been consecrated as Bishop of our African Mission. Shall we not believe that our faithful ministrations to the colored race in America will raise up a great company of fittest helpers to the Bishop of Cape Palmas, in the work of evangelizing the dark continent? Shall we not recognize that in these children of exiles from their own land GOD would have us find the future missionaries who, made ready by our teaching, shall go home to their own people to tell the wonderful things that GOD hath done for them here; that so shall be brought to pass the saying that is written, "Ethiopia shall stretch out her hands unto GOD?"

Among the incidents of these gatherings, that would greatly sadden our hearts but for the hopes and promises of the Gospel of CHRIST, are the voids made by death during the period intervening since our last assemblage. We miss from this convention men long and favorably known in our counsels, whose voices were gladly heard and whose characters commanded respect and confidence. Both houses have been thus deprived of members who were the ornaments and guides of their respective bodies. Gratefully we remember their former services, affectionately do we cherish their memories, and earnestly do we pray for grace so to follow their good examples, that with them we may be inheritors of the everlasting kingdom of our LORD and Saviour. Among those thus taken from us was the Rt. Rev. Benjamin Bosworth Smith, for many years our Presiding Bishop. The sole survivor of those upon whom had been laid the hands of William White, he was a visible link between the present generation and the past, the two episcopates all but spanning the first century of our existence as an independent national Church. After a lengthened course of official duty, full of years, universally loved and respected, on the 31st day of May, 1884, he calmly laid down his charge and his burdens, and entered into rest.

We bid you farewell, dear brethren, with sincerest affection, and pronounce the benediction you crave with our whole hearts. Many of us, in the ordinary course of Divine Providence, will not meet each other again in future councils. May we part in undissembled love and good will, and with earnest purpose to give ourselves more fully to our Saviour's work. In our respective spheres of duty, may we look with an eye single to our great Exemplar, and when the Master of the house cometh and knocketh, be ready to open unto Him immediately.

Finally, brethren, we commend you to GOD, and to the Word of His grace, which is able to build you up, and to grant you an inheritance among all them that are sanctified through faith in our LORD JESUS CHRIST.

GOOD-NIGHT

GOOD-NIGHT! good-night!
Far from us the day takes flight,
But, like a glowing torch in heaven,
To us the grace of GOD is given;
It tends and guards till morning light—
Good-night! good-night!

Till morn! till morn!
But to-morrow's sun may never dawn;
Our eyelids droop in sweet repose,
But can we e'en the morn disclose?
Perchance it is in vain we say,
Till day! till day!

—*Translated from* VICTOR HUGO.

The Church in Montana.

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Secretary—The Rev. E. G. Prout, Virginia City.
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The Rev. F. B. Lewis,
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The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
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The Rev. George Stewart, Missoula.
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CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

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Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
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Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

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Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

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The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish. Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

—Our colored brethren are holding a camp-meeting not far away; and one of them, holding forth from the text "How old art thou?" said in his opening: "Brethren, this am a question that must be answered in the affirmative."

—Professor, to a class in surgery—"The right leg of the patient, as you see, is shorter than the left, in consequence of which he limps. Now, what would you do in a case of this kind?" Bright student—"Limp too."

—At one of the schools the master, in a general exercise, wrote the word "dozen" on the blackboard, and asked the pupils each to write a sentence containing the word. He was somewhat taken aback to find on one of the papers the following unique sentence: "I dozen know my lesson."

—"Mr. Smith," said a lady at a fair, "won't you please buy this bouquet to present to the lady you love?" "It would not be right," replied Mr. Smith: "I am a married man."

—*The Guardian's* Parliamentary correspondent must be a descendant of Sir Boyle Roche. "Mr. Parnell and Lord Randolph Churchhill," he tells us, seem to have proclaimed *war to the knife* against one another, and Sir William Harcourt has done his best to add *fuel to the flames*." The rat which Sir Boyle smelt, but which he would "nip in the bud," and the conflagration which was to deluge the world, are fairly matched with this Hibernian metaphor.

—Georgie is four years old. One day the youngster had been taken with a slight attack of prevarication, and, wishing to impress upon his infantile understanding the sinfulness of telling fibs, the father related the story about George Washington and his little hatchet, closing with the remark that George Washington was a good boy, and never told a lie. The child sat in deep thought a moment, and then said: "Papa, toodent he talk?"

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.
The Rev. E. G. PROUT, Editor,
Virginia City, Montana.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 9. Virginia City, Montana, December, 1886. Whole No. 45.

Kalendar.

DECEMBER, 1886.

21 St. Thomas the Apostle.
25 CHRISTMAS DAY.
26 St. Stephen the Martyr. (First Sunday after Christmas).
27 St. John the Evangelist.
28 The Holy Innocents.

JANUARY, 1887.

1 The Circumcision of CHRIST.
2 Second Sunday after Christmas.
6 THE EPIPHANY.
9 First Sunday after the Epiphany.
16 Second Sunday after the Epiphany.
23 Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
30 Fourth Sunday after the Epiphany.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Pauls', Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, issoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

THE BISHOP'S RECORD.

ON Thursday, the last day of September, I left Helena on my way to Chicago, to attend the General Convention. I found on the train the Rector of St. John's Church, Butte, and the Missionary Bishop of Washington Territory, each bound on the same errand as myself. And from St. Paul to Chicago, we had in our party the Missionary Bishop of New Mexico and Miss Sybil Carter. If this did not make a missionary journey, it certainly was a journey of Missionaries.

Sunday was spent in the Rectory of Christ Church, St. Paul, where all Missionaries, and especially all Montana Missionaries, have for six years found a hearty welcome. The proprietor of that Rectory, must now as the Assistant Bishop of Minnesota, seek another home. But wherever he goes, no Montanians will ever be turned from his door, and in Montana every door will be open to him.

Sunday morning I preached in Gethsemane Church, in the afternoon at St. Mary's Mission, Merriam Park, and in the evening at Christ Church, St. Paul.

Tuesday, Chicago was reached, and there for three weeks and a little more, the attention of all was devoted to the General Convention. There was talking enough done to last the Church for three years. Canons were doctored, the constitution of the Board of Missions changed, and the work upon the Prayer Book, to the regret of many, left to be finished by succeeding Conventions. But the best thing accomplished was the putting forth by the House of Bishops of the Pastoral on Christian Unity. It is an attempt to meet boldly and honestly and in a kindly spirit, one of the pressing questions of the day demanding attention. What good will follow no one can tell. I think more prayers will be offered for a united Christendom. And if there is more prayer, there will be more charity and more disposition to give up all but essentials in order to hasten the accomplishment of so grand an object.

On the ninth of October I addressed the Board of Missions on the work of the Church in Montana. The next day, Tuesday, I preached in the morning at Maywood, in the afternoon at Oak Park, and in the evening at Austin—Parishes in the suburbs of Chicago. The next Sunday I assisted at the Consecration of Bishop Gilbert in the morning, and in the evening preached at St. Luke's Mission. The third Sunday I spent at Joliet with the Rev. Mr. White, whom I once did my best to persuade to come to Montana. I found him doing a splendid work in Joliet. And when I saw it all, for the sake of the Church at large, I was ready to forgive him for not answering my call. He had a beautiful new Church nearly completed. And how it was built for the money expended, I cannot imagine. I wish his secret of economy and good managment could be imparted to others. In the morning I talked about work in Montana and in the evening preached a sermon.

Wednesday, the day before Convention adjourned, I went to St. Louis to address a meeting of the Woman's Auxiliary of the Diocese of Missouri: I went at the request of Bishop Tuttle who has done too much good work in Montana not to have such a request willingly complied with by his successor. The Annual meeting was held Thursday in Christ Church with a large attendance of ladies, and in the evening a Missionary service was held in St. George's Church, with addresses by four of the Missionary Bishops.

Friday I went to Cincinnati. Sunday, the 31st, I preached morning and evening for the Rev. Dr. Tinsley, Rector of the Church of the Advent, Walnut Hills. On Wednesday and Thursday a series of services was held in Christ Church in connection with the Annual meeting of the Woman's Auxiliary of the Diocese of Southern Ohio. Wednesday evening, addresses were made by Bishop Elliot and Bishop Dunlop. Thursday morning there was a celebration of the Holy Communion with an address by the Bishop of Montana. In the afternoon, Miss Emery had the ladies all to herself. In the evening, I spoke about my work. Bishop Walker talked of North Dakota, Mr. Graham represented the Church Temperance Society, and the Rev. Mr. Tyng the work in Japan. Both the meetings, in St. Louis and Cincinnati, were successful. The women of the Church are surely alive to the work of

Missions, and the men will wake up after a time.

Sunday, the 7th of November, I spent in Chicago, preaching for the Rector of Trinity Church, who is a dear friend to me, and a very good friend to Montana.

The next day I started for New York, and spent the following Sunday with two of my Seminary Classmates,—the Rev. F. B. Van Kleeck, of White Plains, and the Rev. T. R. Harris, of Morrisania. I had the great pleasure of renewing old associations, and the privilege of talking to their people about Missions in Montana. They seemed to listen with interest, and I hope good was accomplished.

On Tuesday, the 16th, the annual meeting of the Woman's Auxiliary of the Diocese of Connecticut was held in Trinity Church, New Haven. This is a great day for the Missionary work of the Church in this grand Diocese. Representatives come from all parts of the Diocese. The Church will seat twelve hundred people, and it was packed to overflowing. The services began at nine in the morning and closed at ten at night, and there was no flagging of interest from beginning to the end. Bishop Williams presided, and he had with him seven Missionary Bishops whom he had asked to tell the story of their work. It was one story, but there were always variations that served to keep up the interest. To us who spoke, it was a wonder that people should listen so well, and the wonder gave place to gratitude that the Church had such workers to care for her interests and guard her life.

Saturday, I went to Albany, and was welcomed by the Rev. Dr. Battershall, my old friend and classmate. His Church is St. Peter's, which has been made glorious with beautiful adornment, and is still more glorious for the work of which it is the centre. The next day I spoke in St. Peter's in the morning, at the Cathedral in the afternoon, and at St. Paul's in the evening. I was most heartily welcomed by the Bishop and by the Clergy of the City.

Thanksgiving day was spent in Hartford. I preached for the Rector of Trinity Church, who last winter gave me such a hearty welcome to his home and Parish. Since then his people have had Montana interests constantly in mind. Aided by other Church people in Hartford, they have recently held a Chrysanthemum show, by which three hundred dollars was raised for our Hospital in Helena. We ought to work for ourselves when others are so willing to work for us. GOD bless them all!

Friday night I went out to New Britain and made an address to a good congregation, and was told by the Rector that I would be welcome in his Parish whenever I came East.

Sunday the 28th was spent in Hartford. Morning and afternoon I was in Trinity Church, and the evening in St. John's. Monday I met the Clerical Association and gave information about Montana. Tuesday I went to New York and made an address in the evening in Calvary Church on Domestic Missions. Bishop Dudley spoke on the work among the Colored people of the South, and the Rev. Dr. Langford spoke for Foreign Missions.

In General Convention years, there is certainly a good deal of talking done. I hope the talk will lead to work, and the work to good results.

L. R. B.

Hartford, Conn., Dec. 2, 1886.

NOTES.

—THE Acting Treasurer acknowledges the receipt of the following Assessments for the Convocation Contingent Fund:

Helena	$16 00
Dillon	4 80
Deer Lodge	4 00
Anaconda	1 20
Philipsburg and Granite	1 20
Virginia City	5 20
Madison Valley	2 00
Bozeman	6 40

—THE ladies of the Episcopal church held a bazaar yesterday (Dec. 10) afternoon and evening at Hershfield Hall. It was well patronized and the hospital fund, for which the affair was originated, received no little enlargement from the proceeds. Several ladies of the church presided at different tables where they dispensed handsome articles of use and ornament for small considerations. There were specimens of fancy work, articles of apparel, toys and nic-nacs in profusion, from which the throng of visitors made a number of purchases for holiday gifts.—*Helena Herald.*

The Church at Large.

THE GENERAL CONVENTION.

Completed Changes in the Prayer Book.

Alterations and Additions in the Book of Common Prayer Proposed in the General Convention of 1883, and Recommended and Finally Adopted by the General Convention of 1886.

Table of contents corrected.

Table of Lessons.

The Transfiguration of CHRIST to be observed on the 6th day of August. Proper lessons and proper Psalms appointed.

Note on Ecclesiastical Full Moon.

New tables for Easter Day, to the year 2013.

MORNING PRAYER.

Print *Gloria Patri* after rubric following *Venite.*

Permits *Gloria in Excelsis* after Psalter.

Omits printing *Gloria in Excelsis* here.

Inserts rubric before *Benedictus*, providing that the latter portion (that added to what stands at present in the Prayer Book) may be omitted, save on the Sundays in Advent.

Full form of *Benedictus.*

Change of rubric before Apostles' Creed, requiring the words: "He went into the place of departed spirits," in case of the omission of "He descended into hell."

Insert "again" after "He rose," in the Apostles' Creed, wherever it occurs.

Bracketed additions and marginal notes to *Prayer for all Conditions of Men* and the *General Thanksgiving*, providing for special occasions.

EVENING PRAYER.

Permission to omit Exhortation and Confession, except on Sunday.

A short exhortation, "Let us humbly confess," etc.

Print *Amen* after first form of Absolution.

Change rubric directing people to repeat the LORD'S Prayer with the minister "wheresoever else it is used in Divine service.

Print *Gloria in Excelsis* in Order for Evening Prayer.

Insert *Magnificat.*

Permission to use 42nd Psalm, instead of *Magnificat*, *Cantate*, or *Bonum est*, during Lent.

Insert *Nunc Dimittis.*

Permission to use Psalm 43, during Lent.

Same order as in Morning Prayer, respecting the Creed.

Restore "Lighten our darkness," from English Prayer Book, in the *Collect for Aid against Perils.*

Permission to end the Evening Prayer here, "with such Prayer, or Prayers, taken out of this Book" as the Minister shall see fit.

Substitute for the present *Prayer for the* President of the United States, *and all in civil authority*, the following:—

Almighty GOD, whose kingdom is everlasting and power infinite, have mercy upon this whole land; and so rule the hearts of thy servants, THE PRESIDENT OF THE UNITED STATES, *the Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thine honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through JESUS CHRIST our LORD, who with thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

THE LITANY.

After the suffrage for Bishops, Priests,

and Deacons, add the suffrage, "That it may please Thee to send forth more laborers into Thine harvest," with response.

THE COLLECTS, EPISTLES, AND GOSPELS.

The Collect, Epistle, and Gospel for a Sunday shall serve all the week, when not otherwise ordered.

After the collect, etc., of Christmas Day, are placed those of St. Stephen, St. John Evangelist, and Innocents' Day.

Epiphany collect, etc., are to serve for every day after, until the next Sunday.

Same for Ash Wednesday collect, etc., except on St. Matthias' Day.

Same for Ascension Day collect, etc., except upon the Feast of St. Philip and St. James.

The Collect, Epistle, and Gospel, for *The Transfiguration of Christ* are inserted in their place, after those for St. James's Day.

Title of 25th Sunday after Trinity to be "The Sunday next before Advent."

ADMINISTRATION OF THE HOLY COMMUNION.

Orders a minister repelling a communicant to report to ordinary "within fourteen days."

Omit Doxology from LORD'S Prayer at beginning of the office.

Permits decalogue to be omitted at earlier Celebration, when there are more than one on the same day. In place of it read "Summary of the Law."

For the words, "Then shall be read the Gospel, the people all standing up," substitute these: "Then, the people all standing up, he shall read the Gospel." Also *Gloria Tibi* to be "said or sung," instead of "people shall say."

Permission to use offertory sentences on any occasion where alms are received.

Transfers the two Exhortations following Prayer for Church Militant, to end of the Office.

Permits the longer Exhortation in the Office to be omitted except once a month.

Orders *Ter-Sanctus* to be printed as a distinct paragraph, the people to recite with the priest, "Holy, Holy, Holy," etc., and not the introductory paragraph, "Therefore with angels," etc.

Orders the Invocation in Prayer of Consecration to be printed as a distinct paragraph.

"Here may be sung a Hymn" after the Consecration, instead of "Here shall be sung a Hymn from the Selection for the Feasts and Fasts."

For "if" read "though," in last rubric but one, at end of the Office.

OFFICES OF HOLY BAPTISM.

Directs the people to stand until the LORD'S Prayer.

Slight verbal alteration in rubric before the Gospel.

Print "Amen" in Roman type in the prayer which the people repeat with the minister.

Add in both forms of Certification of Private Baptism, these words: "Who is now by Baptism incorporated into the Christian Church; for our LORD JESUS CHRIST doth not deny His grace and mercy unto such infants, but most lovingly doth call them unto Him, as the holy Gospel doth witness to our comfort."

Changes in second and third rubric in Office for Baptism of Adults—merely formal.

In closing Exhortation of same Office, for "representeth" read "doth represent."

CONFIRMATION OFFICE.

Adds to first rubric directions for the candidates and congregation to stand, the Bishop "sitting in his chair near the Holy Table."

After final blessing insert rubric: "The minister shall not omit earnestly to move the persons confirmed to come, without delay, to the LORD'S Supper."

THE PSALTER.

Assign Psalm cxli to the evening instead of to the morning of the twenty-ninth day of the month.

THE BURIAL OF THE DEAD.

Provides for singing of a Hymn or Anthem, saying of Creed and fitting prayers from "this Book."

Allows the whole burial service to be said in the church "for weighty cause."

We omit, for the present, those changes that are made in the offices that are merely occasional.

THE VOICE OF CHRISTENDOM ON THE APOSTOLIC SUCCESSION.

SOME people, even of our own communion, seem to be deluded by the argument that because a majority of Protestants in this country have discarded a fundamental, organic principle of the Church, viz, the Apostolic Succession, consequently the voice of Christendom is against it; and the comparatively small body of Christians who maintain it here, are presumptuous and arrogant in making so much of it. The argument from majorities has not counted for much, in the cause of Catholic truth, since the days of Athanasius. If it is weak in any case, in this it is worthless. Churchmen who stand by the Apostolic episcopate are not in the minority. The count of the Catholic Church cannot be confined to this country. It must embrace all who love our LORD JESUS CHRIST, of every nation, and kindred, and tongue. All who have been duly baptized in the name of the Holy Trinity are members of the Church. It is not too much to say that the vast majority of Christians in the world adhere to the episcopate, and give their allegiance to the Catholic Apostolic Church as represented by the national organization in which their lot is cast. In such a count, the numbers are overwhelming in favor of episcopacy. But suppose we leave out all who do not speak the English language; what vote do we have from an English-speaking people, as to the organization of the Catholic Church? There are about 25 millions of Protestants who discard the episcopate entirely; 16 millions of Methodists maintain it in form; about the same number of Romanists defend it in subordination to the papacy; and more than 21 millions of Anglican Churchmen adhere to it in its integrity. Surely, it is not presumptuous in Churchmen to open the door for Church union by inviting all who have departed from this Apostolic Order to return to it. It is not "a little fantastic sect" that points to this basis of union, but a branch of the great body of English-speaking Christians, who hold the faith once delivered to the saints, and continue in the Apostles' doctrine and fellowship. They cannot betray this doctrine, they cannot forsake this fellowship, for union with those who have discarded the one or broken the other. But, waiving all private opinions, they are ready to unite upon these fundamental and indispensable principles. —*Living Church.*

NOTES AND CLIPPINGS.

Domestic.

—THE Rev. Alexander Mackay-Smith of New York City was elected Assistant-bishop of Kansas, Dec. 2.

—A SPECIAL convention of the diocese of Southern Ohio is to be held on January 19 at Christ church, Cincinnati, to consider and act upon the request of Bishop Jaggar for the election of an assistant-bishop. The Bishop's health is such that it is considered improbable that he will resume active work.

—THE Rev. R. M. Kirby, Missionary Bishop-elect of Utah and Nevada, has declined the election. The announcement has caused general disappointment, for his fitness for the responsible post was universally recognized. Another election will not be held, probably, until October, when the missionary council will meet. Meanwhile Bishops Tuttle and Whitaker will remain in charge.

—THE sixth annual and third triennial meeting of the Connecticut branch of the Woman's Auxiliary was held at Trinity church, New Haven, Nov. 16. Addresses were made by the following missionary bishops: Morris, of Oregon; Elliot, of Western Texas; Paddock, of Washington Territory; Dunlop, of New Mexico and Arizona;

Brewer, of Montana; Walker, of Dakota; and Garrett, of Northern Texas. The offerings amounted to $700, which was divided among the seven missionary bishops who addressed the meetings. The society begins the new year pledged to raise $3,000 for specified objects at home and abroad.

—The committee of the General Convention on the State of the Church furnish the following statistics: "We find that we now have 49 dioceses, and 15 missionary jurisdictions; 71 bishops and 3,340 other clergy; 344 candidates for Holy Orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity schools; 52 orphanages; 37 homes; 54 hospitals; 9 other institutions; more than 422,649 communicants—38,324 of whom have been added since 1883—and an estimated number of the baptized—more than 155,400 of whom have been baptized since 1883—of more than 1,250,000."

—A Church guild has been formed among the students of Lehigh University, South Bethlehem, Pa., and the title of St. Andrew's Guild adopted. A constitution has been adopted, the first article of which explains the object of the guild to be "to unite by a common bond all students in the Lehigh University who have been baptized in the name of the Holy Trinity, to the end that they may be made diligent in prayer, in attendance upon the Sacrament of the Holy Communion and in Church work."

—In signing the declaration concerning the White Cross movement, the Bishop of Springfield wrote: "I should be glad to have the Church restore to the list of holy days the feast of St. Mary Magdalene, with the appropriate Collect, Epistle, and Gospel, as a recognition of the fact that our Lord dealt with and cured the terrible evil which she represents. The service as it stands in the first Prayer Book of Edward Sixth is open to the objection made by some expositors, that the gospel identifies the woman that was a sinner with St. Mary Magdalene. This difficulty can be overcome by substituting the narrative of our Lord's interview with St. Mary Magdalene in the garden after He was risen, and in which He reveals Himself to her by repeating her name, in the place of the gospel appointed in Edward's first Prayer Book."

—On a recent Sunday evening, just before the close of Evensong at the church of the Annunciation, Philadelphia, a very young child was found lying on the steps, wrapped in a table cloth. The baby was immediately given into the hands of the Rev. Dr. Batterson, the rector, who after having the table cloth exchanged for a chorister's cotta, baptized the little fellow "Albion," then and there in the church. The little waif is now in the Sheltering Arms House, 717 Franklin St., Philadelphia. Certain members of the Annunciation Sunday school, have formed themselves into a kind of committee to visit the home from time to time, to see to the proper care and support of the infant.

—The house now being erected for the pastor and superintendent of St. Luke's Hospital, New York, has reached the fourth story. It is of brick with stone trimmings and is beginning to present an imposing appearance. It extends across the entire west end of the hospital grounds. The building will also provide rooms for the nurses, and for the admission of patients, etc. It is to receive a tablet in memory of Mr. W. H. Vanderbilt, through whose legacy the building is being erected. The general expenses of the hospital last year together with expenses in the way of improvements, etc., was something above $86,000.

—It is purposed to place a large window in Christ church, Little Rock, commemorative of the four Bishops of Arkansas who have gone to their rest.

—At St. Barnabas' House, in Mulberry street, New York, dinner was served to 600 persons. Of these, nearly half were homeless men and women, the others being children belonging to the Sunday and Sewing school.

—The new chapter house and chapel of the University of the South, at Sewanee, Tenn., will cost $120,000. Vice-Chancellor Hodgson has given the university a library building. St. Augustine's will be begun next. The university has increased its faculty and all is prosperous.

—At a meeting of the Convocation of the Fourth Missionary District of Central New York, held in Christ Church, Oswego, Nov. 17 and 18, a meeting of the Woman's Auxiliary was also held, and was addressed by Mrs. Huntington, Mrs. Brewer and Mrs. Goodrich. The ladies were deeply interested in Mrs. Brewer's account of Church work in Montana, and promised to aid the hospital at Helena.

Foreign.

—Parliament will assemble on Jan. 13th, and the Convocation of the Church on the following day.

—The consecration of the Rev. F. F. Goe, D. D., as Bishop of Melbourne, will take place at Westminster Abbey on St. Matthias' Day.

—The American Church of the Holy Trinity, in the Avenue de l'Alma, Paris, was consecrated, November 25, by Bishop Lyman, assisted by Bishop Henry C. Potter and the rector, the Rev. John B. Morgan, D. D. A large number of the American residents attended. During the service prayers were offered for the Presidents of the United States and of the French Republic. The sermon, by Bishop Potter, drew the parallel between this new building—the work of American liberality—and the Statue of Liberty which France has given us, and it closed with the invocation, "God bless the French Republic and all who live in it."

—Bishop M'Dougall, Canon of Winchester, Archdeacon of the Isle of Wight, died November 16, at the age of 69. He was Bishop of Labuan from 1855 to 1868, when he resigned and returned to England.

—As a memorial of Archbishop Parker, it has been resolved to place a tablet in the French Huguenot Church, in the crypt of Canterbury cathedral. Archbishop Parker was the last of the primates who resided at Canterbury, and was a great benefactor of the Walloon and Huguenot refugees.

—Madras, on the whole, cannot be said to be badly off for clergymen of the Church of England, as at the end of the last official year there was one bishop for the diocese, two assistant bishops, and 222 other ordained clergymen. Of the latter, 92 were Europeans or of European descent, and 130 were natives. The number of government chaplains was only 38, of whom eight were absent on furlough at the end of the year; and of the 33 missionaries six were absent on furlough.

—Mr. Riley, F. R. G. S., has arrived in England bearing letters to his Grace the Lord Primate of All England from the Head of the Eastern Church. He gives a most encouraging account of the prospects of the mission lately sent to Kurdistan at the urgent request of the Chaldean Church. A seminary for their clergy and a school for boys have been already started, and a young patriarch designate is among the scholars.

—A new memorial has been placed in the church of St. Mary Magdalene, Taunton, England, in the shape of a carved bench end, to the Rt. Rev. Henry John Whitehouse, D. D., LL. D., D. D. Oxon., D. C. L. Cantab, Bishop of Illinois, U. S, A., a distinguished American bishop, well known in England. He delivered the opening sermon at the Pan-Anglican Council, and was largely identified with the movement for intercommunion with the Swedish Church. He died in 1874. His maternal grandfather was the Rev. George Norman, who was rector for several years of Staplegrove church, and in this connection the memorial has been placed in St. Mary's by his son, Mr. W. Fitzhugh Whitehouse, of New York City, U. S. A. The style of the bench end corresponds with that of the other

carved stall ends to the east of the nave. Around a vesica-shaped border which encloses a shield and armorial bearings is the inscription: "Henry John Whitehouse, D. D. Oxon., D. C. L. Cantab, Bishop of Illinois, U. S. A." Over a shield within this border is the bishop's mitre, and underneath the mitre, on a scroll, the word "Illinois." The shield bears the arms of Whitehouse. The motto underneath is "Fides scutum."

—The Church Missionary Society has received letters giving painful details of the massacre of native Christians in Uganda by order of King Mwanga, telegraphic intelligence of which was received on the 23d of September. The persecution broke out in June in consequence of a Christian boy, one of the king's pages, refusing to commit an abominable crime. Many were tortured, mutilated, and speared, and thirty-two were burnt alive together. The intercessions of the missionaries were of no avail. Most touching accounts are given of the steadfastness of the victims, and the massacres seem to have quite failed to intimidate the candidates for Baptism. Within a week or two after, several converts were baptized at their own earnest desire. Meanwhile, the printing and circulation of passages of Scripture, prayers, hymns, etc., in the language of Uganda, went on without intermission; and of some of the papers thus printed several editions have been sold to willing purchasers, although the very possession of a Christian leaflet is a source of danger.

The Montana Churchman.

Virginia City, Montana, December, A.D. 1886.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE GENERAL CONVENTION OF 1886.

This body, which held its sessions in the City of Chicago for about three weeks during the month of October, was a notable one, both from its own character and the nature of the subjects discussed and acted upon. As the Church grows, its growth is marked by the constitution of the General Convention. Each recurring triennial meeting shows an advance upon those that have preceded it, in the temper and ability of the men who compose it, and also in the importance and range of its discussions and acts. We believe this to be true in a special degree of this last one. It was a busy assembly of men, at the same time business men and earnest Churchmen; differing in their views on many points, as was inevitable, yet all bent on acting to the best of their knowledge, for the welfare of Christ's Kingdom. The discussions, though sometimes rather protracted, were worth attention for their ability, earnestness, and directness; for the evident increase of catholicity of spirit and an ever expanding scope of the Church's energy and efforts; withal, for the Christian charity that kept positiveness of opinion from destroying that forbearance always necessary in such a body. We have printed some of the important papers that are the outcome of the General Convention's actions; we have others for which we hope soon to find space. We purpose a brief review of the salient points of the work accomplished, as well as of some left unfinished, but not, therefore, unimportant to be considered.

In any such body, so large, representative and representing such wide-spread and differing constituencies, its actions must often be in the nature of compromise between what may be characterized, in no invidious sense, as the rashness of some and the reluctant conservatism of others, rather than of advance by great steps. It is a consideration that should temper the impatience that one may sometimes feel at apparently unwarrantable delay or inaction, that the General Convention must be first a former and then a formulator of the Church's public opinion. In this view delay and inaction may rather tend to increase growth than to retard it. We hope it is so in this case.

Amid a multitude of minor matters, there were a few topics of an importance that gave them, so to speak, a special relief. First among these, not we believe in real importance, but in its claims upon the time and attention of the General Convention, was the matter of Prayer Book Revision. In another column will be found a sketch of the changes which were completed and are now part of the Prayer Book. Some other changes were adopted, to be rejected or ratified at the next Convention. That the action taken will be unsatisfactory to many if not most Churchmen is to be expected, because of its compromise character. But as we have suggested, it may not be of less value on that account. Only we hope that the work is not to stop with the acceptance or rejection by the next General Convention of what has been submitted to them. It might almost better not have been begun. In view of the growth of liturgical knowledge and of increasing experience of the manifoldness of conditions to which the Prayer Book must be adaptable, a Revision could not be avoided. But of no other matter is it more true that haste should be made very slowly.

The subject of Christian Unity is pushing more and more to the front every year among earnest Christians of every name. Numerous memorials brought it up for discussion. It was referred to a Commission, and will be heard of further. We purpose printing soon some of the papers in regard to it, and possibly commenting thereon.

The Missionary work of the Church, which is really *the* matter of importance, was thoroughly discussed, and some changes in organization effected, which it hoped will be of benefit.

The subject of the law of Marriage and Divorce, and that of a Court of Appeals in Ecclesiastical trials (a burning question) were necessarily, though unfortunately, postponed, and referred to Commissions to report later.

On the whole, we believe that the late General Convention marks progress in Church work and Church growth. While in some cases, where advance seems (to us) desirable, a halt has been called, yet we think that no real step backward has been taken; and in others some distinct, if not long steps have been taken forward, which we doubt not will redound to the glory of God and the good of His Holy Church.

Married.

NUCKOLLS—JOHNSON.—In Dillon, Montana, on Wednesday, November 10, 1886, by the Rev. S. D. Hooker, Miss Georgia Johnson to Mr. Rupert Nuckolls, both of Dillon.

COWAN—GANNT.—In Dillon, Montana, on Monday, December 6, 1886, by the Rev. S. D. Hooker, Miss Lucy W. Gannt, of Marshalltown, Iowa, to Mr. Joseph W. Cowan, of Dillon.

MITCHELL—STRONG.—In St. Paul's Church, Virginia City, Montana, on Thursday, December 16, 1886, by the Rev. E. G. Prout, Miss Susie J. Strong to Mr. James Mitchell, both of Virginia City.

Poetry.

CHRISTMAS EVE.

"Rejoice in the Lord Alway."

Rejoice in God alway,
With stars in Heaven rejoice,
Ere dawn of Christ's own day
Lift up each little voice.
Look up with pure glad eye,
And count those lamps on high.
Nay, who may count them? on our gaze
They from their deeps come out in ever widening maze.

Each in his stand aloof
Prepares his keenest beam,
Upon that hovel roof,
In at that door, to stream,
Where meekly waits her time
The whole earth's Flower and Prime:—
Where in few hours the Eternal One
Will make a clear new day, rising before the sun.

Rejoice in God alway,
With each green leaf rejoice,
Of berries on each spray
The brightest be your choice.
From bower and mountain lone
The autumnal hues are gone,
Yet gay shall be our Christmas wreath,
The glistening beads above, the burnished leaves beneath.

Such garland grave and fair
His Church to-day adorns.
And—mark it well—even there
He wears His crown of thorns.
Should aught profane draw near,
Full many a guardian spear
Is set around, of power to go
Deep in the reckless hand, and stay the grasping Foe.

Rejoice in God alway,
With Powers rejoice on high,
Who now with glad array
Are gathering in the sky,
His cradle to attend,
And there all lowly bend.
But half so low as He hath bowed
Did never highest Angel stoop from brightest cloud.

Rejoice in God alway,
All creatures, bird and beast,
Rejoice, again I say,
His mightiest and His least;
From ox and ass that wait
Here on His poor estate,
To the four living Powers, decreed
A thousand ways at once His awful car to speed.

Rejoice in God alway;
With Saints in Paradise
Your midnight service say,
For vigil glad arise.
Even they in their calm bowers
Too tardy find the hours
Till He reveal the wondrous Birth;
How must we look and long, chained here to sin and earth!

Ye babes, to Jesus dear,
Rejoice in Him alway.
Ye whom He bade draw near,
O'er whom He loved to pray,
Wake and lift up the head
Each in his quiet bed.
Listen: His voice the night-wind brings:
He in your cradles lies, He in our carols sings.

—*Keble: Lyra Innocentium.*

Selections.

THE COMING.

BY JENNIE HARRISON.

We say, ordinarily, that Advent means Coming. The closer defining will bring it to each one personally—*Ad Venire*—to come *to*. The Advent is a coming *to*. He who comes, comes to each one of us. Regarded in this way, the Holy Season becomes a different thing entirely;—not a mere abstract good, a general joy and expectation;—but a deep and solemn *personal* blessing.

He comes to you;—He comes to me. He comes to your need, and to mine. Yes, though a million souls are waiting and yearning for Him, He comes to each one, as completely, as separately, as tenderly, as if that one were all His care. Nineteen hundred years ago, while the sin-weary world watched and waited,—while the cry rang through the starry spheres—"He is coming," this great Saviour-Heart enfolded each soul, of all that were, and were to be, from the least even unto the greatest, and said unto it—"I come *to you*." And again, as the Church brings us, each year, to this glad and sacred commemoration time, that Voice from the far Home which he has prepared, speaks low, to one heart and to another—missing none—"I come *to you*."

Let us arise and prepare us for this Holy Guest. He comes for a purpose. His way is marked. The red prints of a Love which loved unto Death and Salvation, track the path—to you—to me. Let us make ready. Here are the sins. He comes to these. The burden is great; but once He has entered in, how light it becomes! Here are the needs. He comes to these. Such depths of want! Such barren wastes! But once His Breath has gone over them, how blossoming verdure and glad abundance fill them all! Here are the works. He comes to these poor, paltry doings! we drop our tears upon them, and cry, "Come in, dear Lord, and let Thy righteous Presence cover them!" And once those Holy Footsteps have passed over them, how they vanish, and we cease to regard them, because greater things have come to us.

Yes, it is the time of His Coming, We need not look abroad to see "the signs" upon the face of a long-weary world; let us rather each one stand at the door of his own heart, and say unto the Coming One: "*My* Lord and *my* God!"—*Living Church.*

CHRISTMAS COMMUNION.

Every person who is confirmed *ought* to receive the Holy Communion regularly, especially upon all the Festivals of the Church; but that, we are sorry to say, many fail to do. When confirmed, we promised to "keep God's holy will and commandments." Has that vow ceased to be obligatory? One would despise himself if he should forswear himself to man. Is it less heinous to swear falsely to God? We leave that for conscience to decide.

The Church does not say how often one shall communicate, but expects that all of her children will gladly come whenever there is a celebration. She does say that we must come at least once a year, or else our names will be dropped from the roll of communicants. Now when we commemorate the great fact of the Incarnation, and rejoice that God's Eternal Son has come into the world to save sinners, let us come once more to His Altar to receive the memorials of Christ's broken Body and shed Blood. "Will ye also go away" when the loving accents of the Saviour's voice are heard pleading with you, "Do this in remembrance of Me?"

Only two classes are excluded from the reception of the Sacrament of the Church: First, those who are "notorious evil-livers;" and secondly, those whose hearts are filled with "malice and hatred." If one belongs to that class, he must repent before he comes to this heavenly feast.

But, if not, then why stay away? It is a duty to come, for this is God's appointed means of strengthening the spiritual life. Christ's Body and Blood are the soul's proper food. "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you."

Then stay away no longer, but upon Christmas Day come and say once more from the heart, "And here we offer and present unto Thee our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee."—*Pacific Churchman.*

CHURCH SINGING.

We have had lately many reports of fine music at the services on festival occasions. In how many of these services were the hymns, the canticles, the anthems, really *sung*, so that the sacred words made their proper impression *through* the music, instead of being smothered and lost *in* the music? It was the lot of the writer recently to hear in Church an anthem, in which the only word he could distinguish was the word "praise." We maintain that in such cases there is properly no *singing* at all. The performers merely *play* upon their throats, as instruments, just as the organist plays upon the organ. They become for the time being a mere *vox humana* stop. The tones may be of the finest quality, the melody and harmony may be exquisite, but all this does not make *singing*. Singing is where music is used as a means to express the words, to give proper effect to words. The words of a lyric, a hymn, an anthem, require music,—they demand appropriate melody and harmony,—to give

them true, and proper, and effectual expression. But when the words are not heard distinctly, they are not expressed at all. They are lost in the vehicle that was to transmit them. They are strangled by that which was to give them double power. The body is there but the soul is gone.

But, it may be asked, cannot even *instrumental* music,—the soul-stirring tones of the organ, for instance, under the hand of a skillful player,—express devotional and religious feeling? We answer, yes, to a certain degree. This is good and excellent in its place. We do not wish to lose it. But *singing*,—the musical utterance by human lips of a song or a hymn, is something higher than dumb melody and harmony. If the words are worthy, and none not worthy ought to be sung in church, they ought to dominate. The music is *for their sake*. It is to wait upon, and to minister to them. Its whole proper aim and effort are to give *them* adequate expression and effect, to be lost in *them*, and not to *smother* them in itself. The servant, whose business is to serve the master, should not suppress and silence him, and put itself forward in his place.

Rational human beings, Christian singers, degrade themselves, when they become mere instruments to give forth tones, however beautiful in melody and harmony, and fail to make the words tell as the chief and important thing. A public singer has lately appeared in New York city, who has charmed the most intelligent audiences, and given them a new perception and experience of the power of song. The explanation is, that not only are his tones musically perfect, but he makes the expression of the words his chief aim. The critics say:

"He gives us two arts in place of one. He does not memorize the text like a parrot, but *studies its meaning*, and gives utterance to the feelings embodied in it. He is an artist who enables the audience to enjoy not only the music, but the poetry at the same time. This is a matter of tremendous significance.' [*The Nation* on Herr Scaria.]

And if it is a matter of tremendous significance in secular music, surely it cannot be of less importance in rendering hymns, Psalms, and anthems in our churches.

Some of our Church singers and choirs would do well to ponder this matter.—*The Kalendar.*

THE CHURCH'S FUTURE.

THE statistics show that the Church is growing to-day, in proportion to its size, faster than any religious body in America, and the effect of change of methods is therefore assured; but the trouble still is with people who will insist, notwithstanding all this, that the old conservative Church has made a mistake in all its ritual, brotherhoods, sisterhoods, schools, increased services, Communions, and lay agencies for temperance and Christian work, simply because all this activity has given rise to difference of opinion and actions. They say with many honest tears, "You have left the faith of your forefathers; it is not the same Church that I knew forty years ago,—" but this is just the point, and we must try to see it, that all these movements are the whirlpool that is drawing a hundred men to-day where fifty years ago it carried only ten—about the unaltered faith. Because a person goes to a Church ten times where you went twice thirty years ago; or to Communion fifty times where you went twelve; or bows and reverences sacred things where, in olden times, the name of JESUS was not above every name, and hats and umbrellas had a place about the Altar; do these things come from a depression of faith or an exaltation of it? Did you ever see people, fifty years ago, out at seven o'clock Sunday morning seeking the Bread of life? Does this hardship of early rising in a sleepy community prophesy a loss of faith in sacred things or an intense appreciation of privilege? There are commotions, rapid changes and alterations, but of what? of the faith or method? The most superficial observer ought to see that they are the latter. It is the gulf stream of warm devotion breaking up the ice floes for the ship of CHRIST to go forth and save souls, and we ought to believe GOD is in it. Do not be afraid of changes therefore that centre about the faith, that are made by men loyal to the faith and earnest after souls. We have near us the sluggish, peaceful flow of our Black creek; it carries dirt and breeds weeds and frogs; at the foot of the Church-yard, there hurries along the bright and sparkling water of White creek, never free from whirl—dashing onward to the sea; not a particle of impurity in its current, full of life and hope in every joyous wave. "I love its white gravel and laughing water," you say, "more than I can tell." Well, the old Black creek of Church life has found a new channel and is hurrying over stones to-day, my brother, dropping old-fashioned notions forever, and the end must be, that with a clearer and faster current, it will carry our souls with a surer and brighter faith into the Heaven where they would be.—*Selected.*

—A NAVAL officer being at sea in a dreadful storm, his wife sitting in the cabin near him, filled with alarm for the safety of the vessel, was so surprised at his serenity and composure that she cried out: "My dear, are you not afraid? How is it possible you can be so calm in such a dreadful storm?" He rose from his chair, dashed it to the deck, drew his sword, and pointing it at the breast of his wife, exclaimed, "Are you afraid?" She immediately answered: "No." "Why?" said the officer. "Because," replied his wife, "I know that the sword is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "I know in whom I believe, and that he who holds the winds in his hands is my Father."

—THE following is an Arabic proverb: Men are four:

He who knows not, and knows not he knows not. He is a fool; shun him.

He who knows not, and knows he knows not. He is simple; teach him.

He who knows, and knows not that he knows. He is asleep; waken him.

He who knows, and knows he knows. He is wise; follow him.

—THE spirit of the Lord's Prayer is beautiful. It breathes

A filial spirit—"Father."

A Catholic spirit—"Our Father."

A reverential spirit—"Hallowed be Thy name."

A Missionary spirit—"Thy kingdom come."

An obedient spirit—"Thy will be done."

A dependent spirit—"Give us this day our daily bread."

A penitent spirit—"Forgive our trespasses."

A forgiving spirit—"As we forgive them that trespass against us."

A watchful spirit—"Lead us not into temptation, but deliver us from evil"

A believing and adoring spirit—"For Thine is the kingdom, and the power and the glory, forever. Amen."

—AFTER the Incarnation, no miracles. "Mighty works," the Resurrection, the Ascension, the gift of the Holy Spirit, the Real Presence, all lose incredibility in the Incarnation. However supernatural they may be in the order of Creation, they are simply natural in the system of the Incarnation.

—MR. JOHN ALLAN ROLLS, formerly member of parliament for Monmouthshire, has just contributed £10,000, to the Bishop of Rochester's fund for building churches in the diocese presided over by his lordship. This contribution is in addition to one of £1,000 previously given. Mr. Rolls has rebuilt his own parish church, given £1,000 to the Bishop of Llandaff's fund, and also contributed largely to the restoration of St. Mary's, Monmouth.

—*Priest:* "Pat, I understand you are going to be married again." *Disconsolate Widower:* "Yis, your riv'rence." *Priest:* "But your wife, Pat, has only been dead two weeks." *D. W.:* "Yis, your riv'rence; but shure ain't she as dead now as she iver will be?"

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

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The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

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Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Beaverhead County.

Bannack———— Mission.
The Rev. S. D. Hooker.
Dillon—St. James' Mission. Church.
The Rev. S. D. Hooker.
Glendale—St. Mark's Mission.
The Rev. S. D. Hooker.

Choteau County.

Fort Assinnaboine————Mission.
The Rev. ————
Fort Benton—St. Paul's Mission. Church.
The Rev. H. E. Clowes.
Fort Shaw————Mission.
The Rev. H. E. Clowes.
Sun River————Mission.
The Rev. H. E. Clowes.

Custer County.

Fort Keogh————Mission.
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission. Chapel.
The Rev. Wm. Horsfall.

Dawson County.

Glendive—St. Matthew's Mission.
The Rev. Wm. Horsfall.

Deer Lodge County.

Deer Lodge—St. James' Mission. Church.
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission. Church and rectory.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission.
The Rev. Alfred Brown.
Moreland————Mission.
The Rev. Frank B. Lewis.
Three Forks————Mission.
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission.
The Rev. ————
Jefferson, St. James' Mission.
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish. Church and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission.
The Rev. ————

Madison County.

Madison Valley—Trinity Mission.
The Rev. E. G. Prout.
Virginia City—St. Paul's Mission. Ch. and rectory.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission.
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission. Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish. Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission.
The Rev. Alfred Brown.

Miscellany.

A TEMPERANCE LECTURE.

Two colored barbers, one an old man and the other a young one. The young one took off his apron and started out of the door.

"You's gwan to get a drink, Jim?" asked the elder.

"Dat's what I's gwan to do."

"Go and get yo' drink. I yoost to do de same ting when I was young. When I was fust married, dah was a gin mill next to de shop wha' I wucked, and I spent in it fifty and sebenty cents a day outen de dollah 'a half I eahned. Wall, one mawin, I went into de butcha shop, and who shoold cum in but de man wat kep' de likker shop.

'Gib me ten or twelve pounds po'terhouse steak,' he said.

He got it and went out. I sneaked up to de butcha and looked to see wart money I had lef'.

'What do you wan'?' said de butcha.

'Gib me ten cents wuf of libber,' was my remark.

"It wus all I could pay fur. Now, you go and get yo' drink. You'll eat libber, but de man wat sells yo' de stuff will hab his po'terhouse—de man in front eats libber. I aint touched de stuff fo' thirty yeahs, and I am eatin' po'terhouse myself."
—*Inquirer.*

—A GOOD old Congregational deacon living in a small town not far from Rutland, Vt., was recently taken to task for "hors'-racin'" on Sunday. His defence was, "I don't approve of hors'-racin', but when another member of the church becomes so godless as to try to pass me on the road comin' home from meetin', I feel it my duty to the church to let out a leetle on the reins, just to keep him from puttin' his trust in earthly things."

—A RUSTIC Presbyterian deacon whose remark had wit enough in it to commend itself to the newspapers, was not doing himself credit, but was uttering a sentiment altogether too prevalent, when he argued: "We can get as good preaching as we want for four hundred dollars a year."

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 10. Virginia City, Montana, January, 1887. Whole No. 46.

Kalendar.

FEBRUARY, 1887.

2 Purification of the Blessed Virgin Mary.
6 Septuagesima Sunday.
13 Sexagesima Sunday.
20 Quinquagesima Sunday.
23 Ash-Wednesday.
24 St. Matthias the Apostle.
27 First Sunday in Lent.

A TABLE OF THE MOVABLE HOLY DAYS IN 1887.

Sundays after the Epiphany.....Four.
Septuagesima Sunday.....Feb. 6.
Ash-Wednesday.....Feb. 23.
Good Friday.....April 8.
Easter-Day.....April 10.
Ascension-Day.....May 19.
Whitsun-Day.....May 29.
Trinity Sunday.....June 5.
Sundays after Trinity....Twenty-four.
Advent Sunday.....Nov. 27.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Deer Lodge, ORDINATION,
Wednesday.....Feb. 16
" " Sunday..... " 20
Butte, Ash-Wednesday..... " 23
" Sunday..... " 27
" " .....Mar. 6
Bozeman, Sunday..... " 13
" " ..... " 20
Miles City and Fort Keogh,
Sunday..... " 27
Billings, Sunday.....Apr. 3
Big Timber, Monday..... " 4
Hunter's Springs, Tuesday.... " 5
Livingston, EASTER,..... " 10
Helena, Sunday,..... " 17

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Pauls', Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, issoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y,* } *Committee.*
S. J. Jones, *Treas.,* }

Virginia City, Montana, Oct. 27, 1886.

THE BISHOP'S RECORD.

MY last Record was written in Hartford and dated the second of December. On the evening of that day I addressed the Missionary Society of the students of Trinity College on life and work in Montana. The next morning I talked to the members of Miss Booth's Church School.

Sunday was spent in Waterbury, and was a fine day. At the morning service I made an address in St. John's Church and afterward talked to the Sunday School. In the afternoon I addressed the young ladies of St. Margaret's School, and afterward drove six miles to Watertown, where I made an address in the evening. This ended my work in Connecticut. I visited only five places, but in these I was cordially received, and an encouraging degree of Missionary interest was manifested.

Wednesday found me at Bath, in the Diocese of Western New York, to attend a District meeting of the Woman's Auxiliary. In the evening I talked of Missionary work, and the next morning made an address at the celebration of the Holy Communion. The Auxiliary of this Diocese is a most efficient helper in all missionary work, and this meeting at Bath was very successful.

The next Sunday was spent at Geneva, that stronghold of the Church. In the morning I was at Trinity and in the evening at St. Peter's. In both Churches I was most warmly welcomed. Four years of my life were spent in Geneva, and during this time I was a worker in both parishes. It was like going home to go back there. And it was very encouraging to see all that had been accomplished during the past twenty-three years. The Church has a great work to do in the old Dioceses as well as in the new Missionary Jurisdictions. And one will help the other.

The next Thursday I attended the annual meeting of the Parochial Missions Society, held in Calvary Church, New York, and presided at its business session. I was interested in learning new methods of work. I am not prepared yet to give an opinion in respect to the work proposed to be done by this Society. But certainly the men having it in charge are deeply in earnest, and it is possible that results most important to the extension of GOD'S Kingdom are yet to follow from this instrumentality. We must live and learn, and so must be ready to welcome every effort to reach and save the souls of men.

Sunday morning, December 19, I made a Missionary address in Grace Church, Jamaica, Diocese of Long Island. It is one of the oldest Parishes of the country, and has a most interesting history. Here Bishop Seabury once was Rector. The Parish is not a large one, but it holds the traditions of the past, and possesses the Missionary spirit. In the evening I preached in Holy Trinity, Harlem. This Parish is without a Rector, but there is a grand work to be done in it, for it is situated in a portion of the great city of New York which is fast filling up with people. Whoever the new Rector may be, he will have his hands full of work.

Monday evening I addressed the students of the General Theological Seminary on Missionary work in the West. Twenty years ago last June, I graduated there. Great improvements have been made since then, and still greater advances are planned for the future. The present Dean is accomplishing a great work for this central institution of the Church.

Christmas and the Sunday following was spent in my old Parish of Trinity Church, Watertown, Central New York. The greetings were as warm as if I had not been a western missionary for six years. My greatest regret was that I could not call on all the old friends whom I wished to see. The first Sunday in the new year I was in Trinity Church, Potsdam, Diocese of Albany. The Church and Chapel there are substantial and beautiful, monuments of devotion and love. The Rector has the confidence and love of all his people, and as long as the Church could not have him for a Missionary Bishop, I am glad the people of Potsdam can have him for their Rector.

Friday evening, January seventh, I was in Canandaigua, N. Y., where there is a beautiful Church, and an earnest Rector and a working congregation.

Last Sunday was spent in the city of Rochester. In the morning, I was at St. Andrew's, in the afternoon I spoke to the children of the State Industrial School, and in the evening I preached at St. Luke's. The Church has a name to live in Rochester, and it is an encouraging thing to be in the midst of a working community of Church people.

My face is turned westward now. Soon I hope to be in Montana again. And then we must see what can be accomplished in another year of hard work.

L. R. B.

Rochester, N. Y., January 11, 1887.

NOTES.

—We regret to have to chronicle the death, during December, of one of the children of the Rev. S. C. Blackiston, Rector of St. John's Church, Butte.

—On December 14, 15, and 16, the ladies of the Guild of St. James' Church, Bozeman held a Fair and Christmas Sale. The net results amounted to $545.00. It is a capital showing.

—The Rev. Sidney D. Hooker, Rector of St. James', Dillon, started on Dec. 27 for an Eastern visit of about six weeks. He will probably be married before the issue of this number of the Montana Churchman, as the 26th of January has been appointed for that interesting ceremony.

—The December and January numbers of *Church and Parish*, published in St. Peter's Parish, Helena, come to hand together. This makes some of the items a little old, but not on that account less interesting. A kindly reference is made to the Montana Churchman, which we thankfully acknowledge.

—A sale of fancy articles for the benefit of St. Peter's Hospital was recently held in Helena. The receipts amounted to $289.46; besides the receipts at the table of the Ladies' Society of $75.00, and by the "Willing Hands" of $35.70.

An advance has been made in the services of St. Peter's, by the employment of the surpliced choir on Sunday mornings. Hitherto they have sung at the evening services only. They began assisting in morning service on Thanksgiving Day. In connection with the Christmas music, the Editor of *Church and Parish* says: "Our surpliced choir sang in conjunction with the quartette on Christmas Day. The service, as all confessed, was truly inspiring. The two choirs will sing together for the present at the Sunday morning services. The change is solely in the interest of congregational singing; and except in the Te Deum and Offertory, there is no reason why all the congregation should not join in the hearty and devotional rendering of the musical parts of the service. And what reason why the rest should not be so rendered?"

—The ladies of Trinity Mission, in the Madison Valley, have been holding a series of "Sociables" from house to house, during the winter. The movement was organized by some of the younger ladies but all have united heartily and cheerfully in promoting its success. And what is better to say, success has been achieved, and is achieving. Already they have accumulated nearly $90.00, which to those who know the conditions under which the work is carried on, will appear greatly encouraging. The special object in view is to procure an organ for the use of the Mission, and we think the attainment of that object is well within sight.

—The *Parish Record* of the Church of the Holy Communion, St. Louis, in an account of a meeting of the Woman's Auxiliary of the Diocese of Missouri, on Oct. 28, has this to-say of Bishop Brewer's address: "Bishop Brewer followed, and gave not only a most interesting but humorous account of the reception he met with when he was sent as Bishop to Montana. This Territory had once been a part of Bishop Tuttle's jurisdiction, and Bishop Brewer said everybody out there loved Bishop Tuttle, and didn't want him! But to one who has followed Bishop Brewer's work in that district, it is evident he is teaching the people to love him too, while not forgetting their first Father in God."

The Church at Large.

REPORT OF THE COMMITTEE OF THE HOUSE OF BISHOPS ON CHRISTIAN UNITY.

The Committee to whom were referred sundry memorials addressed to the Bishops in Council and to the House of Bishops, praying that some plan may be devised which in a practical way, will promote the restoration of Christian unity,—all which memorials emanated from certain of the clergy and laity of the Church, the former numbering about 1,000 and the latter nearly 2,000, beg to report that they have given to the same the full and earnest consideration which the gravity of the subject and the fervent prayer of the petitioners demanded. The conclusions of your committee are set forth in the preamble and declarations:

Whereas, in the year 1853, in response to a memorial signed by many Presbyters of this Church, praying that steps might be taken to heal the unhappy divisions of Christendom, and to more fully develop the Catholic idea of the Church of Christ, the Bishops of this Church in Council assembled did appoint a Commission of Bishops empowered to confer with the several Christian bodies in our land who were desirous of promoting godly union and concord among all who loved the Lord Jesus Christ in sincerity and truth; and,

Whereas, This Commission in conformity with the terms of its appointment, did formerly set forth and advocate sundry suggestions and recommendations intended to accomplish the great end in view; and,

Whereas, In the year 1880, the Bishops of the American Church, assembled in Council, moved by the appeals from Christians in foreign countries who were struggling to free themselves from the usurpations of the Bishop of Rome, set forth a declaration to the effect that in virtue of the solidarity of the Catholic Episcopate in which we have part, it was the right and duty of the Episcopates of all National Churches holding the primitive faith and order, and of the several Bishops of the same, to protect in the holding of that faith and the recovering of that order those who have been wrongfully deprived of both, and this without demanding a rigid uniformity or the sacrifice of their national traditions of worship and discipline of their rightful autonomy; and,

Whereas, Many of the faithful in Christ Jesus among us are praying with renewed and increasing earnestness that some measures may be adopted at this time for the reunion of the sundered parts of Christendom:

Now, therefore, in pursuance of the action taken in 1853 for the healing of the divisions among Christians in our own land, and in 1880 for the protection and encouragement of those who had withdrawn from the Roman Obedience; we, Bishops of the Protestant Episcopal Church in the United States of America, in Council assembled as Bishops of the Church of God, do hereby solemnly de-

clare to all whom it may concern, and especially to our fellow Christians of the different Communions in this land, who, in their several spheres, have contended for the religion of CHRIST:

(1.) Our earnest desire that the Saviour's prayer "that we all may be one" may, in its deepest sense, be speedily fulfilled.

(2.) That we believe that all who have been duly baptized with water in the name of the FATHER, and of the SON, and of the HOLY GHOST, are members of the Holy Catholic Church:

(3.) That in all things of human ordering or human choice relating to modes of worship and discipline, or to traditional customs, this Church is ready in the spirit of love and humility to forego all preferences of her own:

(4.) That this Church does not seek to absorb other Communions, but rather, cooperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of CHRIST and to promote the Charity which is the Chief of Christian graces and the visible manifestation of CHRIST to the world.

But, furthermore, we do hereby affirm that the Christian unity now so earnestly desired by the memorialists can be restored only by the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by CHRIST and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men.

As inherent parts of this sacred deposit, and, therefore, as essential to the restoration of the unity among the divided branches of Christendom, we account the following, to-wit:

(I.) The Holy Scriptures of the Old and New Testament as the Revealed Word of GOD.

(II.) The Nicene Creed as the sufficient statement of the Christian Faith.

(III.) The two Sacraments—Baptism and the Supper of the LORD, ministered with unfailing use of CHRIST'S words of institution, and of the elements ordained by Him.

(IV.) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of GOD into the Unity of His Church.

Furthermore: Deeply grieved by the sad divisions which afflict the Christian Church in our land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this Declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic Unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

Signed by the Committee.

THE HOLY COMMUNION AND TOTAL ABSTINENCE PLEDGE.

[From the *Pacific Churchman.*]

A CORRESPONDENT of *The Church* wrote to that paper that he had secured a response from one of our most venerable bishops, upon a subject that some conscientious people have been troubled about—the conflict between the participation of the Holy Communion and the total abstinence pledge. We have clipped it for the benefit of whom it may concern, and we trust no Christian man will fail to admit the conclusiveness of the bishop's views upon the subject:

"In preparing a class for Confirmation I encountered, for the first time in a ministry of forty-six years, a difficulty which may embarass some of my younger brethren. It was an objection upon the part of persons who had taken a very stringent total abstinence pledge, who felt that they could not receive the Holy Communion with the element of wine as a part of the sacrament. The difficulty was felt to be a very conscientious one; and great allowance was to be made for the strong prejudice which existed because of the ravages of intemperance in their midst. I referred the matter to Bishop Stevens, who from his sick bed returned as an answer what is to be appended to this prefatory note. It was not designed for publication—although I have since received the Bishop's kind permission to use it. It was penned when he was prostrated with great weakness. The point to which the Bishop's attention was mainly directed was this, Can any human requisition, be it a pledge, a vow, or even a solemn oath be construed so as to annul, make void, or set aside a Divine command? My position was, that all such pledges are null and void, of no binding obligation whatever as applied to the sacred duty of Communion, in the LORD'S Supper—in the way of CHRIST'S appointment. B."

The Bishop's memorandum is as follows:

"Our Blessed LORD used the ordinary wine of the country, even as He used the ordinary bread of the country at the institution of the LORD'S Supper. In His Divine omniscience He looked through all the future, and saw every possible consequence of such an act. Yet He deliberately chose the 'blood of the grape,' when He would symbolize the Blood of the Cross, and, in His infinite wisdom, which can do no wrong, ordained that it should be used in all places and ages, and among all conditions of men as the one Divine way of celebrating the LORD'S Supper.

"To hesitate at taking a small sip of wine from the chalice, because it is used by others for intoxicating purposes, is to reflect on our Blessed LORD'S wisdom and goodness and love and purity, and affect to be purer and holier than He.

"The LORD JESUS—if you take the wine in His strength and at His command—will keep you from an evil consequence to yourself and others; whereas, disobedience to His command dishonors Him, insults Him; sets up your judgment against His, and will put your own self-will above the positive command, 'drink ye all of this."

NOTES AND CLIPPINGS.

Domestic.

—THE venerable Dr. Horatio Potter, Bishop of the Diocese of New York, died on Sunday, January 2, after a prolonged illness. Bishop Potter had been disabled from age and other infirmities for several years, having assigned the whole administration of the diocese to the assistant bishop, Dr. Henry C. Potter. Bishop Potter would have been 85 years of age had he lived till the 9th of February. He was a graduate of Union College. At the time of his consecration as bishop in 1854 he was the rector of St. Peter's Church, Albany, New York. Bishop Potter's administration of his great diocese was conducted, and through some troublous times, too, with consummate wisdom.

—THE Rev. Alexander Mackay-Smith has declined the election to be Assistant-Bishop of Kansas.

—THE Church Building Fund Commission have determined to put forth a special effort to advance their work during the coming year, and have engaged the Hon. L. Bradford Prince, who was especially prominent in organizing the commission, and who thoroughly believes that it ought to succeed, to prosecute the work of gathering funds. Judge Prince has consented to lay aside his ordinary business and devote his time wholly to this work for twelve months. This new arrangement will, we are sure, give a fresh impulse to an excellent and all-important work which has received the highest sanction of the Church.

—THROUGH the favor of a lady who died in New York not long ago, the Theological Seminary at Alexandria, Va., has received a goodly sum of money. The lady made Mr. Thomas Whittaker the trustee of the property, and through his careful management of it, the institution has received above $60,000, a much larger sum than was at first anticipated. Mr. Whittaker is now relieved of his responsibility

in the matter, the entire sum having been handed over to the treasurer of the institution.

—The vestry of St. John's church, Washington, D. C., intend to place a brass tablet in the church, to the memory of Ex-President Arthur. It will be placed beneath the memorial window to his wife.

—The Rev. Mr. Harris, a missionary who has just returned from Japan, declared in an address in San Francisco that Christianity had made remarkable progress in the land of the Mikado. He predicted that by the close of this century Japan would accept Christianity as its national faith.

—The Rev. Dr. Saul has given means for the purchase of a lot, and the necessary buildings for the Bishop Payne Divinity School, at Petersburg, Va., and Bishop Whittle has purchased the property selected. There are 300 day pupils in the Normal School here, and St. Stephen's church is still doing a good work.

—The citizens of Auburndale, Polk county, Florida, and the non-resident land owners of the vicinity, have authorized the Rev. George S. Fitzhugh and J. P. Wilson, Esq., to offer to the Bishop of the diocese the sum of $30,000, part in money and part in land, on condition that he establish here an Episcopal church school or college at the earliest practicable date.

—One of the most significant and hopeful notes of foreign missionary work, is the report by the committee of the House of Bishops of the movement among Japanese Churchmen to organize a native Church. A provisional constitution and canons has been adopted by a conference of all the Anglican missionaries. The time is not far distant, we trust, when Japan shall have and support her own bishop and clergy.

—Efforts are being made for the proper furnishing of Grace Hospital at Seattle, Washington Territory. The want of such an institution had long been felt by the Rev. Dean Watson, when at last he was enabled to make a start some two years ago, and since then has borne the whole burden of organizing and building; only of late his burden has been somewhat lightened by the appointment of co-trustees. The cost of the building and grounds has been given by citizens of Seattle, eastern friends contributing the remainder. The building, which is of the military hospital order, is now raised, with sufficient land adjoining to add wings as need calls and money is forthcoming. There is still a large debt for which help is much needed. Several local societies are prepared to support free beds for the use of members who may need them, and benevolent ladies of the city have provided a room to be used in caring for poor mothers. On the 15th and 16th of December a chocolataire was held, which netted $450, for the purpose of furnishing the building; early in January, a grand reception will be held at the hospital. A thousand dollars are needed in order that the furnishing, etc., may be completed. This will be one of the most compact and well arranged hospitals in the West, and will be a great addition and help in this missionary jurisdiction.

—On Sunday evening, Dec. 26, there was an unique service in Holy Trinity church, New York, the large congregation including some 60 Chinese, and the sermon in Chinese being delivered by Mr. D. H. Shan Shin. The rector, the Rev. Dr. Watkins, assisted by the Rev. F. W. Tomkins, Jr., took part in the service, the former briefly addressing the Chinamen. Mr. Shan Shin, who said the Evening Prayer in Chinese, and gave some account of Christ's coming and crucifixion, is a student in the General Theological Seminary. He teaches a night school, numbering about twelve pupils, in the 12th Ward. He was born in San Francisco, and was educated in China.

—A Committee of laymen of the Diocese of Pennsylvania, in commemoration of the twenty-fifth anniversary of the consecration of Bishop Stevens, presented him with a certificate of deposit for $7,000, which amount was raised in ten days. The Bishop was taken completely by surprise, and responded to the committee in a feeling manner.

Foreign.

—The Society for the Propagation of the Gospel in Foreign Parts is making arrangements for the observance on August 12, 1887, of the one hundredth anniversary of the consecration in Lambeth Palace of Dr. C. Inglis, who was not only the first Bishop of Nova Scotia, but the first Bishop of the Church of England in Foreign Parts. This is an event in which the American Church will feel a deep interest.

—A large portion of the spire of Ross cathedral was blown down by the terrible storm that swept over Ireland on the 8th of December. The falling stones crushed through the roof of the nave and caused vast damage.

—At Sydney in Australia a scheme is framing, with the assistance of the Primate, for a college for the higher education of women, on the model of Girton and Newnham Hall, Cambridge, and Lady Margaret Hall, Oxford.

—The Archbishop of York has opened at Hull a large and commodious institute for seamen, which has been built by Mr. C. H. Wilson, M. P., and placed at the disposal of the Missions to Seamen Society, which is doing so much for sailors in the North of England. This makes the forty-second institute in the hands of the Society. The Mayor and Corporation and a number of influential residents supported the Archbishop. His Grace, Mr. H. C. Wilson, M. P., Canon McCormick, and others, spoke on the value and necessity of such places of recreation for sailors on shore.

—At the consecration of the American Church at Paris on Thanksgiving Day, by Bishop Lyman, the sermon was preached by the Assistant-Bishop of New York. Pere Hyacinthe Loyson was among the clergy in attendance, and received the Holy Communion at the Celebration.

—The Bishop of Newcastle (New South Wales) has, it is reported, been forced to announce his resignation, owing to the fact that he has been left without the necessary income. The drought and general depression that have visited the country, have made the station property, from which the stipend of the bishop is derived, unproductive. The big squatters are in the same predicament as their bishop, so that it is feared the colony will have to suffer the loss of Dr. Pearson.

—A cope and mitre and a pectoral cross have been presented to the Bishop of Brechin, on his becoming Primus of the Scottish Episcopal Church. The cope and mitre were a present from the clergy; the cross, a piece of fourteenth century workmanship, was the gift of a lay man.

—The Bishop of Durham, in his visitation charge, declared, with characteristic liberality, that a scheme to reduce the income of the See of Durham for the benefit of the smaller livings in the diocese "would receive his most cordial support;" and he added that "he considers himself to hold his large official income in trust for the benefit of the diocese," as it was held by his predecessor, Bishop Baring, who expended not merely the whole of his official income, but a considerable amount of his large private fortune on the diocese. As Dr. Lightfoot truly observed, "his boundless generosity was proverbial."

—In Russia there are at the present time no less than four Rabbis each of whom claims to be the Messiah, pretending to work miracles. The simultaneous appearance of so many competitors is without precedent in the history of Judaism.

—According to *The Katholik*, the present number of registered Old Catholics in Austria is about 10,000; there being many more adherents, of course, avowed or tacit. The recent synod consisted of 35 members. Divine service on this occasion was performed wholly in German, according to the authorized Austrian Old Catholic ritual which is nearly the same as that of the sister Church in Switzerland; not only all the

members of the synod, but many others present, communicated "in both kinds." The reports of the synod gave a highly encouraging view of the movement, notwithstanding the many difficulties and disappointments of the past.

—At a large meeting held in London in support of the project to erect a Church House as a memorial of the Queen's jubilee, the Archbishop of Canterbury took a decided stand in favor of the union of the Convocations of Canterbury and York.

—A memorial to the late Bishop Hannington, of East Equatorial Africa, has been erected in the parish church of the Holy Trinity in his native place, Hurstpierpoint, and was unveiled at an afternoon service on St. Andrew's Day. It consists of a brass figure in episcopal garb, let in Galway marble, with the following inscription: "James Hannington, D. D., born at St. George's, Hurstpierpoint, 3rd September, 1847; consecrated first Bishop of Equatorial Africa, 24th June, 1884, and killed on the north-east shore of the Victoria Nyanza, 29th October 1885; Evangelist and Martyr."

—The American Church of St. John, Dresden, was consecrated on St. John's Day, Dec. 27, by the Rt. Rev. Theodore B. Lyman, Bishop of North Carolina, who by appointment of the General Convention, is the bishop in charge of those churches of the Protestant Episcopal (American) communion which have been established on the continent of Europe.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The following officers were elected at the meeting of the board of managers held December 14 and 15: "Vice-president, the Rt. Rev. Dr. W. C. Doane; general secretary, the Rev. Dr. W. S. Langford; associate secretary, the Rev. Joshua Kimber; treasurer, Mr. R. Fulton Cutting; assistant treasurer, Mr. E. Walter Roberts.

Miss Julia C. Emery was appointed Secretary of the Woman's Auxiliary.

The Commission on Work among Colored People, which is to meet in Washington, was elected as follows: The Rt. Rev. Drs. T. U. Dudley, H. C. Potter, A. M. Randolph, William Paret, and E. G. Weed; the Rev. Drs. J. H. Eccleston and A. T. Porter; the Rev. Messrs. C. B. Perry, J. B. Newton, and G. B. Cooke; the Hon. J. C. B. Davis, Gen. Kirby Smith; and Messrs. Joseph Bryan, J. Pierpont Morgan, and J. W. Atkinson.

Appropriations for domestic and foreign work for the remaining three quarters of the fiscal year were made as directed by the Board of Missions.

The contract for printing and issuing the stated publications for three years, from January 1, 1887, was awarded to Mr. A. G. Sherwood.

The Montana Churchman.

Virginia City, Montana, January, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

"DISSATISFACTION."

[We adopt ("*convey*, the wise call it") as Editorial the following from *The Church and Parish*, because it is just as applicable throughout Montana at least as in the locality for which it was written:]

"The Rector of St. Peter's, Helena, has not many causes of complaint. Thus near to Christmas, he might feel as the Rector of St. John's, Butte, says he has occasion to feel, that the kindnesses of his parishioners are almost a bribe to silence. But on two grounds he must expostulate. Why is it that the attendance at church is always so meagre on holy days? The children and the teachers of the school make something of a congregation, but outside of these only the few that for years have been in the habit of attending these services are present. With one or two exceptions the Church people who have moved here from other parishes are never seen. These holy days are parts of the Christian year. Let us during the coming year make more of our fasts and feasts, of our worship as well as of our conduct, than we have ever done before.

"When the announcement is made from the chancel of a service commemorating so great a fact in the Christian dispensation as the Epiphany or the life of one of the Apostles, heed the notice and attend the service. It would hardly be fair to judge the Christian faith of our members by their observance of these days, but it is certainly a test of their devotion and a mark of the intelligence of their churchmanship. Every opportunity for a half-hour's worship in church is a privilege, and if we thought aright we would desire that the number of such opportunities be increased rather than diminished.

"The other cause of dissatisfaction is the relatively small attendance at the Holy Communion. The average number communicating on the first Sunday of the month is larger than it was three years ago, but it ought to be twice as large as it is. Recent Church papers contain accounts of two parishes where at the Christmas celebration every communicant received. This is the ideal condition. And with very much less than this it would not be right to be satisfied."—*The Rev. F. T. Webb.*

GO TO CHURCH!

Go to Church! Why? First and chiefly, to honor the name and authority of God. If people generally absent themselves from Church, God's name and authority will die out of the land; and the world will again become what it was before the deluge, when "men did not like to retain God in their knowledge," but gave themselves up to every evil, and they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." [Romans i: 29.] To this state of things infidelity and anarchism are now steadily and rapidly tending. "Let us have no God!" say they. "Away with your priests and your churches, and your religion, and let us be free men to do what we please." Now the belief in God does certainly check men in their downward way. And the churches keep alive the belief in God. Go to church, then. Let nothing keep you away. Go to keep up the belief in God. Don't stay away because "there are hypocrites there." Thank God that anybody is there. It is just where all ought to be. Go and help them to believe more strongly in the existence of God, and to be better men. You don't want your children and children's children, to be surrounded by such a state of society as that before the flood, and that to which we are drifting. Then go to Church and honor by your presence there the name and authority of God. You say you can read better sermons at home. No matter about the sermons; go and stand among your neighbors publicly to uphold the authority of God. Go to Church! Go to Church! For your children's sake, for society's sake, for humanity's sake! Go to Church!—*Living Church.*

Married.

GILLIE—EMERSON.—In St. John's Church, Butte, Montana, on Wednesday, January 19, 1887, by the Rev. S. C. Blackiston, Miss Nettie Emerson to Mr. John Gillie.

Poetry.

SIX SAYINGS OF SAINT THERESA.

BY FLORA L. STANFIELD.

A bunch of balsams for all human woe
Culled by a blessed maiden long ago,
In that fair country where the olives grow;

Let nothing disturb thee,
Nothing surprise thee."

A warning note to usher in the Lent,
The solemn season when our thoughts are bent
On Him to us by Holy Wisdom sent.

"*Everything passes.*"
Is life's absence? Wait heavenly renown:
Is it a burden? Soon you lay it down
Where waves of pity will remembrance drown.

"God *does not change.*"
We cannot see Him and our poor eyes range
Afar when he is near. We think it strange
That He is silent - but He does not change.

"*Patience alone weareth out all things.*"
"He overcomes who bears," said one of old,
A gentle saint who spoke with mouth of gold,
And in a sentence more than volume told.

"*Whoso holds fast to* God *shall want for nothing.*"
The splendors of the harbor lights decay;
The night is dark along the king's highway;
Cling to His shining raiment till the day.

"God *alone suffices.*"
What care can conquer or what sin entice
The one who climbs through pain to Paradise?
God gave to us Himself; He will suffice.

* * * * * *

Take, then, this bunch of balsams for your woe
Culled by a blessed maiden long ago
In that fair country where the olives grow.

—*Living Church.*

Selections.

A MODERN SANCHO PANZA.

In another column we print the estimate which a German Rationalist makes of Mr. Ingersoll. It is very entertaining and instructive reading. In connection with it, we give another estimate of the same man by the *Telegram*, of this city, which is the evening paper published by the *Herald*. These opinions are curiosities in their way, and help to show the standing of the man in the eyes of the world:—*N. Y. Observer.*

"Colonel Ingersoll is better posted on the Star Route frauds than on ecclesiastical history or the polemics of the church. In the latter field he can please the groundlings by the ferocious rumbling of tin thunder rhetoric, but simple facts have no attraction for him whatever. His athletics consist principally of making a straw effigy of a man and then rolling up his sleeves and dealing it terrific blows, with a courage which might be more cautious if the effigy could only hit back. It is pummelled, torn to tatters and scattered all over the stage, and at the end of the tournament the audience is informed that the straw man is Orthodoxy, and that it doesn't dare to say a word for itself, or strike a blow in its own behalf. Preachers, we are told, are hypocrites; their theology was concocted in a primary school for idiots, and the whole church concern will soon be blown to atoms by the dynamite of common sense. He says other pleasant things of a like nature, but they need not be repeated. The ancient priest of the Delphic oracle used to draw his inspiration from an environment of gas which came from the fissure in the rock on which his tripod was fixed. We suspect that Ingersoll's prophetic power comes from the same unreliable source. Statistics are against the Colonel, but statistics are nothing when a man hires a hall and grows eloquent. For an effete institution Christianity seems to be rather vigorous, and, as some one said to the King of Navarre, 'it is an anvil that has worn out a good many hammers,' and it will probably survive the tenpenny strokes of this latest Sancho Panza."

WHAT THE BELL SAID, AND WHAT THE PEOPLE SAID.

The quiet Sunday morning was broken by the tones of a Church bell. Over the town floated its full rich music, and it came back again in faint echoes. The bell seemed charged with a message to the people, which it was telling with all its might; and the message ran thus: "Come-come, come-come, come-come." But although well understood, it was not heeded by many; and this is what the people said who did not heed it, and what conscience said to them:

Bell—"Come-come."

People—"We do not feel very well today."

Conscience—"Isn't it strange there are so many sick people Sundays? Many who are well enough on Saturday night are unable to go out on Sunday, and those who are sick on Sunday recover when Monday morning comes. It might seem as if some weekly epidemic visited the town with a full supply of headaches, colds, fevers, and other disorders."

"Bell—"Come-come."

People—"The weather is too unpleasant to-day."

Conscience—"Yes, the weather on Sundays is always wrong—too hot, too cold, too wet, too cloudy, or too windy. Sunday heats are so exhausting, Sunday rains are so penetrating, Sunday colds so piercing, that no one but the Clergyman and Sexton should go to Church!"

Bell—"Come-come."

People—"We have company."

Conscience—Isn't there something said about the stranger within thy gates keeping the Lord's day holy?"

"Bell—"Come-come."

People—"Our garments are not good enough."

Conscience—"There are a great many directions in the Bible about how we should come before the Lord, but the style and quality of clothes are not mentioned. The Church is not a millinery establishment or a show room. In old times the rich and the poor met together, for the Lord is the maker of them all."

Bell—"Come-come."

People—"We are better than some who go to Church."

Conscience—"You may be much better than some, but are you satisfied with that? Will it do to tell the Lord so? There is something in the parable of the Pharisee and Publican bearing upon this point."

Bell—"Come-come."

People—"We haven't any seats in Church."

Conscience—"Yes, there are always seats there for all who come. There need be no fear of intruding, for all are welcome and there need be no fear of wearing out your welcome, for you are urged to come every Sunday."

And so the Church bell kept ringing out its message, "Come-come." And some heeded the call, came, and thanked God for the privilege, and resolved to come always. Others still refused, and conscience went to sleep, murmuring, ere it slept: "What shall it profit a man if he gain the whole world and lose his own soul."—*Selected.*

GIVING A TENTH.

When all called Christians offer the tenth of their incomes in worship as regularly as they pray or praise, then the Lord's treasury will supply the wants of His servants. Then neither selling nor renting pews will offend Him who said "Make not my Father's house a house of merchandise." Then Christians shall cease to plead for fairs, sociables, and receptions, against the plain direction of the Church. "Be not conformed to this world." Some men are lovingly taught by providential dispensations, and we doubt not for the good of all. A layman in Indiana began to give the Lord His portion when he began to work for himself. He found little difficulty so long as he made but little. But during the war he became a partner in a hominy mill, which was kept busy night and day, so that his income was over two hundred dollars a day. Now came the trial. Shall I give over twenty dollars a day? The sum seemed so great, and his necessities and designs so growing and important, that he resolved that it was too much. The very night his covetousness mastered him, he awoke to see his mill in flames! He lost the mill, but learned a most valuable lesson. He has never had any trouble about giving one-tenth since. Had this man known that no circumstances can justify

s in forsaking the principle of honesty to he LORD, he would have been able to re-st the temptation. It is not every one hat has his hominy mill burned, but such disaster would be worth more to many ulled Christians than millions of dollars. If the LORD be GOD, follow Him; and if aal, then follow him." Let the will act, nd let feelings, desires, hopes, and fears wait upon its action.—*Pacific Churchman.*

TEMPTED BY DEGREES.

John Newton says Satan seldom comes Christians with great temptations, or ith a great temptation, or with a tempta-on to commit a great sin.

You bring a green log and a candle to-ether, and they are very safe neighbors; ut bring a few shavings and set them light, and then bring a few small sticks nd let them take fire, and the log be in the idst of them, and you will soon get rid f your log. And so it is with little sins. ou will be startled with the idea of com-itting a great sin, and so the devil brings ou a little temptation, and leaves you to ndulge yourself. "There is no harm in is," "no great peril in that;" and so by ese little chips we are first easily lighted p, and at last the great log is burned. Watch and pray, that ye enter not into emptation.

INFLUENCE OF CHURCH-GOING PEOPLE ON A COMMUNITY.

THE following is applicable in the west s well as to New York: If New York is ot what it ought to be it is because the eople who are church-goers do not make what it ought to be—because they do ot honestly and earnestly use the influ-nce they have for the best good of the ity. That is the unvarnished truth, and he church-going people of the city cannot huffle off responsibility for its shames and s crimes by pleading that they are a hope-ess minority.

They can admit, for honesty requires it, hat their influence is frittered away by all orts of divisions, while the influence of he irreligious and unbelieving, and of the angerous and the criminal classes, is far nore concentrated and intelligently em-loyed with reference to the ends they eek. The children of this world still are iser in their generation than the children f light, and when there is a clear issue be-ween better government and worse gov-rnment, between corruption, vice, and rime, and their suppression, the votes of he vicious and dangerous classes are cast ith remarkable unanimity on one side, hile the influence of the church-goers is sually divided between two or more can-idates or parties. That is the fault of hose who ought to make the city better han it is, and do not. It is also true that the churches are not all what they should be in order to exert their best influence over the population of a vast city like this. Fashion and display repel many from seats at communion; formalism and empty regard for creeds without the soul or purpose that can make a creed life-giving repel many. But these things are so, once more, not because the church-goers are in a hopeless minority, but because they fail to use with fidelity the opportunites and the influence they have. New York is what they choose to make it. If it testifies to their short-comings it can serve no purpose to plead that the churches are open but the attendance is small. The church-goers make the churches first, and then the congregations, and then the city.—*New York Tribune.*

SYSTEMATIC GIVING.

THIS system of stated giving has proved beneficial to all of our Parishes where it has been introduced and properly carried out. It not only increases the offerings, but teaches the people to be regular in the habit of giving. Many are unable to contribute to any extent toward the Church's support, and cannot give a large amount at one time. Let us illustrate the effect of systematic giving:

There was once a man who thought himself very poor—so poor that he could give but little money for any good work. One day a lady asked him to put his name down on her paper, promising to give eighteen dollars and twenty-five cents during that year to the different causes for which his Church was trying to work. He looked at her with amazement.

"Why, my dear woman!" said he, "I never had eighteen dollars and twenty-five cents a year to give in my life, and never expect to have. I'm a poor man."

"Well," she said, "if you really think you can not afford that sum, will you promise to give five cents a day for this year?"

"Why, yes," he said, "five cents a day is a little bit, certainly; if that will do you any good, I can manage so much." And he did, and enjoyed it.

Just multiply the number of days in a year by the figure five, will you? Well, what is the product? How much money did the man save by not pledging eighteen dollars and twenty-five cents? This is a true story.

MISSIONARY HEROISM.

A RECENT delightful book, "Oceana," makes mention of the devoted Missionary Priest of Molokai, the "lepers' island" of the Sandwich group. "Leprosy," he says, "is fatally frequent, and they try to stamp it out by separating the infected from the healthy; and every one, high or low, who is seized by the disorder, is removed thither to remain till he dies. But there is a young Priest there, a Father Demiens, (let his name be had in honor!) who had spontaneously devoted his life to comforting and helping these poor creatures in their horrid exile. Such a man as that might be worth an effort to see." Now we find this paragraph in the *Mission News:*

We regret to hear that the Apostle of the Lepers of Molokai is beginning to pay the penalty of his heroism. Shut away from all civilized and healthy humanity, Father Damiens has for years been a willing prisoner in the island, in which are collected and confined the lepers of all the neighboring Sandwich group. For a long time, though cut off from the outward world, Father Damiens continued in good health, though alone among the dead. But the stroke has fallen at last. In a letter written recently he says: "Impossible for me to go any more to Honolulu, on account of the leprosy breaking out on me. The microbes have finally settled themselves in my left leg and my ear, and one eyebrow begins to fall. I expect to have my face soon disfigured. Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people. Almighty GOD knows what is best for my sanctification, and with that conviction I say daily a good *Fiat voluntas tua.*" Where is the heroism which will vie with this?

—THERE was, once upon a time, a bishop of Alexandria, in Egypt, named John the Alms-giver. A nobleman came to see him one day, and the conversation turned on a grievance. So-and-so had wronged him cruelly; and never, to his dying day, could he forgive him. He spoke with warmth and anger; his face darkened with passion, and his eye sparkled. Just at that moment the bell tinkled for prayers in the bishop's private chapel, and he rose and bade the noble follow him. S. John the Alms-giver knelt at the altar, and the nobleman knelt immediately behind him. Presently the bishop began, in a loud voice, the LORD'S Prayer, and the nobleman repeated each part with him. "Thy will be done on earth, as it is in heaven. Give us this day our daily bread—" The bishop stopped abruptly. The nobleman, not thinking, went on alone: "And forgive us our trespasses as we forgive them that trespass against us—" Then finding he was alone, he stopped short also. The bishop did not go on, but remained silently kneeling. Then suddenly the sense of the words of the petition he had made rushed on the nobleman's mind. The grace of GOD worked. He silently rose from his knees, went forth, and finding the man who had offended him, frankly forgave him.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

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The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicanos, Aug. 1, 1886, in parenthesis

Beaverhead County.

Dillon—St. James' Mission(22). Church.
The Rev. S. D. Hooker.

Chotean County.

Fort Benton—St. Paul's Mission(27). Church.
The Rev. H. E. Clowes.
Fort Shaw———Mission(6).
The Rev. H. E. Clowes.
Sun River———Mission(11).
The Rev. H. E. Clowes.

Custer County.

Fort Keogh———Mission(21).
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission(30). Chapel.
The Rev. Wm. Horsfall.

Deer Lodge County.

Anaconda———Mission(11).
The Rev. A. B. Howard.
Deer Lodge—St. James' Mission(28). Church.
The Rev. A. B. Howard.
Philipsburg and Granite———Mission(7).
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission(47). Ch. and rect'y.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission(28).
The Rev. Alfred Brown.
Moreland———Mission(3).
The Rev. Frank B. Lewis.
Three Forks———Mission(9).
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission(10).
The Rev. ———

Lewis and Clarke County.

Helena—St. Peter's Parish(278). Ch. and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission(10).
The Rev. ———

Madison County.

Madison Valley—Trinity Mission(16).
The Rev. E. G. Prout.
Virginia City—St. Paul's Mis'n(28). Ch. and rect'y.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission(12).
The Rev. ———

Missoula County.

Missoula—Holy Spirit Mission(33). Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish(130). Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission(31).
The Rev. Alfred Brown.

Miscellany.

—A Bishop recently addressed a large assembly of Sunday School children, and wound up by asking, in a very paternal and condescending way: "And now, is there a-n-y little boy or a-n-y little girl who would like to ask me a question?" After a pause he repeated the question, "Is there a-n-y little boy or a-n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?" "Oh! ah! Yes—I see," said the Bishop. "And now, is there a-n-y little boy or a-n-y little girl who would like to answer little Mary's question?"

—The blunders that boys make at written examinations are very amusing. One being asked to state what he knew of Wesley, wrote, "Wesley was the founder of the Wesleyan chapel, who was afterward called Lord Wellington; a monument was erected to him in Hyde Park, but has been taken down lately." Another stated, "Luther introduced Christianity a thousand years ago; his birthday was in November 1883 (1483). he was once a Pope, he lived in the time of the Rebellion of Worms."

—"Well, how did you like the sermon, Sunday?" we heard one lady ask another on the court house pavement recently. "The sermon?" "Yes, you were at Church, weren't you?" "Yes, certainly." "Well, then, how did you like the sermon?" "I didn't hear any sermon. I belong to the choir," was the self-satisfied rejoinder.

—In the Maiden, Mass., High School, not long ago, the principal asked the class in rhetoric to clear the following sentence of metaphor: "The sanctity of the lawn should be preserved." The class set their wits to work, but no one seemed wise. The principal exclaimed: "Can no one answer the question?" A bright lad of fifteen threw up his hand. "Well, Master S., you seem to be the only one in the class to answer. What is it?" Amid profound silence Master S. said: "Keep off the grass."

—It was in California. Judge Blank asked after the health of a gentleman's wife. "She's si-si sick," said the husband, who stuttered. "I'm very sorry to hear that. Not seriously, I hope." "She a-a-te-ate cucumbers." "Goodness! Ate eight cucumbers? I should think she would be ill."

—An old parish clerk was courteously thanking a Church dignitary for kindly taking, on emergency, a village service. "A worse preacher would have done for us, sir," he said, "if we had only known where to find him!"

—At a recent convention in New York a member narrated a story of two boys in his district, one of whom said to the other as a donkey passed by, "Do you know what that is?" "Why, yes," answered the other, "that is a donkey; I have seen lots of them in the 'theological gardens.'"

ST. MARY'S HALL, FARIBAULT, MINN.

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Miss Ella F. Brown, Principal.

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
Virginia City, Montana.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 11. Virginia City, Montana, February, 1887. Whole No. 47.

Kalendar.

FEBRUARY, 1887.

2 Purification of the Blessed Virgin Mary.
6 Septuagesima Sunday.
13 Sexagesima Sunday.
20 Quinquagesima Sunday.
23 Ash-Wednesday.
24 St. Matthias the Apostle.
27 First Sunday in Lent.

MARCH, 1887.

2 Ember Day.
4 Ember Day.
5 Ember Day.
6 Second Sunday in Lent.
13 Third Sunday in Lent.
20 Fourth Sunday in Lent.
25 Annunciation of the Blessed Virgin Mary.
27 Fifth Sunday in Lent.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, Ash-Wednesday	Feb.	23
" Sunday	"	27
" "	Mar.	6
Bozeman, Sunday	"	13
" "	"	20
Miles City and Fort Keogh, Sunday	"	27
Billings, Sunday	Apr.	3
Big Timber, Monday	"	4
Hunter's Springs, Tuesday	"	5
Livingston, EASTER	"	10
Helena, Sunday	"	17

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Paul's, Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y.*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

THE BISHOP'S RECORD.

THURSDAY, the 13th of February, we went on from Rochester to Erie, in the Diocese of Pittsburg. There, for five days we were welcome guests in the hospitable home of the rector of St. Paul's Church. Friday afternoon there was a meeting of the Woman's Auxiliary, and they seemed glad to hear about St. Peter's Hospital. Sunday morning I talked about Montana and its work, and in the evening preached for the Rector. This is a good Parish, and the Rector is devoted to his work. Connected with the Parish church, there are four Missions and a Hospital. Three Clergymen are engaged in the work. The people of the mother Parish have enough to do in caring for the responsibilities of their own work. Yet they are ready to hear of work beyond their own borders and to respond to its needs as far as it lies within their power. On Tuesday we went on to Ashtabula, Ohio. The Rev. Hugh Bailey is the Rector of St. Peter's Parish in this town. He was once a missionary in Jefferson County, Diocese of Central New York. He did good work in his first field. He has done good work in Ohio. My faithful co-worker in Central New York, he is still my interested helper, now that my home is in Montana.

Thursday we went on to Detroit. On the following Sunday, I talked about Montana at St. John's Church in the morning, at St. Paul's in the afternoon, and at Christ Church in the evening. At each church the people seemed to listen with interest. The Diocese of Michigan is a working and a growing Diocese. It has a grand Bishop, a working set of Clergy, and a faithful body of laymen. They work for Michigan, and they work for the whole Church. And whenever that is the case, growth and progress are the order of the day.

Monday, January 24, we came on to Chicago. The Rectory of Trinity Church opened its doors to us as it has done before and is ready to do again. Montana has good reasons to count Trinity Church, Chicago, as a friend. And the Bishop of Montana will always keep in loving remembrance the good deeds of his friends. Tuesday morning I made an address before the Woman's Auxiliary of St. James Church. The ladies seemed to listen with interest to the story of my work and immediately took steps to manifest their interest by their deeds.

In the evening I attended a meeting in the Chapel of Trinity Church for conference about Foreign Missions. And at half past ten we took the train for home. Three days of steady travelling brought us to our journey's end. We had been gone four months, lacking two days, and so home had an attraction for us beyond all other places. The last Sunday in January I preached for Mr. Webb. The first Sunday in February I took his services while he went to Marysville, in order that all our forces might be used in holding as many services as possible.

Next week I start out on my visitations for the season. I pray GOD that blessings may attend the work that shall be done.

Two things I wish to say to the clergy.

(1) The appropriations for Montana which were cut down last summer, have been restored. We must show our appreciation of that fact by making our offerings for Domestic Missions as large as possible. I hope every Sunday school will give their Lenten offerings to that object. "Freely ye have received, freely give."

(2) We raised last year for the Enrolment Fund ten hundred and thirty dollars. The money has not passed out of our

hands, but is invested in Montana at seven per cent interest. It will remain where it is till the next General Convention. If any Clergyman thinks his people have not done all they ought for it, he can make such additions to it as lie in his power. If the proposed million of dollars be not raised by that time, we can add our own offerings to our Episcopate Fund.

L. R. B.

Helena, Montana, February 8, 1887.

A PASTORAL LETTER

To the Clergy of Montana.

Dear Brethren:

You are aware that the late general Convention made certain changes in the Prayer Book. Some of them are obligatory in their use, and some optional. Whatever they are, they are now the law of the Church, and so, binding on us for use. That you may know what they are, I have the following directions printed in the Montana Churchman, which are substantially the directions put forth by the Bishop of Pittsburg, for the guidance of his Diocese. That you may be able to use them, I have ordered sent to each one of you a number of Leaflets, published by the Editor of the *Church Kalendar*. These leaflets can be pasted in your Prayer Book, and you can ask your people to paste them in their Prayer Books. And thus there will be no surprise or confusion at the changes in the service.

Faithfully your Bishop,
L. R. BREWER.

I. THINGS NOT LAWFUL.

1. It is now no longer lawful to use the old table of lessons.

2. It is not lawful to use the "Collect for Aid against Perils," as it is printed in our Prayer Books. The only lawful form is that which has been adopted from the English book, "Lighten our darkness we beseech Thee, O Lord," &c.

3. It is not lawful to use the Prayer for the President, in the evening service, as it is printed in the Prayer Book, but a new prayer beginning, "Almighty God, whose kingdom is everlasting and power infinite," &c.

4. It is not lawful to use the Doxology at the end of the Lord's Prayer which begins the Communion service. That portion of the office is considered penitential in character, and the best liturgists agree that the Lord's Prayer is, in this place, to be said by the Priest alone, and not by Priest and people. And this is indeed the exact reading of the rubric.

5. It is not lawful for the people to remain seated until after the announcement of the Gospel. They should rise as soon as the minister has said "Here endeth the Epistle," for the rubric before the Gospel has been altered so that it reads: "Then, *the people all standing up*, he shall read the Gospel, saying, "The Holy Gospel," &c.

6. It is not lawful for the people or choir to join with the Priest in saying the preface to the Tersanctus in the Communion office. He alone says, "Therefore with Angels and Archangels," &c., and the people join him at the words "Holy, Holy, Holy, Lord God of hosts."

7. It is not lawful to read the 141st Psalm of the Psalter, at Morning Prayer, on the 29th day of the month. It is now made the first psalm at Evening Prayer on that day, partly to distribute the two portions more equally, and partly because it is eminently an evening psalm, containing, as it does, the verse "Let my prayer be set forth in Thy sight as the incense, and let the lifting up of my hands be an evening sacrifice."

8. It is not lawful to omit the word "again" in the Apostles' Creed. "He rose *again* from the dead," that being the full and true translation of the Latin "*resurrexit*," and conforming the language to that in the Nicene Creed, and in the Holy Scriptures, and of our Lord Himself.

II. NOTICEABLE CHANGES IN THE DAILY SERVICE.

1. The Benedictus has been adopted entire as found in St. Luke i, 68—79. All the verses, however, except the first four, may be omitted, save on the Sundays in Advent.

2. Instead of special prayers and thanksgivings, there may be inserted in the Prayer for all Conditions of Men, and in the General Thanksgiving, a clause referring to special cases, viz: "Especially those for whom our prayers are desired;" "particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed to them."

3. At Evening Prayer, the minister is permitted, on *Sundays*, to omit the exhortation, "Dearly beloved brethren;" and on *week days*, to omit exhortation, confession, and absolution. And on *any day* to end the Evening Prayer after the Collect for Aid against Perils.

4. After the first Lesson at Evening Prayer, as the canticle, is now authorized the Gospel Hymn, "*Magnificat*," St. Luke i: 46—55; and after the second Lesson, "*Nunc Dimittis*," St. Luke ii: 29—32. These hymns, together with *Benedictus*, will be found printed in the Hymnal just before the index.

5. Provision is also made for an anthem after the "Collect for Aid against Perils."

6. In the Litany, immediately after the suffrage for Bishops, Priests, and Deacons, there has been inserted this petition as follows: "That it may please Thee to send forth laborers into Thine harvest;" with the response, "We beseech Thee to hear us, good Lord."

7. Instead of the canticle after the first and second Lessons of Evening Prayer, during Lent, two psalms from the Psalter may be used, namely, 42 and 43.

III. NOTICEABLE CHANGES IN THE COMMUNION SERVICE.

1. The first "Lord's Prayer" is to be said without the Doxology.

2. The Ten Commandments may be omitted at an early celebration, if another celebration is to follow the same day.

3. The longer exhortation, "Dearly beloved in the Lord," &c., need be used only on one Lord's Day in the month.

4. The people and choir do not say the preface of the Tersanctus, but join with the Priest at the Tersanctus itself, "Holy, Holy, Holy," &c.

IV. NOTICEABLE CHANGES IN THE CONFIRMATION OFFICE.

1. The Preface may be omitted, "To the end that confirmation may be administered," &c.

2. The people are instructed by the rubric to stand "until all kneel for the Lord's Prayer."

V. OTHER CHANGES.

There are slight alterations in some of the occasional offices, but they are not of a nature to affect the part which the people take in these services. All the changes will be incorporated in the Prayer Book, after the next meeting of the General Convention.

NOTES.

—The Rev. A. B. Howard, Deacon, was advanced to the Holy Order of Priests, in St. James' Church, Deer Lodge, on Wednesday, Feb. 16. No particulars have reached us at this writing.

—St. Paul's Guild, of Virginia City, gave an entertainment, for the increase of their funds, on Thursday evening, the 17th inst. It consisted of tableaux, recitations, music, and drama, was well attended, and apparently well appreciated. The net results were about $50.00. It is in contemplation to produce something more elaborate after Easter.

—The *Spirit of Missions*, for February, contains one "Acknowledgment" from Montana:

St. James', Dillon.....$ 6 60

—H. B. 31, being an amendment to the law concerning incorporation for religious and charitable purposes, prepared by a Committee of the Convocation of Montana, has passed both houses of the Territorial Legislature.

—Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—*Johnson.*

The Church at Large.

THE COMMISSION FOR WORK AMONG COLORED PEOPLE.

THE first meeting of the Commission for Work among Colored People was held in Washington, on January 19, and was organized by the election of Bishop Dudley as chairman, and Mr. J. B. Davis as secretary. It was

Resolved, That this Commission accepts the trusts and responsibilities conferred upon it by the Board of Managers under the resolution of the Board of Missions, with the understanding that this acceptance shall not prevent application by this Commission to the Board of Managers for such modification of powers as may be found necessary by experience in the attempt to do the work proposed.

Resolved, That the Bishops of Kentucky, Maryland, and Florida be a committee to draft an appeal to the general Church in behalf of the work of the Commission, and also that a committee of three be appointed by the chairman to arrange for appeals to congregations, both white and colored by members of this Commission and others whose services they can obtain for such purposes.

Resolved, That a committee of four be appointed for the purpose of obtaining as full information as possible concerning the condition of the colored people of the whole country, and especially their religious condition and wants.

The chairman appointed the Bishop of Florida, Dr. Porter, Mr. Newton, and Mr. Cooke as such committee.

On motion of Mr. Perry, it was

Resolved, That it be referred to the Committee on personal Appeals to urge young men in our seminaries and others to offer themselves for the work among colored people.

On motion of the Bishop of Maryland, it was

Resolved, That the Bishop of Florida, the Rev. Mr. Perry, and the Rev. Mr. Cooke be a committee to consider and report upon the supply and preparation of colored men for the ministry.

The next meeting of the Commission will be held on June 1st.

A NOTABLE CENTENNIAL OF THE AMERICAN CHURCH.

THE centennial of the consecration in the chapel of Lambeth Palace on February 4, 1787, of Bishops White and Provoost was celebrated in old Christ Church, Philadelphia, on the day of the anniversary. Bishops Stevens, Morris, Whitaker, Howe, of Central Pennsylvania, Whitehead, Rulison and Boone were present, beside a large number of the clergy in surplices, and laity. Clerical and lay representatives were present from the dioceses of Pittsburgh and Central Pennsylvania. The Rev. Thomas Richey represented the diocese of New York.

In arranging this service Bishop Stevens took great care that all who had been associated with Bishop White or who were related to him, should take an active part, making the service really commemorative. The services were in charge of the Rev. Dr. E. A. Foggo, his successor in Christ Church, the Litany was said by the Rev. Dr. T. F. Davies, his successor in St. Peter's, the LORD'S Prayer and Collect for Purity, by the Rev. Dr. Henry J. Morton who was ordained by Bishop White to the diaconate, was his assistant at St. James' for six years, and his successor as rector of that parish for 50 years, and is now its honored rector *emeritus*, the Decalogue by the Rev. Dr. E. Y. Buchanan, the Collects by the Rev. Dr. J. B. Clemson, both of whom were ordained to the diaconate by Bishop White. The Rev. William White Montgomery, a great-grandson, read the Epistle, and the Rev. William White Bronson, a grandson, the Gospel. The Nicene Creed was said by the Rev. Dr. George Emlen Hare, who was ordained to the diaconate by Bishop White on December 20, 1829.

Bishop Stevens then, seated in his chair which was placed upon the slab over Bishop White's grave, read in a voice clearer than it has been for a long time a lengthy commemorative address, in which he narrated the condition of the Church before the Revolution, the efforts to secure the Episcopate, and how at last it was given at the chapel of Lambeth Palace 100 years ago. The influence of Bishop White in framing the Church was stated at length, as well as the condition of the clergy during those trying years. He alluded, in closing, to the service which was held in London on the same morning commemorating the same event.

The Rev. Dr. Thomas Richey, as representing the ecclesiastical authority of the diocese of New York, read an address of congratulation in which he spoke of the ties by which the two dioceses have been bound during the century which has just closed.

The grave of the Bishop was strewn with flowers. Immediately after the service, which concluded with the administration of the Holy Communion, it was resolved by the Bishops, clergy, and representative laity, that the services held that morning with those also in Lambeth chapel, be preserved in a permanent form and that the committee having the commemoration in charge be requested to perform this duty.

A commemoration of the same event was held in the Cathedral of St. Peter and St. Paul, Chicago, in the evening of February 4, the Cathedral being crowded. The Bishop of Chicago was assisted in the services by the Rev. Messrs Luther Pardee, Henry G. Perry, and Henderson Judd. The Rev. Clinton Locke was also in the chancel, and the venerable Rev. Lyman B. Freeman in his 80th year, who was ordained priest by Bishop White at St. Andrew's Church, Philadelphia, in 1831. The sermon befitting this centennial, and full of interest, was by the Rt. Rev. William S. Perry, D. D., Bishop of Iowa, upon the text from Psalm lxxvii: 10, 11, "I will remember the years of the right hand of the most Highest, the works of the LORD, and call to mind the wonders of old time."

NOTES AND CLIPPINGS.

Domestic.

—AT the Special Convention of the Diocese of Southern Ohio, held in Cincinnati, Jan. 18 and 19, the Rev. Wm. R. Huntington, D. D., Rector of Grace Church, New York, was elected Assistant-Bishop. Dr. Huntington, however, at once sent a telegram declining the honor.

—THE special convention of the diocese of Kansas which met February 2, elected as its assistant-Bishop, the Rev. Elisha S. Thomas, D. D., rector of St. Paul's church, St. Paul, Minn. The diocese has done well to elect a western man.

—THE venerable Bishop of Mississipi, passed to his rest Sunday, the 13th inst. William Mercer Green was born in Wilmington, N. C., May 2, 1798. In 1821, he was ordered deacon, by Bishop Moore, of Virginia, who two years later, ordained him to the priesthood. He was consecrated Bishop of Mississippi, Feb. 24, 1850. In 1883, Bishop Thompson was consecrated as his assistant, since which time the aged Bishop has resided in Sewanee, under taking but little active duty, and looking forward serenely to the rest which remaineth.

—IT is stated that Bishop Wingfield has finally determined that he cannot leave his present charge of the jurisdiction of Northern California to accept the diocese of Easton. Efforts had been made to induce him to reconsider his former refusal, but this is his final decision. No further effort will be made to fill the vacant see of Easton until the annual convention in June.

—A MOST solemn and impressive service commemorative of the late Rt. Rev. Horatio Potter, D. D., Bishop of New York, was held in St. Peter's Church, Albany, on Saturday, Jan. 15, at 11 A. M. As the departed prelate was rector of this old parish for 21 years, 1833-54, and until his elevation to the episcopate, there was a special fitness in this memorial service. The pulpit and sanctuary walls were suitably draped with black, but the altar was fresh and beautiful with flowers and seasonable vestments. A reverent, though limited congregation was in attendance, both the day and hour being unfavorable for a more general manifestation of the interest and sympathy of Albany Churchmen. The vested choir led the procession from the robing room down the west aisle and up the nave to the chancel,

the Bishop of the diocese being attended by 20 of his clergy. The musical portion of the service included amongst other selections, Elvey's *Kyrie Eleison*, Calkin's *De Profundis*, anthem, "I heard a Voice" by Walter, Gounod's *Sanctus*, and Hodges' Eucharistic Hymn.

—BISHOP JAGGAR, who is now in Italy, is said to be in a very precarious condition. He is absolutely prohibited from attempting any work.

—BISHOP PARET notes in his journal that he has received from the Archbishop of Canterbury notice of his purpose to summon a council of the bishops of the Anglican Communion to meet at Lambeth in the summer of 1888.

—THE Assistant-Bishop of Pennsylvania having taken an unfurnished house in West Philadelphia, it was thought fitting that a sum should be raised to assist in furnishing it. Bishop Whitaker having generously distributed all his furniture among the clergy of Nevada, the sum of $3,000 was raised among a few laymen of the diocese and transmitted to Bishop Whitaker on Christmas Eve.

—AN Indian pupil of the Hampton (Va.) Institute was baptized recently in St. John's Church, at that place, by the rector, the Rev. J. J. Gravatt. Two of the witnesses were Indians. The first infant baptism administered among Indians is thought to have taken place in that parish, which was organized about the year 1658.

—A VERY successful ten days' Mission has just come to an end in Grace church, Cleveland, Ohio. It moved the whole city. Not only Churchmen but Dissenters of all names, sat round the pool while the living waters were being stirred by GOD'S priests and messengers. The missioners were the Rev. Geo. R. Van De Water, D. D., rector of St. Luke's, Brooklyn, and secretary of theParochial Mission Society, and the Rev. Turner B. Oliver, incumbent of St. Luke's chapel, Brooklyn. The Mission opened on Sunday, Jan. 16, with a sermon by Dr. Van DeWater, on the fulfillment of prophecy as a proof of the inspiration of the Holy Scripture, from the text Hag. ii. 6-7. In the afternoon he began a series of sermons to children on the Creed. On the two Sundays of the Mission at 4 P. M., both the missioners addressed men only on "Home" and "The dangers of City Life." Over 250 men attended each of these services, making them in their way, the most remarkable gatherings ever held in Cleveland. At 8 o'clock each evening the Mission service proper was held and sermons preached, and very seldom have there been such congregations gathered in the city as were assembled nightly in Grace church. The Rev. Mr. Oliver, the assistant missioner, each day, at [illegible] o'clock service, addressed himself especially to believers. The Mission came to a close, on the festival of the conversion of St. Paul, with a special thanksgiving service, at 8 P. M. An address was made by Dr. Van De Water, on the presence of CHRIST, officially with His ministers, and personally with all believers, until the end of the world. The rector, in a few heartfelt words, thanked the missioners and all who had helped to make the Mission a success. The Rev. Y. P. Morgan, rector of Trinity church, also spoke on the endeavor of the Church to meet the wants of all classes; she was all things to all men in order to save souls. The Bishop of Ohio, who had been present at nearly all of the services, then spoke of the good that had been accomplished by the Mission. He also mentioned that such services as they had just gone through were no novelty to him, as forty years ago, under Dr, Muhlenberg, they were common. The good seed has been sown; one has planted and then watered; it is GOD alone that can give the increase.

—THE Bishop of Chicago will sail for Bermuda in a few days. The state of his health demands a lengthened period of exemption from work. The prayers of his diocese and of his many friends will be constantly offered for his restoration to strength.

—THE University of the South has received a fine library by the will of a late Baltimore rector. At the death of the widow of this clergyman, her life estate will be given to the school in his late parish.

—D. K. STEWART, ESQ., of Richmond, Va., has given $4,000 to the Trustees of the Petersburg Divinity School, and $20,000 to the Alexandria Seminary. Dr. Saul and Mr. Stewart are liberal helpers of Virginian Church work, including that among the colored people.

—A TEMPERANCE society has been formed by the members of St. Mark's parish, Grand Rapids, Mich., the Rev. Dr. Campbell Fair, rector. Those who join sign one of three pledges, as follows: Total abstinence; partial abstinence, and restrictive abstinence. The first needs no explanation; the second binds the signer not to treat others or be treated, not to drink before children or in company; the third, not to drink openly, but to be guarded for the sake of this influence upon susceptible companions.

—SEVERAL heads of Church colleges and others interested in education, had a conference last week in New York. Bishop Doane presided. A committee was appointed to draft a scheme for a Church university of the most elevated and comprehensive character, to embrace in its organization, so far as practicable and desired, all existing Church colleges, and finally it was resolved to hold another and larger conference of all engaged in similar work at Saratoga Springs next July.

Foreign

—THE Bishop of North Carolina, acting as bishop-in-charge of churches in foreign lands, has laid the corner-stone for a new church to be erected at Nice, France.

—CHRISTMAS DAY was a high-day with Honolulu Churchmen, for they were able to keep the feast of the Nativity in the chancel of the new St. Andrew's cathedral. Thus far the chancel only is completed. It has however, been admirably arranged for worship, having sittings for nearly 300 people. For a quarter of a century an uncouth, dark, and sordid wooden building has been used as the pro-cathedral. Utterly unsuited to the climate in that in its construction there seems to have been a deliberate plan to exclude air and light, the congregations which have met within it have passed many uncomfortable hours. It was with great joy that the new edifice was used for the first time on Christmas Day.

—BISHOP PARKER, the successor of the lamented Bishop Hannington, as Bishop of Central Africa, has arrived at Lamoo, a port north of Mombasa, on the East Coast. The Church Missionary Society has heard nothing further from Uganda. The news received at the Vatican, and cabled last week, about the massacre in Uganda, is of the same tenor as that received months ago, though the number of the slain is put higher by the Roman Catholic missionaries who say that a hundred were roasted by King Mwanga.

—THE Bishop of New York, who reached London from Italy on January 27, arranged with the Archbishop of Canterbury a memorial service celebrating the hundredth anniversary of the consecration of the first Bishop of New York, February 4, 1787, at Lambeth Palace. On that occasion the Archbishop of Canterbury and York, with the Bishops of Bath and Wells and Peterborough, consecrated Bishop White and Bishop Provoost.

—THE Ven. John Jones, Archdeacon of Liverpool, who was ordained in the year of the battle of Waterloo by Dr. Pretyman, Bishop of Lincoln, and has been engaged all his ministerial life in Liverpool, has resigned his office, in the 95th year of his age.

—THE venerable Archdeacon Pinkham of Winnipeg has been appointed by the Archbishop of Canterbury to the vacant see of Saskatchewan, vice Dr. McLean, deceased. The bishop-elect was born in Newfoundland, in 1844. He came to Winnipeg in 1868, and was then ordained to

the priesthood, and appointed to the charge of St. James' parish, which he held until 1881. He also held the position of provincial superintendent of Protestant schools for twelve years. In the last few years he has been devoting his energies to the archdiaconal duties and those in connection with the financial secretaryship of the diocese of Rupert's Land. He holds the Lambeth degree of B.D. The Endowment Fund of the diocese of Saskatchewan stands at $58,000. Archdeacon Pinkham will be the third of the 20 Canadian bishops, who can claim the American continent as his birth-place.

—THE centennial of the consecration of Bishops White and Provoost was celebrated on February 4th, both in England and America. In London, the service was held in Lambeth Palace chapel, where the consecration took place one hundred years ago. The Bishops of New York and North Carolina were present. The service was conducted by the Archbishop of Canterbury, assisted by the Bishops of Durham, Winchester, and Rochester. The chapel holding only about seventy people was, in 1787, amply large for the congregation assembled. But on this occasion only Westminister Abbey could have held the numbers applying for tickets of admission. Bishop Potter read an address. In the course of his remarks he made interesting mention and comment upon the consecration in this very chapel, in 1690, of Dr. James Madison, Bishop of Colonial Virginia. He next referred to the discouraging statistics which met the new bishops on their return to America, and eloquently contrasted them with the gratifying statistics of 1886. He then, with great feeling, continued: "Then is it strange that we Americans should wish to come back to this sacred, venerable shrine in which, by the consecrations that took place here, and we now commemorate, the completion of our Church's organic life was effected? Here the American Episcopacy drew her first breath as a daughter of the Anglican Communion. From that communion she derived her English Bible, her Book of Prayer, and her sacred traditions." It was a remarkable coincidence that even while Bishop Potter was making an allusion to the absence of Bishop Stevens of Pennsylvania, the following cable dispatch was hastening to the chapel from Bishop Stevens to the Archbishop of Canterbury: "The diocese of Pennsylvania sends cordial thanks for the centenary memorial service in Lambeth now in progress."

—A CORRESPONDENT of *The Church Guardian* (Montreal), writing of his mission among the Nepigon Indians, says: "They have family prayers in their houses, morning and evening. They always say grace at meals. They no longer squat upon the ground, when eating; they have tables and eat like Christians. Formerly, dining-room, bed-room, and kitchen was all one; now they have both kitchens and bed-rooms. During the first three years, I could not prevail upon them to make an offering to GOD at Christmas time, but last Christmas morning their united offerings in fur and money amounted to $10. If these poor Indians, who have to live the whole winter round on frozen fish and potatoes, could make an offering of $10 out of their penury, to show their gratitude to GOD for the gift of His dear SON, how will it be with those who give almost nothing out of their abundance."

—THE Rev. F. W. Goodwyn, vicar of Sharrow, Sheffield, has declined the bishopric of Bathurst. Important circumstances connected with the appointment were unknown when the offer was made and accepted. Two months afterwards these became fully known, with the result that Mr. Goodwyn has decided to withdraw.

The Montana Churchman.

VIRGINIA CITY, MONTANA, FEBRUARY, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

WE acknowledge with thanks the receipt from "Two old friends of Bishop Brewer" in Geneva, N. Y., of $5.00, which has been disposed of as directed by the senders.

THE OBSERVANCE OF LENT.

ONCE more the solemn season calls
A holy fast to keep;
And now within the temple walls
Both priest and people weep.

WE offer a few thoughts on Lent, brief and commonplace, but perhaps not useless, though they be commonplace.

What is Lent? It is the Church's season of special penitence, prayer, and fasting. These are to find place in every Christian life continually; in Lent they are to be practiced in an unusual degree.

Why do we keep Lent? A sufficient answer is that the Church enjoins it, an injunction fortified by her LORD'S example and approval, to use no stronger word. It is to be observed that it is not an injunction of yesterday; so long as the Church has had a history so long have seasons of special penitence, and prayer, and fasting formed part of her disciplinary system. And because it is not of yesterday, no circumstances in which the members of the Church Militant find themselves can release from the obligation of some measure of its observance. Two objections are found among Christians (the objections of those who are not Christians do not now concern us), the Utilitarian and the Puritan. Both come ultimately to the same thing. The first finds expression in the question, Of what use is fasting? and is answered by the other question, Is not the LORD'S judgment better than our own can be? The Puritan objection, in these times much modified, adds the consideration that such holy days (Feast as well as Fast) should not be observed because the Catholic Church commanded them. The answer lies in the historical fact that the Puritans surrendered the principle in regard to fasting by appointing occasional days of this character, which they were careful should be other than the Church's days.

How are we to keep Lent? By especial, extraordinary, acts of penitence, and prayer, and fasting. Here circumstances come in to modify, but not to destroy, the command to keep the fast. But individual or parochial discretion extends only to the measure and mode of observance, not to its use or entire neglect at will. There are involved abstinence, more or less complete, from lawful indulgences, additional prayers and study of GOD'S Word, both at home and at church, closer self-examination and study of sin and sinfulness, a greater going out from self and drawing nearer to CHRIST. That we are following His example, and coming, in this season, to gaze upon His Cross, should not escape our consideration.

Shall not we Thy sorrows share,
And from earthly joys abstain,
Fasting with increasing prayer,
Glad *with Thee* to suffer pain?

Married.

HOOKER—PERKINS.—In Trinity Church, Hartford, Conn., on Wednesday, January 26, 1887, by the Right Rev. John Williams, D. D., LL. D., assisted by the Rev. Storrs O. Seymour, Miss MARY RUSSELL, daughter of CHAS. E. PERKINS, of Hartford, Conn., to the Rev. SIDNEY DOUGLASS HOOKER, Rector of St. James' Church, Dillon, Montana.

Poetry.

LENT'S USES.

BY TRYPHENA M. BROWNE.

"Life has so little joy," I hear you say,
And not a passing hour but brings its trial;
'Tis well for those who tread the flowery way,
To pause awhile and practice self-denial;

"But as for me, it almost makes me smile,
Where all the year is Lent in fullest measure,
Where every day brings with it care and toil,
Think you the need is great to turn from pleasure?

"Ah! it sounds well, this giving up the world,
For those whose hearts are sated with its sweetness,
To rest at anchor with the white sails furled,
Then on again, in sunshine and in fleetness.

"But as for me—I have no time to rest
And lose myself in saintly contemplation;
No need to fast from what I never taste,
Or put aside what never *is* temptation."

Ah, friend! it is because your lot is hard,
Because you walk in dry and stony places,
Because GOD'S precious gift of life is marred,
And lacks for you its common good and graces,

That I would have you pause, and turn aside
Into the Lenten shadow, calm and holy,
There for a little, bless-ed space abide,
Laying your burden down and kneeling lowly.

For cares, no less than pleasures, may be bars
To shut out GOD; and 'neath our burdens bending,
We grope our weary way beneath the stars,
Nor ever see the heavenly light they're lending.

Ah, friend! it is because of way-worn feet
And hearts that hunger for a richer dower
Than toil and care, that there is this retreat,
Where we may learn GOD'S nearness and His power.

Shade of a "Great Rock in a weary land,"
Shade of the Cross, its precious burden bearing,
Here may we learn to grasp the pierced hand,
And rest upon the Heart our sorrow sharing.

Here learn the awful secret of His Love,
The pity, passing knowledge, still forgiving!
Here find the Peace, which *this* world cannot move,
The joy of loving and the grace of living.

—*Living Church.*

"WHEN THE DAY BREAKS, THE SHADOWS FLEE AWAY."

BY ANNIE F. BALDWIN.

THE night is dark, O LORD! I cry to Thee,
How black it is, no one but Thou can'st see,
For years the gathered darkness has increased,
Each year in vain, I thought to be released.

"Let patience have her perfect work," I said,
As from each sorrow broke my soul in dread,
"For time, however long, must pass away,
And then will come eternity's bright day;
I then the beauty of the King shall see,
In that far distant land forever be;
How petty all my cares shall there appear,
From every eye He'll wipe away each tear.
Then clear as noon-day shall we stand revealed;
Through His great power every wound be healed,
All clouds shall vanish, each misjudgment flee,
Beholding Him, like Him, we changed shall be.
No sordid care or grief shall then restrain,
The godlike powers of the heart or brain;
Then they'll grow more than we can understand,
For love is the pure climate of that land.
If we are faithful in this field of strife,
We'll reach the garden of immortal life."

"'Tis but a little while," our LORD doth say.
When darker grows the gloom of our dismay.
Oh! holy, loving, truest LORD and Friend,
Thou trod'st the bitter journey to the end,
That I might feel less lonely in my grief,
And as 'tis best, will make it long or brief;
Oh! help me now in this my darkest night,
'Till all earth's shadows flee before Thy Light.

—*The Churchman.*

Selections.

LENTEN THOUGHTS AND SUGGESTIONS.

Culled here and there.

—THE true "objective" reason for the Lenten observance is that Lent commemorates and follows an act of CHRIST—the forty days' fast. The principle is not whether such practices are commendable, but that the Christian year is the striving to "follow the blessed steps of His most holy life." It means "forget yourself in CHRIST." Churchmen *defend* the keeping of Lent on the ground of its practical profitableness, but that is not the *reason* for the keeping. So one might say, "I find going to church benefits me, body and soul, but the *reason* why I do it is because it is my duty to worship Almighty GOD." Honesty is the best policy, but it happens to be one's bounden duty also.—*Churchman.*

—THE Lenten season is the Christian soldier's encampment, during the forty days of which we are to be better prepared for the terrible struggle against "the powers of darkness, in which battle if we would enter into Life we must engage, and for which we enlisted when in Holy Baptism we were sealed to the service of "the Crucified" with the sign of the Cross. The Church, which is ever to her children like a tender mother guiding our feet aright, calls upon us at this time to retire from the world, its pleasures and vanities, and as far as possible from its business cares, and devote our time and thought to those awful realities which pertain to eternity. She bids us turn our steps towards the wilderness of the temptation, the garden of Gethsemane, and toward

That town where CHRIST was sold and bought;
Where for our sins He faultless suffered,
There where He died and where He lived again.

—*The Bishop of Nebraska.*

—ESPECIALLY by a true keeping of Lent learn to fast. Fast for the good of your own souls and the good of others. Abstain from self-indulgence, mental as well as bodily, of opinions as well as of appetites. Learn to be really self-denying, self-sacrificing. All this involves *giving* of your means, in a systematic and determined way, so as *to feel it*, for CHRIST and His Church. Do this as you have never done it before. Lay by in store as GOD hath prospered you. Give as you would hope for prosperity. So will your self-denials be measured. So will you be conformed to CHRIST, Who pleased not Himself. So a well-kept Lent will prelude and obtain for you the glorious Easter joy.—*The Bishop of Colorado.*

—WHAT can a man do for his spiritual life, before he knows what are its wants? How can he know what those wants are, without looking closely at his spiritual condition? This last is simply self-examination, one of the nearly lost spiritual arts, and yet the art, the duty, the necessity, for spiritual growth. Alas! who now practices this self-examination; who thinks of it as a part of his Lenten work; who, through it, finds out the plague of his own heart; who is driven by its revelations of his sins and difficulties, to seek spiritual counsel? The measure of our Lenten self-examination may be safely regarded as the measure of our Lenten progress in the divine life.—*Living Church.*

—LENT is the time to form habits. Habits, once formed, are not for Lent only, but for life.

This Lent, form the habit of being present at every service of the Church, absolute necessity alone preventing.

This Lent, form the habit of reading GOD'S Holy Word daily, if it be but a single verse each time.

This Lent, form the habit of never closing the day without examining that day's thoughts, words, and deeds, asking GOD'S pardon for JESUS' sake whenever you have done amiss.—*The Rev. J. D. Hills.*

—MANY a faithful Pastor's heart has been grieved by the disrespect shown by those of whom he hoped better things, for the well known customs and observances of the Church. In Lent, may be, prominent Church people of his charge will ignore or seemingly repudiate all his earnest admonitions and exhortations, and the rules of the Church, and will be found going on in their ordinary course of worldly amusements, perhaps mixing with them an occasional attendance at the Lenten services. All this is far from cheering and helpful to a pastor in his endeavors to lead his flock through green pastures and beside the waters of refreshing at this season. And it is well known that much of the Church's power for doing effective work in the religious training of our people rests upon a proper use of the Fast, or as good George Herbert called it, the dear Feast of Lent. And just so far as Church people neglect or refuse to co-operate with their pastors, and in the expectations of the Church at this time, they are hindering and obstructing them in their work. One well known family in a parish the members of which will persist in ignoring the customs and slighting the religious uses pertaining to

Lent, may quite counteract all of a pastor's most earnest endeavors. The example of such a family is a most damaging element in a community, for it will be said and felt by those whom a pastor is trying to lead up into a better Christian life and Churchliness, "Why, if Mr. so and so and Mrs. and Miss so and so don't keep Lent, why should I?—*Pacific Churchman.*

—Let our innocent enjoyments be curtailed, GOD'S house be visited more frequently, and more unselfish work be done. No better time than this can be found for putting in practice the good resolutions we have been revolving in our minds. Let those who have neglected Holy Communion, attendance upon worship, family prayer, the systematic reading of GOD'S word, begin now; thus habit will form and grow and strengthen with GOD'S help as the days and weeks go by, and Easter will find us far advanced in our heavenly journey, Let some good work be undertaken; this is especially a time to work for GOD; let everyone do something.—*Rev. A. Leonard.*

—THESE forty days well spent in fidelity to our LORD, to His Church, and to one another, will make a change in many a home, many a soul, for which there has been great need and long waiting. The Easter joy will be deepened by the companionship of many souls who are now unconscious of the love of Him who waiteth to be gracious! May it be deeper in your hearts than you have ever felt it before. All this a real Lent will give you. Make it real.—*Rev. F. D. Easter, D. D.*

—BEGIN Lent well by being at Church Ash Wednesday. Be punctual. Join audibly in the confessions and all the responses. And with your bodily presence and voice join a humble spirit and contrite heart.

—WE cannot give here detailed suggestions as to keeping Lent. This will be done by pastors in their faithful communications to their flock. We may hint one or two things; the first is, that pastors require not over much in the way of extra service. A medium amount that will be responded to by large numbers is better than too frequent services which will be sustained only by a faithful few, and even by them with a burdensome feeling. The amount of service will of course vary with the convenience of the parish—its geographical condition and social habit. Let all service be prompt, spirited, and hearty.

One other thing. Whatever of services are appointed, let all the people cordially sustain. Respond to your rector fully in this matter. Unanimity of effort is so encouraging and hopeful that it is surely worth a little sacrifice. Let it not be a reproach to the Church that her Lent is a mere custom or a dead form. It is a blessed reality of privilege, offering its opportunity, not only to communicants but to all. Let all, of every class, respond to the Lenten call, and in some worthy way show that they have a regard for their immortal souls. —*Living Church.*

—YOU could engage to take a music lesson at any hour of the day for forty days, and expect to meet the appointment. Can you do as much to learn the spiritual harmonies of a life that walks with GOD?

THE PROOF OF THE DIVINITY OF OUR RELIGION.

IN this eminently practical age, in which the facts of the world around us are looked in the face boldly and freely, as they never have been before in the world's history, in which theories and speculations are regarded as valueless unless they can be shown to be based upon a sufficient ground of ascertained realities, and in which all such realities must be shown to have their human interest, and their bearing upon the working life of the world, it is becoming, day by day, more and more necessary that any religion, to maintain its hold upon the world, should show itself able to bear the cool, calm light of the practical reason.

There is a question our religion—the religion of the Bible and the Church—has to answer; and the demand is made by men who want to know: not by mere blatant infidels, more narrow in their bigoted hostility to religion than the narrowest sectarian religionists in their adhesion to their restricted dogmas; but by philosophers and men of science, and honest, high-minded searchers after truth. It is this: What actual, working good is being accomplished? What bearing has your belief on the welfare of human society? The pressing question with us, they say, the question of the moment, which is right under our eyes, is not, what is to become of us hereafter? but, what is to become of us and the world and our fellow men here and now? The great question of the hereafter settles itself, if this present pressing question is satisfactorily settled. Right around us is overwhelming sorrow and sin. The cry of an anguished humanity goes up to the skies. War, hunger, sickness, distress are making countless homes desolate day by day. Unrighteousness, impurity, selfishness, greed, the strife of man with man for the pre-eminence, these things make the world foul and vile. How are these things to be remedied? and they are the things that *have* to be remedied. You have told people about heaven and hell. You have been perpetually warning men, for nearly two thousand years, of the disastrous consequences of sin. You have put everlasting bliss before them as the motive to induce them to lead better and purer lives: and by thus appealing to their eternal self-interest you have been partially, but only partially successful. A certain small percentage of the world's population has been made good and true and pure and righteous; but it is doubtful if, as a rule, you have got hold of the best material. The majority of the world's strongest, most energetic men are outside your ranks to-day. Has not your religion been, on the whole, a failure? Are men really more honest, less sensual, more true than they were, we will say, when this century began? Are laws more righteous, legislators more incorruptible, nations less grasping? Are the poor as well cared for, and the sick and suffering relieved as surely they ought to be at the end of nineteen hundred years of a Divine Religion administered by an Apostolic Church? You produce high credentials for your mission to save the world; but how can we help doubting their genuineness, if you so poorly prove your fitness for the task?

How is the Church to answer this, except by admitting that its life has been below the standard of its teaching; and by pointing to the lives of its saints, who have given up all, and braved shame, and poverty and martyrdom for CHRIST and their fellow men; and saying, That is what the religion of CHRIST is? Not our lives, but such lives as theirs, are practical Christianity. Look not upon us; for the stigma of the Crucified is not upon the palms of our hands. If half the zeal and the love that inspired the saints were only characteristic of us who call ourselves followers of CHRIST, then an overwhelming proof of the divinity of our religion would be given to the world. But to how few of us does His command to follow Him seem to mean, To the wilderness, and Gethsemane, and the Cross!—*Pacific Churchman.*

FOOTPRINTS.

A FARMER went out in the deep winter, when the snow was thick on the ground, and he took his little boy with him. By and by they came to a very steep hill, and it was dangerous climbing, for the snow covered a great many ugly gaps into which they might fall, so the father went ahead, and his little boy climbed after him. When they had gone this way some distance the little fellow called out:

"Father, be sure you take the right road, for I am stepping in your footprints!"

"My son stepping in my footprints!" thought the father, and the thought troubled him, and made him think, and at last made him pray and become a Christian man; for he thought: "If my son is following me, surely I should be following CHRIST."

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1886, in parenthesis

Beaverhead County.

Dillon—St. James' Mission (22). Church.
The Rev. S. D. Hooker.

Chotean County.

Fort Benton—St. Paul's Mission (27). Church.
The Rev. H. E. Clowes.
Fort Shaw———— Mission (6).
The Rev. H. E. Clowes.
Sun River———— Mission (11).
The Rev. H. E. Clowes.

Custer County.

Fort Keogh———— Mission (21).
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission (40). Chapel.
The Rev. Wm. Horsfall.

Deer Lodge County.

Anaconda———— Mission (11).
The Rev. A. B. Howard.
Deer Lodge—St. James' Mission (28). Church.
The Rev. A. B. Howard.
Philipsburg and Granite———— Mission (7).
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission (47). Ch. and rect'y.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission (28).
The Rev. Alfred Brown.
Moreland———— Mission (3).
The Rev. Frank B. Lewis.
Three Forks———— Mission (9).
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission (10).
The Rev. ————

Lewis and Clarke County.

Helena—St. Peter's Parish (278). Ch. and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission (10).
The Rev. ————

Madison County.

Madison Valley—Trinity Mission (16).
The Rev. E. G. Prout.
Virginia City—St. Paul's Mis'n (28). Ch. and rect'y.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission (12).
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission (33). Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish (130). Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission (34).
The Rev. Alfred Brown.

Miscellany.

—A CLASS in natural history being asked the difference between a dog and a tree, the head boy answered: "A tree is covered with bark, while a dog seems to be lined with it."

—IT was a droll reply that rose to the lips of the Confederate soldier who was caught in a persimmon tree by General Longstreet. When sternly asked by his commander what he was doing there, the veteran at once disarmed his superior's wrath by saying: "I'm eatin' some green persimmons to draw my stomach up so it'll fit its rations."

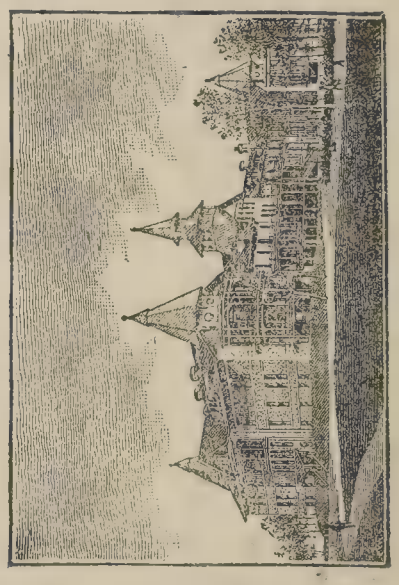
—"MR. BLIFFKINS, I do wish you would give up that abominable practice of punning," said the good lady to her old man at breakfast, this morning. "You don't like punning, my dear?" said old B., with affected surprise. "You know very well that I don't. I'd rather have a hedgehog in the house than a punster. "I see," said the incorrigible brute: "Hedgehog, eh? H'm—hog. Ah, yes—it's for pork-youpine," and he slipped under his end of the table just in time to dodge the missile hurled at his head by the now thoroughly exasperated woman.

—"SIR," said the master of Balliol, in his parting address to a distinguished alumnus, "your fellow students think highly of you; the tutors and professors think highly of you; but no one thinks more highly of you than you do yourself."

—IN Scotland they have narrow, open ditches, which they call sheep-drains. A man was riding a donkey one day across a sheep-pasture; but when the animal came to the sheep-drain he would not go over. So the man rode back a short distance, turned and applied the whip, thinking, of course, that the donkey, when going at the top of his speed, would jump the drain. But not so. When the donkey got to the drain he stopped, and the man went over Mr. Neddy's head. No sooner had he touched the ground than he got up, and, looking his beast straight in the face, said: "Verra weel pitched; but then hoo are ye going to get ower yersel?"

—A GENTLEMAN, generous in his contributions for Church purposes, but not regular in his attendance upon public worship, was wittily described by a clergyman as being "not exactly a pillar of the church, but a kind of flying buttress, supporting it from the outside."

—THE following story is told at the expense of a New York clergyman who went to Boston and visited a colored church. "How are you prospering?" he asked the sexton. "Tings ain't so good as dey was, boss," was the reply, "we got a new minister, and he ain't so good as de old one." "What's the matter with him?" "Well, boss, you see he's kind of illiterate—comes from New York."



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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. IV, No. 12. Virginia City, Montana, March, 1887. Whole No. 48.

Kalendar.

MARCH, 1887.

2 Ember Day.
4 Ember Day.
5 Ember Day.
6 Second Sunday in Lent.
13 Third Sunday in Lent.
20 Fourth Sunday in Lent.
25 Annunciation of the Blessed Virgin Mary.
27 Fifth Sunday in Lent.

APRIL, 1887.

3 Sunday next before Easter (Palm Sunday).
4 Monday before Easter.
5 Tuesday before Easter.
6 Wednesday before Easter.
7 Thursday before Easter (Maundy Thursday).
8 GOOD FRIDAY.
9 Easter-Even.
10 EASTER DAY.
11 Monday in Easter Week.
12 Tuesday in Easter Week.
17 First Sunday after Easter (Low Sunday).
24 Second Sunday after Easter.
25 St. Mark the Evangelist.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Paul's, Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

BISHOP BREWER'S APPOINTMENTS.

Miles City and Fort Keogh, Sunday	Mar.	27
Billings, Sunday	Apr.	3
Big Timber, Monday	"	4
Hunter's Springs, Tuesday	"	5
Livingston, EASTER,	"	10
Helena, Sunday,	"	17
Dillon, Sunday,	"	24
Argenta, Friday,	"	29
Bannack, Sunday,	May	1
Anaconda, Sunday,	"	8
Augusta, Sunday,	"	15
Fort Shaw and Sun River, Sunday,	"	22
Great Falls, Sunday,	"	29
Fort Assinaboine, Sunday	June	5
Fort Benton, Sunday,	"	12

THE BISHOP'S RECORD.

AFTER my return from the East, I remained in Helena between two and three weeks before starting off on my round of visitations for the season. The first place to be visited was Deer Lodge. On Tuesday afternoon, February 15, I took the train in company with the Rector of St. Peter's Parish. For some time Railroad travel had been very much interfered with by snow, making the trains very irregular, but on this day, the track between Helena and Deer Lodge was clear, and we reached our destination without delay. We found the Rector of St. John's Parish, Butte, on the ground to meet us. Clergymen in Montana do not often get beyond the boundaries of their own fields. The distances between places are too great and the expense of travel too burdensome to admit of much recreation of this kind. The occasion which brought these two Clergymen to Deer Lodge was the ordination of the Rev. Arthur Bascom Howard to the Priesthood. Mr. Howard graduated at the Theological Seminary at Gambier, Ohio, last June, was ordained Deacon by Bishop Bedell, came immediately to Montana, and began his work as Missionary in Deer Lodge County. He has ministered in four places,—Deer Lodge, Anaconda, Philipsburg, and Granite. The needs of his work required that he should be in Priest's Orders, and, therefore I was glad to ordain him at the earliest opportunity. The service was held in St. James' Church on Wednesday morning. The Rev. Mr. Webb and the Rev. Mr. Blackiston, who had examined the Candidate, acted as Presentors, and also joined in the laying on of hands. The Church was filled with an attentive congregation, the service was hearty, and the interest manifest. During the seven months of his residence in Deer Lodge Mr. Howard has won the affections of his people and gained the respect of the whole community. This was the second ordination in Deer Lodge. Eleven years ago last fall the Rev. Mahlon N. Gilbert, now the Assistant Bishop of Minnesota, was advanced to the Priesthood by Bishop Tuttle in this place. The people have by no means forgotten the event or the man. That this service and this man may secure a like place in their memory and affections is my earnest prayer. In the evening the Ladies' Guild, recently organized, gave a reception to the visiting Clergy at the residence of Mrs. Davis. It was largely attended and pleasant in character. A good spirit seems to pervade the life of this mission. There is life, and zeal, and earnestness, and out of it all good results will be sure to follow.

I remained in Deer Lodge till the following Monday. Friday morning at the request of Dr. McMillan, I conducted the Chapel services at the College of Montana and made a short address. On Sunday I preached morning and evening in St. James' Church, and in the afternoon preached for Dr. McMillan to the students of his College. I finished my work in Deer Lodge with the feeling that all the

interests of the Mission were in a hopeful condition.

On the afternoon of February 21st, I boarded the train and came to Butte. I had planned to hold a mission of twelve days in St. John's Church, beginning with Ash-Wednesday, but there were obstacles in the way which seemed insurmountable. And so the plan was modified. But the result has been most encouraging. We began on Ash-Wednesday with two services and sermons. On Wednesdays and Fridays as well as Sundays, there have been two services held with sermons and addresses on the Christian life. On all other days there has been a short service for prayer and praise. The result has been most encouraging. Never before have Lenten services been so well attended. Never before has there been such earnestness and zeal manifested in the Parish. Yesterday, a class numbering fifteen was confirmed, and the largest number was present at Communion that I have ever seen in Montana. The Parish is doing well. The people are devoted to their Rector and the Rector is devoted to his people. This is as it should be. And when that is the case, there need be no doubt that GOD'S Kingdom will prosper.

There is no debt except the debt on the Rectory, and that is being extinguished as fast as the payments become due. I can see a constant improvement and increase. There is growth in grace. There is a multiplying of power. There is a development of influence. All this is as it should be. The Rector does his work: the people follow his leading. And GOD gives His blessing to all such work as this.

L. R. B.

Butte, Montana, March 7, 1887.

OUR BUTTE LETTER.

THE Bishop has made his annual visitation to this Parish. We had the pleasure of his presence from Ash-Wednesday till the Monday following the second Sunday in Lent. He preached twice on each Sunday, made an address on each Wednesday and Friday at the morning service, and preached a sermon on the evening of these days. He administered confirmation to fifteen persons, addressing the class in a most happy and effective manner. Some one said to the writer: "The Bishop did solid and telling work; he addressed the conscience of men, and did not forget that they had intellects." A woman said, "He did me so much good. I enjoyed every word he uttered. I can be a better woman." It does a Rector's heart a world of good to have his Bishop so pleasantly remembered. I am sure we will be the stronger for his visit. I think he became a little astonished at the often repeated exclamation, when he was about to leave us, and was saying "good bye,"—"Why, are you going so soon?" "Why don't you stay a week longer?" "Your visit is very short." May it ever be thus; and of that I have no fear.

We are preparing for a joyous Easter. St. John's holds her own. There is nothing of interest to note, beyond what is written above. We are sometimes perplexed, but upon the whole manage to remain hopeful, and so we should, for our people stay up our hands with commendable persistency. We love the Parish.

S. C. B.

Butte, Montana, March 15, 1887.

CHURCH INCORPORATION IN MONTANA.

AT the last Convocation of Montana, a committee was appointed to endeavor to secure from the Teritorial Legislative Assembly such amendment to the general law of incorporations as would enable us to effect secure corporations for certain purposes, with reference especially to establishing a Board of Trustees of the Episcopate Fund. The following amendment was prepared by the committee, was introduced in the House, at the request of the committee, by the Hon. H. N. Blake, of Madison County, and has become a law:

Be it enacted by the Legislative Assembly of the Territory of Montana:

SECTION 1. That Section 296 of the Fifth Division of the Revised Statutes of Montana be amended by adding thereto the following, which shall be entitled:

SECTION 296 A. The representative body of any Religious Society in this Teritory (as Conference, Synod, Convocation, or the like) may elect not less than three of its members as Trustees, with authority to form a corporation for the holding and administering of Trust Funds for general or specific purposes, or for holding the legal title to real estate for the use of, and in trust for the said Society; and any Religious Society may authorize the formation of as many corporations of this character as may be deemed necessary and proper for its purposes. Such persons shall thereupon file a certificate as near as may be to the like effect as that provided for in Section 294 of this Article in the office of the Secretary of the Territory, attaching to such certificate a transcript of the record of their election, certified by the presiding and recording officers of the representative body by which they were elected, and thereupon such persons and their successors in office shall become a body politic and corporate, with like powers as other corporations provided for in this Article. The tenure of office and succession in office of the members of any corporation formed under the provisions of this Section shall be defined and regulated according to such rules and By-Laws as the body authorizing such corporation shall prescribe for that purpose.

THE WOMAN'S AUXILIARY IN MONTANA.

THE Rector of St. Peter's, Helena, appointed a meeting of the women of the parish, on Thursday, March 10, for the purpose of forming a branch of the Woman's Auxiliary.

For the past two years some degree of interest has been manifested in this work; the ladies of the Parish Aid Society appropriating a certain portion of their earnings to this object, though no organization for Missionary work was established. As it was thought by many that the right time had come for such an organization, this meeting was called. About fifty ladies met in the church for this purpose. After a short Missionary service conducted by the rector, he made a most earnest address on the subject of women's work and woman's influence. The Bishop added a few stirring words and a "GOD speed" to the work. The general secretary for the territory followed with an account of the auxiliary in all parts of the country, and the plan of work proposed for adoption in Montana. A vote was then taken, the rector presiding. The following officers were elected: Mrs. B. H. Greene, President; Miss Katherine Carpenter, Vice President; Mrs. H. W. Forte, Secretary; Mrs. E. M. Essler, Treasurer. Nearly all the ladies present were enrolled as members of the Auxiliary and small monthly pledges were made.

After the Blessing the meeting adjourned until four weeks from that day.

It is hoped that branches will soon organize in other parts of the Territory and that the branch of the Woman's Auxiliary in Montana will become a strong and vigorous society. A Constitution will be drawn up, to be presented and voted on at the next monthly meeting. If others desire such organization, the general secretary will deem it a pleasure to give all information and help in her power, if the parish secretaries will write to her about it.

H. W. BREWER,
General Secretary.

AN APPEAL TO MONTANA CHURCHMEN FOR THE CHURCH BUILDING FUND COMMISSION.

To the Clergy and Laity in Montana:

I HAVE received urgent appeals from the Hon. L. Bradford Prince, special secretary for the above named Commission, to make an effort to have Montana respond with offerings for the augmentation of the fund during the year 1887.

With the approval of the Bishop of the Jurisdiction, I venture to ask every Clergyman to send an offering to the Commission, Room 26, Bible House, New York. And if possible send it before April 1, for the special Secretary says: "If made soon it will be far more valuable than its amount

in dollars might suggest. If we can show a wide spread interest by the report of receipts made on April 1, I believe it will more than double the amounts thereafter to be received."

The object of the commission is to raise the sum of $1,000,000, to be loaned on security to Parishes and Missions, to aid them in the erection of churches; the loans to be repaid by annual installments; the interest to be given to those places deemed to be in need of such assistance. About $75,000 has already been raised, and strenuous efforts are to be made this year to complete the sum. When completed it will forever obviate the necessity of special efforts to obtain outside help to secure the erection of a church. Montana has already received aid from this Commission; she will receive it for all time to come. It is not supposed that much is expected of us; but our interest in the matter should be shown by doing something. In Judge Prince's letter he writes: "I therefore urge very earnestly that you take such measures as may seem best, to have offerings made in every Parish and Station, if possible, before April 1, no matter how small they may be." Special gifts are solicited. Churchmen living away from Parishes or Stations can make their offerings direct to the Commission, or to Bishop L. R. Brewer, Helena, or to the undersigned.

SLATOR C. BLACKISTON,
Secretary for Montana.

I HEARTILY approve of the above, and warmly commend the object to the Clergy and their congregations.

L. R. BREWER,
Bishop of Montana.

NOTES.

—THE Acting Treasurer of the Convocation acknowledges the receipt, from St. John's Parish, Butte, of $14.40; being the amount of the assessment on that Parish for Contingent Expenses for the current Convocational year.

—IN St. James' Church, Dillon, the special Lenten services appointed are, Wednesdays, at 7:30 P. M., Fridays, at 10:30 A. M., and Saturdays, at 4 P. M.

—THE special Lenten services appointed in St. Paul's Church, Virginia City, are, Wednesdays and Fridays, at 10:30 A. M. and 4:30 P. M. During Holy Week services are to be twice daily, except Monday, for which no service is appointed, and Easter Even, on which day there will be Morning service only.

—A SERIES of receptions has been given to the choir boys of St. Peter's Church, Helena, during the past winter. The scattered notices we have seen lead to the belief that they have been very pleasant affairs, and useful in holding the boys together and fostering an *esprit du corps*. The *Helena Herald* says: "The choir boys, under the tutorage of Mrs. Webb, have rendered excellent service during the past year, and these receptions, together with monthly prizes, are intended as an incitement to further efforts in the future.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE REV. ETHELBERT TALBOT has forwarded his acceptance of the missionary bishopric of Wyoming and Idaho, to which he was elected by the General Convention. He hopes to be at work in his jurisdiction in June. The Church is to be congratulated upon his decision.

—THE Bishop of Iowa has been invited by the Archbishop of Canterbury to preach the annual sermon before the venerable Society for Propagating the Gospel in Foreign Parts, in St. Paul's cathedral, on June 22. The society was established in 1701, and for the greater part of the first century of its existence gave its special care to the introduction of the Church in this country. The only American bishop who has preached before the society on its anniversary is the Bishop of Ohio.

—A VALUABLE aid to the work of choirmasters is announced by Messrs. Smedley and Hughes of the choir of St. James' Church, Chicago. They have organized classes for the training of boys' voices at the American Conservatory of Music at Weber Hall.

—MUCH anxiety exists as to the health of the Bishop of Wisconsin, owing to his prolonged absence in Florida, where he went by the advice of his physician. It is learned that the Bishop's health is so much shattered that he cannot resume his duties possibly for a year.

—BISHOP POTTER returned to his diocese on the steamer Etruria, Feb. 19th. His health has improved, and it is to be hoped that it will not be subjected to any greater strain than can be readily endured. On the same day that Bishop Potter returned to New York, his brother, General Robert B. Potter, died at Newport, R. I. General Potter was a graduate of Union College, and had entered upon the practice of law shortly before the Civil War. He abandoned his profession, entered the army, fought bravely, was very severely wounded at Roanoke Island and at Petersburg, escaped with his life, and rose, as he continued the career of a soldier, to the rank of major-general and department commander. After the war he filled civil positions of trust and responsibility, all the while suffering from the effects of wounds received in the service of his country. General Potter was not the least distinguished of the members of a remarkable family.

Foreign.

—IT is feared that there may be some delay in constituting the see of Wakefield, owing to the failure of the Home Bishopric Society to make good its subscription of £10,000. The sum has not yet been raised, although the society promise to use every effort to make their promise good.

—LORD WILLIAM CECIL, second son of the Marquis of Salisbury, is about to be ordained, and will be licensed to a curacy at the parish church of St. Nicholas, Great Yarmouth.

—SIR ANDREW B. WALKER, Bart., of Liverpool, has signified his intention of subscribing £10,000 to the building fund of the Liverpool cathedral, and in a letter to the Bishop expresses his hope that the scheme will be pushed forward, so that it may be launched and the foundation-stone of the building laid during the Jubilee year. The Bishop, in acknowledging Sir Andrew's munificent gift and thanking him on behalf of the Churchmen of the diocese, says the erection and endowment of the cathedral will be a costly and formidable undertaking; but he has a strong conviction that Liverpool has many friends throughout Britain who will come forward and help when they see that the scheme is actually begun, and a few more generous donations like that of Sir Andrew would justify the committee in commencing work without delay.

—No hope is entertained of the recovery of Dr. Lightfoot, the well-known rector of Exeter College, Oxford.

—RECENTLY the Mediterranean shores of France and Italy have been visited by appalling earthquakes. The loss of life has been frightful, and the destruction of buildings immense. Over three thousand lives lost are reported. Among the towns visited were Nice and Mentone, which are favorite resorts for Americans.

—THE convocation of the Province of Canterbury re-assembled on the 8th of February. The Archbishop delivered an address to the House of Laymen, in which, referring to the Queen's fifty years of reign, he said that in spite of all ills, real or supposed, there was no golden half century of the past in which a son of the Church might have been better content to live. Lord Selborne was unanimously re-elected chairman of the House.

—SATAN always rocks the cradle when we sleep at our devotions. If we prevail with GOD we must wrestle; and if we would wrestle happily with GOD, we must wrestle first with our own dullness.—*Hall.*

THE WHITE CROSS SOCIETY.

THE White Cross movement grew out of the public utterances of the Bishop of Durham, England, in the year 1883. The Society is a young organization, being now only in the third year of its practical existence, but its work has already been wonderfully successful, especially in England, where the movement first took root. Branches of the society are established all over Great Britain. From England the movement has spread to America, Australia, India, and more or less to wherever the English language is spoken.

The object of the White Cross movement is the promotion of purity among men, and thus to save from moral degradation both men and women. The following is a copy of the pledge-card which each member signs:

THE WHITE CROSS.

.....Branch.

My strength is as the strength of ten,
Because my heart is pure.

I.....

PROMISE BY THE HELP OF GOD

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfill the command, "KEEP THYSELF PURE."

A public meeting in the interest of the Society, was held, during the session of the General Convention, in Chicago, October 22, 1886. About seven hundred people were present. The Rt. Rev. W. E. McLaren, Bishop of the Diocese of Chicago, presided. The result of the meeting was the establishment of a Central National Committee, in accordance with the following resolution, which was passed at the close of the addresses:

Resolved, That this meeting has heard with great satisfaction the statement of the origin and principles of the White Cross movement, and heartily concurs in the proposition to form a central committee for counsel and co-operation in connection with the work now being carried on for the promotion of social purity.

The Central Committee, as organized, was composed of Bishop H. B. Whipple, of Minnesota, Bishop F. D. Huntington, of Central New York, Bishop McLaren, of Chicago, Bishop H. C. Potter, Assistant Bishop of New York, the Rev. Dr. J. Eccleston, of Baltimore, the Rev. Dr. G. H. Converse of Boston. At a meeting of this committee held after the close of the general meeting the following laymen were added: Brent Keyser, of Baltimore, W. H. Coleman, of New York, Amory Lawrence, of Boston, Arthur Ryerson, of Chicago, and William H. Arnoux, of New York. The General Secretary, the Rev. Dr. B. F. De Costa, of New York, was made Secretary, W. W. Steel, of Batavia assistant secretary, both being made ex-officio members of the Central Committee.

Dr. De Costa, of N. Y., said:

"Four years ago, with reference to the then existing condition of public morals, the Bishop of Durham commenced the movement to which he gave the name of the White Cross, a movement specially intended to promote purity among men and thus help to save women. The name was the most fortunate one that could possibly have been selected, and the movement is one that calls men to deal with purity and not with pollution. The work has made great progress, and is now advancing wherever the English tongue is spoken. About three years ago it was commenced in New York City, with the cordial approval of the ecclesiastical authority, and now numbers its members and friends in every State in the Union, having gone into schools, colleges and universities, and taken a strong hold upon all classes. Its object is to lift men up to a higher standard of practical living and thinking, and to influence legislation in its connection with moral issues.

"As regards methods, we ought to understand what the White Cross does not propose as well as what it does. It does not propose to supersede the Church or supersede religion. Its hope of success is based upon religion—upon the power of Divine grace to cleanse the heart. Literature is one of its chief agents. Much may be accomplished by legislation. But the chief thing to do is to stir up to her duty the Church of the living GOD. The Church is a White Cross society, and therefore let the Church do her work.

"The movement, however, is one of great flexibility. The council in England has decided—and the friends of the work here agree with them—that where it is not desirable to form separate societies it may be made a part of the temperance or other societies, or of Sunday schools, or Bible classes, or guilds. The movement is in harmony with every guild in the Church and may be attached to every guild.

"The most sacred portion of our nature is the portion in connection with which there is the greatest danger, and in this connection there stands an array of black and horrible facts which, if known to-day, would create an explosion more to be dreaded than any of these revelations that shocked the world a little while ago. Vice to-night is undermining society; it is destroying all moral restraints and considerations; it is blotting out moral ideas and producing by the thousand those social monsters who openly avow their belief in the dagger and dynamite. In carrying on any work it is necessary to have some platform upon which we can stand, and the White Cross has its platform. Platforms alone, however, will not reform mankind, but it is the work done on the platform which serves as a basis for action. The White Cross rule pledges the individual to treat all women with respect and to endeavor to protect them from wrong. But from what wrong? Why, all wrong. Wrong in legislation, which often puts the woman at the mercy of the man. It is fast becoming recognized that the condition of legislation, as it affects women, is a disgrace to the century. The "age of consent" in most States is fixed at 10, allowing that girls are capable of disposing of themselves at an age when the law does not allow them to sell a pocket handkerchief or a doll. Then wrong in her wages, for low wages are always associated with female degradation. A woman has a right to the same wages as a man for doing the same work. It is a disgraceful fact that poor girls have to work stitching Bibles and prayer-books at wages which render it impossible for them to lead a virtuous life.

"Then comes the obligation to put down all indecency and repress the vile language and actions that make our manufactories and commercial houses so many sinks of foulness and sin. We agree also, to maintain the law of purity as equally binding upon men and women. To-day the double standard prevails, and men are allowed to do with impunity what may not be done by women. White women themselves receive men of vile character—noted debauchees—in their parlors, while refusing to allow the villain's victim to sweep the kitchen floor. Lastly comes the obligation to use personal influence with our companions, and the pledge to use every possible means to fulfill the command 'Keep thyself pure.' This summons us to the highest and holiest offices of religion, and reveals the true aim of the White Cross."

Bishop Potter, of New York, said the natural instincts of men and women were not base and low, but were made so by base and low associations. He saw here what he never saw in New York—a private house with sign, "There is scarlet-fever in this house." It was an excellent law that provided such a warning. The White Cross Society was just such another agency of prevention in the spread of evil.

Bishop Whipple, of Minnesota, said the robberies and wrongs and violated treaties of races and nations were as nothing to the dreadful chalice of degradation our social impurity presses to the lips of these poor women.

The resolution given above was then passed unanimously.

Bishop McLaren in closing said he wish-

ed he dare draw aside the veil and show the rottenness and filth of society. He wished he dare tell them of a city of 15,000 in this State,—of the condition of its public schools; of the absence of houses of ill-fame, because none were needed—but he dared not, for the facts were too horrible. "My friends, my friends!" he said, "society is so rotten that one man is ashamed to speak of it to another. O, if you only knew the facts?"

The work has the commendation of nearly all the Bishops of the Church, as follows:

"The undersigned, Bishops of the Protestant Episcopal Church, have observed with satisfaction the progress of the White Cross movement in the United States, and, in the conviction that it represents a work intimately connected with the best interests of religion and of society at large, they hereby cordially commend it to the attention not only of the members of the particular communion with which they are connected, but to all Christian and virtuous men everywhere.

"Therefore, while fully recognizing the truth that the religion of JESUS CHRIST is for the maintenance of that purity required by the Gospel, we may nevertheless allow that special evils justify special emphasis, and that, like missions, education, and temperance, the White Cross work, under existing circumstances, may well require a special agency. The objects of the society are expected to be obtained by the full presentation of those spiritual truths which form the distinguishing characteristics of Christianity; by securing the delivery of discourses and appeals addressed to men only; by the dissemination of a literature specially adapted to assist in shaping a high type of manly and chivalrous character; by the discouragement and condemnation of whatever may be impure in literature, amusements, and art; by encouraging the proposition to enact a national marriage law; by the organization of branches of the White Cross Society where deemed desirable; and by hearty co-operation, so far as circumstances permit and justify, with approved societies, guilds, and brotherhoods that conduct their work in accordance with one or more of the foregoing methods.

"The undersigned would add that, though the White Cross Society is designed for men, its object may be advanced very materially by women of prudence and experience engaging in work for the benefit of their own sex.

"In conclusion, we commend the managers of the White Cross movement, who are charged with a task which, in the present season of moral depression, may well claim the attention of the entire civilized world."

The Rev. Dr. DeCosta, the Rector of the Church of St. John the Evangelist, New York, is the General Secretary of the Committee, to whom correspondence may be addressed.

A CHRYSANTHEMUM CLUB.

Correspondence of *The Living Church*.

LAST Spring the ladies of Trinity Church, Hartford, Conn., organized a Chrysanthemum Club. The names of forty persons were readily obtained, each one agreeing to buy ten plants, to grow them during the summer, and present them for sale and exhibition in the fall. The object in view was to raise money for Bishop Brewer and particularly for the Church Hospital at Helena, in which Mrs. Brewer is especially interested and for which she has obtained, unassisted, quite a sum of money. The exhibition was held the second week in November, florists of the city contributed, and there were over six hundred plants shown.

The result was so satisfactory that perhaps the readers of *The Living Church* will be interested in the "statement" copied from a letter relative to the show, in *The Gardener's Monthly*.

Received from admittance	$229.65
" " sale of plants	118.19
" " cut flowers	74.06
" " lumber	10.50
	$432.40
Paid for expenses	$104.74
Net proceeds of exhibition	$327.66

Next fall an exhibition on a large scale will be attempted.

The Hartford Chrysanthemum Club will be glad to hear of any parish willing to co-operate with them the coming season, and any inquiries as to raising the plants, the best "growing kinds," (there are hundreds of varieties), the cost of same and of pots, etc., will be cheerfully answered by the undersigned, or by Mrs. Chas. H. Lawrence, 199 Sigourney St., Miss Emilie Goodman, 834 Asylum Ave., or Miss Grace Goodrich, 112 Woodland Street.

If Mrs. Brewer could receive a thousand dollars next fall she would be greatly encouraged and might feel justified in starting a new building.

CLARENCE BRYANT.

Hartford, January, 1887.

—"I DON'T intend to join the Church until I can live up to its rules."

Reader change that a little, please. Say: "Until I *want* to live up to its rules." You never saw the man who lived up to the commands of GOD, outside of the Church. You never will. It cannot be done. But to those who *want to* do right and obey, the Church comes in as a helper, with its pledges, its sacraments, its worship and its work. Simply *want to*, and then use GOD'S means to perfect your desire.

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

WITH this issue the fourth year of publication of the MONTANA CHURCHMAN is completed. The number for April will begin Volume V. We are encouraged to go on with our work, for we believe the paper to be successful in more ways than one. We are not making money, at which we are not disappointed, as it was never expected to make money. We want to make the MONTANA CHURCHMAN a great deal better than it is. But for this we need a much heartier co-operation from the Parishes and Missions in Montana. May we not hope for help from you, Clergy and Laity of Montana, towards bringing our Diocesan paper to a higher standard of excellence and usefulness?

WE gladly give place to an appeal issued by the Diocesan Secretary of The American Church Building Fund Commission, the Rev. S. C. Blackiston, of Butte. (But we venture to suggest that an appeal for offerings to be given before the first of April ought to be spread abroad earlier than the end of March.) It is to be hoped that generous responses will be made to the appeal of the Commission.

Married.

LYON—EGAN.—In Billings, Montana, on Thursday, December 23, 1886, by the Rev. Alfred Brown, Miss KATHERINE EGAN, of Billings, to Mr. HORATIO LYON, of Junction.

GRAHAM—GREENWOOD.—In Park City, Montana, on Monday, February 14, by the Rev. Alfred Brown, Miss WINNIE GREENWOOD, of Park City, to Mr. CHARLES GRAHAM, of Missoula.

BALL—BRAYFORD.—In Helena, Montana, on Tuesday, February 22, 1887, by the Rev. F. T. Webb, Miss DELLA BRAYFORD to Mr. JAMES S. BALL.

HAINES—WILCOX.—In Ruby Valley, near Virginia City, Montana, on Tuesday, March 1, 1887, by the Rev. E. G. Prout, Miss JESSIE WILCOX, of Ruby Valley, to Mr. JOSEPH I. HAINES, of Virginia City.

WILLIAMS—OSWALD.—In Granite Gulch, near Virginia City, Montana, on Wednesday, March 16, 1887, by the Rev. E. G. Prout, Miss RUTH E. OSWALD to Mr. CHARLES F. WILLIAMS, both of Granite Gulch.

Poetry.

GOD'S ANVIL.

PAIN'S furnace heat within me quivers,
GOD'S breath upon the fire doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow;
And yet I whisper, "As GOD will!"
And in His hottest fire hold still.

He comes, and lays my heart, all heated,
On the bare anvil, minded so
Into His own fair shape to beat it,
With His great hammer, blow on blow;
And yet I whisper, "As GOD will!"
And at His heaviest blows hold still.

He takes my softened heart, and beats it—
The sparks fly off at every blow;
He turns it o'er and o'er and heats it,
And lets it cool and makes it glow;
And yet I whisper, "As GOD will!"
And in His mighty hand hold still.

Why should I murmur? for the sorrow
Thus only long-lived would be;
Its end may come, and will, to-morrow,
When GOD has done His work in me;
So I say, trusting, "As GOD will!"
And, trusting to the end, hold still.

He kindles, for my profit purely,
Affiictions glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by a master hand;
So I say, praying, "As GOD will!"
And hope in him, and suffer still.

—*Parish Record.*

CHRIST WAITING FOR THE CROSS.

Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. *Isaiah* lxiii. 16.

"FATHER to me Thou art and Mother dear,
"And Brother too, kind Husband of my heart"—
So speaks Andromache in boding fear,
Ere from her last embrace her hero part—
So evermore, by Faith's undying glow,
We own the Crucified in weal or woe.

Strange to our ears the church-bells of our home,
The fragrance of our old paternal fields
May be forgotten; and the time may come
When the babe's kiss no sense of pleasure yields
Even to the doting mother: but thine own
Thou never canst forget, nor leave alone.

There are who sigh that no fond heart is theirs,
None loves them best—O vain and selfish sigh!
Out of the bosom of His love He spares—
The FATHER spares the SON, for thee to die:
For thee He died—for thee He lives again:
O'er thee He watches in His boundless reign.

Thou art as much His care, as if beside
Nor man nor angel liv'd in Heaven or earth:
Thus sunbeams pour alike their glorious tide
To light up worlds, or wake an insect's mirth:
They shine and shine with unexhausted store—
Thou art thy Saviour's darling—seek no more.

On thee and thine, thy warfare and thine end,
Even in His hour of agony He thought,
When, ere the final pang His soul should rend,
The ransom'd spirits one by one were brought
To His mind's eye—two silent nights and days
In calmness for His far-seen hour He stays.

Ye vaulted cells, where martyr'd seers of old
Far in the rocky walls of Sion sleep.
Green terraces and arched fountains cold,
Where lies the cypress shade so still and deep,
Dear sacred haunts of glory and of woe,
Help us, one hour, to trace His musings high and low.

One heart-ennobling hour! It may not be:
Th' unearthly thoughts have passed from earth away,
And fast as evening sunbeams from the sea
Thy footsteps all in Sion's deep decay
Were blotted from the holy ground: yet dear
Is every stone of hers; for Thou wast surely here.

There is a spot within this sacred dale
That felt Thee kneeling—touch'd Thy prostrate brow:
One Angel knows it. O might prayer avail
To win that knowledge! sure each holy vow
Less quickly from th' unstable soul would fade,
Offer'd where CHRIST in agony was laid.

Might tear of ours once mingle with the blood
That from His aching brow by moonlight fell,
Over the mournful joy our thoughts would brood,
Till they had framed within a guardian spell
To chase repining fancies, as they rise,
Like birds of evil wing, to mar our sacrifice.

So dreams the heart self flattering, fondly dreams;—
Else wherefore, when the bitter waves o'erflow,
Miss we the light, Gethsemane, that streams
From thy dear name, where in His page of woe
It shines, a pale kind star in winter's sky?
Who vainly reads it there, in vain had seen Him die.

—*Keble: Christian Year.*

Selections.

THE WONDERFUL ORGAN.

From the German of Richard Leander.

TRANSLATED BY LUCY LEDYARD.

LONG, long years ago, there lived a very skillful young organ-maker, who had already built many organs, each one better than the last. At length he made an organ that was so clever, it would begin to play itself, when a bridal pair, on whom GOD'S blessing rested, entered the church. When he had completed this organ, he looked around him among the maidens of the country for a wife. He chose the most pious and beautiful one of them all, and prepared for his wedding. But, as he, with his bride, stepped over the church threshold, and friends and relatives followed in a long procession, each one with a bunch of flowers in the hand or button-hole, his heart was full of pride and ambition. He thought neither of his bride nor of GOD; only of what a skillful workman he was, whom no one else could equal, and how everyone would be astonished and admire him, when the organ should begin to play of itself. So, with his beautiful bride he entered the church. But the organ remained dumb. This the organ-builder took sorely to heart, for he thought in his proud self-conceit that the fault could only lie with his bride and that she was not true to him. He spoke not one word to her the whole day long, but at night put his things together in a bundle and left her by stealth. After travelling many hundred miles he settled down in a strange land, where no one knew him, and where no inquiries were made about him. There he lived quiet and lonely, ten long years. Then there came to him an inexpressible longing after home and his deserted wife. He could not help thinking continually how pious and beautiful she was and how wickedly he had deserted her. After struggling in vain against this longing, he decided, at length, to return to her and beg forgiveness. Day and night he walked till he was foot-sore and well-nigh exhausted. The nearer he approached home, the more intense became his longing, the greater his anxiety as to whether she would be as good and friendly to him as when she became his bride. At last, in the distance, he saw the towers of his native city shining in the sun. Then he began to run as fast as he could, till the people shook their heads at him and said, "Either he is a fool or has stolen something." As he entered the city gate, he met a long funeral train. A throng of people weeping followed the coffin. "Whom are you burying, good folks, that you cry so bitterly?" "It is the organ-builder's beautiful wife, who was deserted by her wicked husband years ago. She has been so good and kind to us all, that we wish to keep watch by her in the Church." When he heard this, with bowed head and quite silent, he approached the coffin and helped carry it. No one recognized him. It disturbed no one to hear him sob and weep, for all thought he was one of the poor people, to whom the dead had, in her life time, been kind. So the procession came to the church; and as the bearers crossed the threshold, the organ began to play of itself more gloriously than ever before. The coffin was set down before the altar, and the organ-builder without uttering a word, leaned against one of the pillars, listening to the sounds which swelled out louder and ever louder, so powerfully that the church shook to its very foundation stones. His eyes closed, for he was very weary after his long journey; but his heart was joyful because he knew that GOD had forgiven him, and when the last tones of the organ had pealed out, he fell down on the stone pavement —dead! The people lifted up the body of the stranger, and when they saw who it was, opened the coffin and laid him beside his bride. When they closed the coffin, again the organ began to play of itself, very softly, but for the last time. No sound has ever been heard from it since, excepting when some one has touched the keys.

—*The Churchman.*

NOT GOOD ENOUGH.

A CLERGYMAN in a country parish in England had occasion to visit a poor woman, who had long absented herself from the Holy Communion; she told him she dared not go, because she was such a great sinner. "But, my friend," said he, "do you

not know that CHRIST comes to call, not the righteous, but sinners to repentance, and that our Prayer Book tells us, none come unworthily, except those who have not a true penitent heart, and lively faith?"

But he could not convince her that any but those who were pure and holy, could be admitted to come near to our LORD in that Blessed Sacrament.

Some time after, the woman sent to tell him that she was very ill. He went to see her and when she begged him to give her a ticket for the hospital, he seemed to hesitate. "Sir," she said, "If I were not suffering so much I would not ask for it." "But my friend," he replied, "I hardly know what to do. How can I go to the trustees, and ask them to receive a poor miserable helpless creature like you? You cannot walk a step without assistance, and you can do nothing for yourself." She looked astonished. "But, sir, that is the very reason I want to go. If I could help myself I should not need to be cured, and you have often told me that they will take everybody, even the most crippled and helpless." "What I told you was true," he replied, "and you believed my words when I told you so. Yet you will not believe me when I tell you, that CHRIST came to heal your sin-sick soul—that He is far more ready, and able to do it than these good doctors are to cure your body, and that all He asks of you is, to come to Him knowing that you are a sinner but feeling sorry for it, and asking Him to help you in trying to do better. It will take a long time to cure your body, and your soul will never be entirely cured of sin in this world, but if you keep on trying, trusting in Him, and coming often to Him in the Holy Communion, He will take you at last to live forever with Him where you shall be holy, even as He is holy."

The clergyman's words convinced the poor woman of the mistake she had made. From the time she left the hospital, she began to frequent the Holy Communion, and found it a blessing to her soul. May others who are making the same mistake that she did, follow her example.—*Selected.*

INCONSTANT CHURCH GOING.

SELECTED BY H. C. RANDALL.

SOMEHOW "the young men and maidens" do not now "praise the name of the LORD" and become tender plants in the vineyard of the Master, or polished corners of the temple, in the way that might be expected. Somehow it is claimed that the children are trained up in the way they should go, and yet "when they are old" they do "depart from it." If it be true that "Just as the twig is bent the tree's inclined," then it follows, judging from the trees growing up around us, a great many twigs got a bad twist in passing from our hands.—*Bishop Littlejohn.*

IN most Protestant churches the congregation which meets at the Sunday-school service is nearly as large as that which gathers to the morning preaching service, and the two congregations are composed, to a large extent, of different persons—not one-half of the members of the Sunday-school being present at the preaching service.—*Century, Nov.*, 1883, 154.

INDIFFERENCE to, or entire neglect of, the Church services on the LORD's Day, is the portentous evil of our times. Yet those culpable in this respect, were nurtured in the Sunday-school. But on the plea of making the school pleasant the children were bribed with prizes, festivals and picnics—the schools being crowded just before one of these occasions and depleted immediately after. But when the scholars get half way through their teens these inducements lose their attractiveness, and they desert the school altogether. They do not attend Church, because they never went to Sunday-school out of love, duty, or affection. And the Church has no bribes to offer when they leave the Sunday-school; there being nothing to *attract* them to the Church, they remain away.—*Church Press*, Sept. 20, 1884.

WHY do the men of this day neglect divine worship? Because the office of the preacher has been so long permitted to eclipse that of the priest, that men have forgotten that the priest exists. They have gone wild about preaching; they have acted as though the sum and end of going to Church was to hear sermons; they have lost the idea of simply and sincerely worshiping GOD. Then they have gained in knowledge till they have become wiser than their teachers, who, compelled to be constantly writing sermons, yet having no time to study, fall behind their own flocks, until the pulpit having lost its force, they have tried to regain their vanished influence by divers sensational acts, of which, together with their platitudes and nonsense, men grow sick and leave them.—*Rev. Dr. Dix.*

WHAT if the world be indifferent to the service of the Church? stays away, sneers, comes and goes with the clouds or its own shifting moods? What has that to do with the service? What are numbers, popularity, eloquence, or fine art in the choir loft to those "two or three" who really believe? What are they to Him who bends from holy heaven—is "in the midst of them," seeing and weighing every heart?—*Bishop Huntington*, 1880.

MINISTERS who receive their commissions only from the people are notoriously under a temptation not to teach or to condemn, except in agreement with the popular voice. They are tempted to shrink from boldly representing CHRIST, either to their flocks or to the civil rulers; and as to the gathering together to meet the LORD in public worship, it is certain that where the commission from Him is disregarded, there is not anything like frequency of public prayer, and Holy Communion is also generally dropped.—*Bishop John Wordsworth.*

OUR duty must not be omitted, which in such times the Apostle dilligently warns us of, that of the not giving over the assembling ourselves together, as oft as we can gain opportunities for them; holding up the synaxes,* how thin soever they may be.—*Hammond.*

EVEN in the darkest persecutions the Christian assemblies (though it may not be so openly as in times of peace) were constantly held and frequented; and whoever did not choose to endure the most cruel death rather than preserve his life by absenting himself, was thought unworthy to be called a Christian.—*Archbishop Potter.*

A MAN who comes regularly to Church, in nine cases out of ten, is a good man. A man who never comes to Church, is almost always a bad one.—*Newland.*

* Synaxis, *Greek*, an assembly, especially for the Holy Eucharist, (*ecclesiastical*).

THE STRANGER THAT IS WITHIN THY GATES.

Your Rector will be called upon one day to give an account to GOD for the souls entrusted to his care. Therefore, if people are absent from Church he is anxious to know the reason; he has a right to know the reason, and he must "reprove, rebuke, exhort with all long-suffering and patience," when any person fails to do those things which pertain to their soul's salvation. In a number of instances recently this excuse has been made for non-attendance at Church: "We had company." Now, no Christian has a right to neglect GOD's law for the sake of a social convenience. It is a part of the fourth commandment that the stranger (visitor) in any Jewish house should conform to the Jewish law regarding the Sabbath. The Christian interpretation of this commandment is that *when people visit in Christian households they are expected to conform to Christian law.* Sunday visiting that interferes with Church going is a sin. The condemnation of CHRIST, in the parable pronounced against those who excused themselves from attending the "Great Supper," is the exact condemnation of those who make excuses for not attending Church now-a-days. And of all the excuses that are made, none is more foolish, none more unreasonable, and none more wicked than, "WE HAD COMPANY."—*Selected.*

Miscellany.

—Some amusing "baptismal experiences" of a "well-known clergyman" are printed in an exchange. A boy born on January 3, 1863, was dubbed Emancipation Proclamation Baxter. Another was christened Perseverance Jones. When the minister endeavored to dissuade the father, he replied that the child's mother was named Patience, and he saw no reason why the boy should not be called Perseverance, because the two always went together. But the richest of his reminiscenes had to do with twins: "'What name will you call them?' I inquired. 'Cherubim and Seraphim,' replied their mother. 'Why?' I asked in astonishment. 'Because, she replied, 'de pra'r book says, "De cherubim and seraphim continually do cry," an' dese yere chil'en do nuffin' else.'"

—The Chicago *Advance* says: Some of the sallies which Sam Jones makes are quite amusing. He said that a great many Christians are singing,

Oh, to be nothing, nothing,
Only to lie at His feet.

"Yes," he added, "and your prayer is answered. You are nothing, you don't do anything. For my part I want to be something, I want to be somebody." He said about nine-tenths of the Christians were singing,

'Surely the Captain may depend on me.'

"Yes,' said the evangelist, "He *may*, sure enough. Depend on you—for what? Singing. It takes less religion to sing than to do anything else in God's kingdom, and many a fellow who can sing correctly does not do anything else of account in the universe."

—As an instance of stupidity in the pulpit, *The Church Times* tells of a preacher discoursing upon the Prodigal Son. "Ah! my brethren," he exclaimed, "what must have been the feelings of that good father, when he opened the Family Bible and read therein the name of that loved but erring one!"

—A priest who was examining a confirmation class in the south of Ireland, asked the question, "What is the sacrament of matrimony?" A little girl at the head of the class answered, "'Tis a state of torment into which sowls enter to prepare them for another and a better world." "Bein'," said the priest, "the answer for purgatory." "Put her down," said the curate, "put her down to the fut of the class." "Lave her alone," said the priest; "for anything you or I know to the contrary, she may be parfictly right."

—In the Temple, London, where lawyers do mostly congregate, a barrister's life was made a burden by the man who lived over him playing the trombone as late as midnight, his stock piece being "My Grandfather's Clock." At length a message was sent up asking him kindly to return word who was his music master, as the inquirer meant to learn music, and had chosen the gong as the instrument. The trombone player moved.

—The following bit of pleasantry is too good to go withont credit, but it is anonymous: "A sleeper is one who sleeps. A sleeper is that in which the sleeper sleeps. A sleeper is that on which the sleeper which carries the sleeper while he sleeps runs. Therefore while the sleeper sleeps in the sleeper the sleeper carries the sleeper over the sleeper under the sleeper until the sleeper which carries the sleeper jumps off the sleeper and wakes the sleeper in the sleeper by striking the sleeper under the sleeper, and there is no sleeper in the sleeper on the sleeper."

—At the Diocesan Conference the other day a well-known London clergyman stated that the *lowest* stratum of society was represented by a sweep who said, "I allus makes it a rule to vash my face vunce a veek, vether it vants it or not.

—A Vassar College girl read a paper to prove that Phthologynyrrh spelled Turner. Her argument was that phth, as in phthisis, is T; olo, as in colonel, is ur; gn, as in gnat, is n; yrrh, as in myrrh, is er.

—General Sherman has a good memory for faces, but is apt to forget names. He was walking along the street in Washington one day, in company with a friend, when a man stopped him and smilingly asked after his health. "I beg your pardon," said the General, "your face is familiar, but I can't recall your name." "I made your shirts," was the reply. "Oh! why, certainly! recall you perfectly!" exclaimed the General. "Colonel," turning to his companion, "let me introduce to you my old army friend, Major Shurz."

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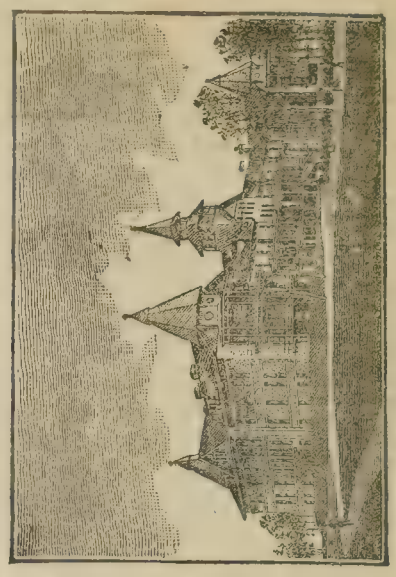

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
Virginia City, Montana.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 1. Virginia City, Montana, April, 1887. Whole No. 49.

Kalendar.

APRIL 1887.

3 Sunday next before Easter (Palm Sunday).
4 Monday before Easter.
5 Tuesday before Easter.
6 Wednesday before Easter.
7 Thursday before Easter (Maundy Thursday).
8 GOOD FRIDAY.
9 Easter-Even.
10 EASTER DAY.
11 Monday in Easter Week.
12 Tuesday in Easter Week.
17 First Sunday after Easter (Low Sunday).
24 Second Sunday after Easter.
25 St. Mark the Evangelist.

MAY, 1887.

1 St. Philip and St James, Apostles (Third Sunday after Easter).
8 Fourth Sunday after Easter.
15 Fifth Sunday after Easter (Rogation Sunday).
16 Rogation Day.
17 Rogation Day.
18 Rogation Day.
19 ASCENSION DAY.
22 The Sunday after Ascension Day.
29 WHITSUN-DAY.
30 Monday in Whitsun Week.
31 Tuesday in Whitsun Week.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

St. Peter's, Helena	$ 16 00
St. John's, Butte	14 40
St. James', Bozeman	6 40
St. Paul's, Virginia City	5 20
St. Paul's, Fort Benton	4 80
St Paul's, Miles City	4 80
St. James', Dillon	4 80
St. Luke's, Billings	4 80
St. James', Deer Lodge	4 00
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
Trinity, Madison Valley	2 00
—— Philipsburg and Granite	1 20
—— Anaconda	1 20
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

BISHOP BREWER'S APPOINTMENTS.

Helena, Sunday,	Apr. 17
Dillon, Sunday,	" 24
Argenta, Friday,	" 29
Bannack, Sunday,	May 1
Anaconda, Sunday,	" 8
Augusta, Sunday,	" 15
Fort Shaw and Sun River, Sunday,	" 22
Great Falls, Sunday,	" 29
Fort Assinaboine, Sunday	June 5
Fort Benton, Sunday,	" 12

NOTES.

—THE *Spirit of Missions* for April contains the following "Acknowledgment" from Montana:

St. Peter's, Helena, Domestic..$48 50

—DURING Lent, in St. Peter's, Helena, at the Tuesday, Thursday, and Saturday services, the Rector read to the congregations Bishop Garrett's "Historical Continuity."

—A GENTLEMAN and a lady have each authorized the Rector of St. Peter's, Helena, to offer the boys of the choir a first and second prize, respectively, for good behavior and punctuality and regularity of attendance at the practices and public services, to be awarded on Trinity Sunday. To these the Rector has added a third. The effect of the offer was marked and instantaneous.—*Church and Parish.*

—THE Easter offering in St. James' Church, Dillon, is to go toward the purchase of a bell for the church. The ladies of the Parish purpose holding a strawberry festival and sale of fancy articles some time in June, to raise money for the same object. St. James' Guild has been reorganized, with Mrs. S. D. Hooker, president and Mrs. R. J. Moore, treasurer.

—AN entertainment is to be given by the members of Trinity Mission, Madison Valley, with the assistance of their friends, on Tuesday evening, April 12. While preceding the issue of this number of the MONTANA CHURCHMAN, it will not be in time to have the result recorded this month. The object is to complete the Organ Fund.

The Church at Large.

WORK OF THE WHITE CROSS SOCIETY.

THE semi-annual meeting of the White Cross Society was held recently in the Protestant Episcopal Church of St. John the Evangelist, New York. The audience contained representatives of a large number of Protestant Episcopal congregations throughout the city, and a number of clergymen sat within the chancel. At the close of the opening services the Rev. Dr. Da Costa, rector of the church, in presenting the semi-annual report of the society, said in part:

"The aim of the White Cross Society is not to supersede the efforts of the Church in its general crusade against immorality, but it seeks particularly to set up the same moral standard for men and women in the matter of purity. And this is the first society in America organized avowedly for that purpose, and founded upon the idea embodied in the language addressed by our Saviour to the woman of old, when He said: 'Go, and sin no more.' At present in society there is a double standard for men and women. The woman under certain circumstances becomes an outcast, while the man not only goes free but is not any the less esteemed or honored by his fellows.

"The White Cross Society sets no peculiar value upon organization as such, but the fact that vice is organized makes it necessary for us to organize thoroughly.

and to that end a Central Committee has been formed, consisting of the Bishops of Chicago, New York, Baltimore, and Pittsburg and a number of other clergymen prominent in their own States who have taken an active interest in the founding of branches and in the workings of the entire order. A distinct White Cross literature is published now in this city, which, it is hoped, will add materially to the dissemination of our views and methods. Owing to the rapid increase in the number of applications which come from all over the country asking for organization and admission to our ranks of new branches, your secretary has travelled more than five thousand miles for that purpose since our last report, and so many applications have had to be laid over for sheer lack of time to attend to them that it will be necessary to appoint a secretary for the future who can devote his time and attention to the work.

"In reviewing the work done here in New York by the society, we cannot but congratulate ourselves upon our success in opposing bad legislation in Albany. The Society for the Prevention of Contagious Diseases, which is a society for the licensing of crime, had their bill ejected summarily from the Assembly. Some reputable physicians, also, who lent their names to the scheme under a misapprehension of its true inwardness, have been induced to withdraw, and the society now languishes under the care of only the hangers-on of the medical profession who are equally a disgrace to science and civilization. While we are not a society to investigate vice, yet we cannot but avail ourselves of the reports of those noble societies who follow in that path. And the researches of those societies show that the awful uses to which young girls are being put in this city are so revolting as to surpass belief. The degradation of womanhood that now obtains in this city is shocking to contemplate and is equalled only by the shameful indifference of men to the whole subject. Manhood, I assure you, is at a low ebb in America. The Society for the Prevention of Vice seized thirty-five tons of obscene literature and pictures alone last year. And these seizures form only a small part of the 'printed poison' which is spread abroad in the land."

At the close of Dr. Da Costa's report the Rev. D. Parker Morgan and others delivered short addresses, and the meeting proved one of very great interest.—*Church Press.*

FUNERAL REFORM.

The February number of Bishop Paret's Diocesan paper, the *Maryland Churchman*, contains an article on "Funeral Reform," most excellent and greatly needed. It ought to be scattered broadcast over the land. He says truly that the bereaved go for help and advice in their affliction neither to pastor nor friends, but—to the *undertaker!* and *he* orders all things after his own pleasure, making the show and sham of an average funeral "something inexpressibly sad," "not a Christian burial, but an undertaker's advertisement." Among the particulars in which reform is needed are specified:

1. Consulting the pastor *instead* of the undertaker as to details of service.
2. Abolishing funeral sermons.
3. Making all leave taking of the dead private, as far as possible; no opening of the coffin and "viewing the corpse" as part of the ceremony.
4. Avoiding all unnecessary cost and display.
5. No Sunday funerals.
6. Reform in the wearing of mourning.

Why cannot we have in this country something like the admirable English "Church Burial Society" (we may not give its name quite correctly) which has done so much good in precisely these reforms? —*Church Calendar.*

A MISSIONARY BISHOP'S WINTER EXPERIENCE.

A personal letter of February 2nd from Bishop Walker gives his experience of the rigors of a northwestern winter: "The weather grows worse with us. Trains are delayed; on many branch roads they have been abandoned. Blizzards are raging every few days. The thermometer registers twenty degrees below zero by day and thirty-five degrees by night almost all the time. It has shown the mercury at forty-two degrees and even at forty-eight degrees below zero, and it has touched even fifty-six degrees. One of our missionaries had both cheeks very severely frozen while about his work, walking ten miles to a station in the midst of a blizzard, to hold a service. Another, strange to say, had his nose frozen while in bed at night. He had gone to one of his stations on a Saturday night, with a view to holding service according to appointment on the following day. He was assigned a room to sleep in where there was no fire. The mercury stood at full twenty-five degrees or more below. The result was the calamity referred to above. Another fact that will perhaps amuse you is this. I myself have had my feet frozen recently, while in bed, too. I was on a visitation, and was sent to bed in a fireless room in a hotel. The bulk of the building was unoccupied. It was saturated with cold. The mercury stood at about thirty degrees below. We have not the extreme luxury of the East in the frontier hostelries. Mine was a single bed. It was short in proportion. The bed clothes had the same characteristics, narrowness and shortness. If I pulled them over my head to prevent the face freezing, as the Indian does, there was an uncovering at the extremities, and consequent peril there. I could not take in a reef by drawing my feet upward, because the blankets were narrow. It was a puzzle all night to know how to dispose of the extra five and a half inches of a six-foot three and a half inch man in a five-foot ten inch bed. At some period in the night when I dozed, I presume I cut the Gordian knot. The result was frozen feet in the morning. I have been a limper instead of a walker ever since.—*Spirit of Mtssions.*

THE CHURCH BUILDING FUND.

We have called attention to the energetic effort which Judge Prince is now making to raise the Church Building Fund, and we publish in this issue an appeal which we hope will make a deep impression and bring about good results. Such a Fund is needed. The whole million dollars is needed. There is no enterprise now before the Church, in our opinion, the success of which would be so generally helpful—nothing which would give a greater stimulus to Church work all over the land. Its beneficent influence would penetrate to every corner. Every diocese and missionary field is interested in it. Of course it would benefit the work of the West more than any other, and it is to the West that we wish especially to commend it. The great need of our missionary work, the first need which stands as an obstruction to Church extension, is a Church building. "If we had a church," we hear, over and over again, "we could have services." In every little town throughout the West there are several houses of worship. They are among the first buildings erected by zealous Christian people who take their religion with them into the wilderness. But our people are generally few in numbers, in the new settlements, and they have little or no help from their more favored brethren. So, for years and years there is no rallying point for our communicants. Our services are not known, the community crystalizes around the denominational centres, and many of our people, seeing no hope of having the old Prayer Book services, fall away from their first love and adopt the habits of one society or another with which they are connected by social or business interests. If the town grows, and after a great struggle a church is built by a devoted few, it is too late to gather in stray sheep, too late to be a prime factor in the religious life of the community. Social barriers are too strong to be broken through, and it takes a long time to make any impression.

The Church Building Fund, if adequately endowed, would change all this. It would be a permanent and powerful force in our pioneer work. It would be as a right hand in every missionary enterprise,

reaching out and holding the scattered fragments of Church life all over the growing West, providing the nucleus of organization, the starting point of growth in every promising centre. The experience of the three years past has demonstrated the utility of the plan which is no longer an experiment. Even the small beginning made has proved a blessing, and has disclosed the great need and grand possibilities of such a work. With less than one tenth of its proposed endowment the Building Fund is doing a good work; and it is a work about which there can be no difference of opinion. It is a work upon which all can unite, for it is in the interest of all. Even to those dioceses and parishes which are not likely to need its aid, it would be a great and welcome relief. It would be the responsible administrator of their gifts, and save the perplexity of considering special appeals to which they cannot in Christian charity, turn a deaf ear. What they give to the fund, they are assured is for lasting benefit, and is not to be expended but to be used again and again. It will go on working for the Church long after they are dead.

While the Building Fund may reasonably hope for many and large benefactions from individuals, it is to the general offerings of Churchmen everywhere that it must look for its great increment. To be reasonably successful this work must be taken up by the whole Church. It must be adopted as an object for which the offerings of the congregation shall be regularly solicited. It is a hopeful and practical work, and it does seem as though this Church might bring it to a grand conclusion. Judge Prince should have the thanks of all the Churchmen for the manly way in which he has offered himself for this work. Let us not fail him and the cause which he has espoused. Let it not be said that we talk bravely about millions and show but a pitiful performance of thousands.—*Living Church.*

MEMORIAL TO BISHOP GREEN.

THE Bishop and Standing Committee of the Diocese of Mississippi, by resolution at their meeting of February, have determined to make an appeal to all interested in Church work in the south, and especially to those who honor the memory of that gentle and saintly Bishop, William Mercer Green. They desire to erect some worthy monument to his dear memory—such as he himself would have desired—no useless marble for display, but something to link his name forever to the work he loved so well, in the city where his ashes rest, and on the spot that overlooks his grave.

There can be but one decision as to what that memorial should be. St. Andrew's college and the Episcopal residence in Jackson were burned in 1863, by the Federal troops, the Bishop's library and household goods consumed. Both stood upon a domain given by his friend, the late Dr. Mercer, of New Orleans—the property of the Diocese.

Mainly by gifts from abroad, the Episcopal residence, a modest but sufficient house, has been restored. Bishop Green's heart was rejoiced to know this. It was his hope to be his successor's guest under the new roof, at the next council. He more than once expressed his deep satisfaction that so much had been restored, and that a Bishop was on the old ground again.

But to complete what is the purpose of the Bishop's residence upon this hill, plowed by shot and shell, and still trenched with the rifle-pits and earthworks of the battle, a School and Chapel are needed. They are needed at once, and must be had, if even in the cheapest and most temporary form.

It occurs to those concerned that they should be made a special memorial to the late Bishop, and be substantially and permanently built. There is an increasing community about the residence now, without Church or school privileges.

So this appeal is made for a chapel and school, memorial of the Revered and Beloved First Bishop of Mississippi.

A pledge made by Bishop Thompson has been in part redeemed, for where lately were the frowning earthworks—the semblance of war and its devastations—there now stands the chapter-house, built upon the site of the old and loved home of Bishop Green. It had been the fond hope of his assistant, as well as other friends, that Bishop Green would be spared to attend the coming council, and once again dwell on the spot that had been his happy home, but his GOD ruled otherwise. The work has been well begun, and in future "Battle Hill" will, with its reminiscences as the home of the first Bishop of Mississippi, be the gathering place of the ministry of the Church.

Bishop Thompson says, "It is proposed to spend $10,000 upon the chapel, and $10,000 upon the school."

BOARD OF MANAGERS OF THE MISSIONARY SOCIETY.

THE Board of Managers of the Domestic and Foreign Missionary Society held a meeting March 9. From the abstract of its proceedings in the *Spirit of Missions* for April we cull the following items:

The Rev. John W. Chapman, of the Diocese of New York, was appointed a missionary to Alaska. He expects to sail from San Francisco in the month of May.

A communication was presented from the Rev. Ethelbert Talbot, stating that he had accepted his election as Missionary Bishop of Wyoming and Idaho, and hoped to begin his duties about the first of July.

The resignation of the Rev. Henry Swift, missionary at Cheyenne River Agency, South Dakota, was accepted by the Board, with an expression of its appreciation of his fifteen years of self-denying and fruitful service.

On nomination by the Presiding Bishop, the Rev. William B. Gordon, of Smyrna, Del., was appointed for one year, under the resolution of the Board of Missions, as the "clergyman of this Church to whom shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission"—the appointment to take effect when a sufficient sum of money is secured for his salary and travelling expenses

A communication was read from the Rev. Dr. Saul, of Philadelphia, announcing his intention to give immediately to each Domestic Missionary Bishop $1,000 (in cash or first-class dividend-paying guaranteed stocks), to be held as funds by the Board of Managers under such regulation as they may provide.

THE CHURCH CONGRESS.

PREPARATIONS for the Eleventh Annual Church Congress are being earnestly matured by the General Secretary, Dr. Wildes, and the Executive Committee. The invitation of the Bishop of Kentucky to meet in Louisville has been accepted, and has given great satisfaction to Church people within and beyond that Diocese. It was necessary to decline an invitation to hold its meetings in Milwaukee, cordially extended by the Bishop of Wisconsin, on account of prior arrangements having been made for the meeting at Louisville.

The Congress will commence its sessions on Tuesday, October 18th, continuing till the following Friday inclusive.

The topics thus far formulated are—

"The Function and Power of the Christian Preacher of To-day."

"The Higher Education of Women."

"The Proposal to Change the Name of the Church."

"The Historic Episcopate and Apostolic Succession."

"The Hymnal we Need."

"What should be the Basis of Representation at the General Convention?"

"Prayer Meetings."

The Rt. Rev. T. U. Dudley, D.D., Bishop of Kentucky, will preside at the several sessions. It is understood that a large number of the clergy and laity of other Dioceses will be present. We learn that among the names of "writers" and "speakers," are those of Dr. Phillips Brooks of Boston, Dr. Greer of Providence, Bishop Seymour of Springfield, Bishop Harris of Michigan, Dr. Good-

win of Philadelphia, Dr. Huntington of New York, Bishop Coxe of Western New York, Dr. Leonard of Washington, Dr Holland of St. Louis, Judge Calvin of New York, Drs. Donald and Satterlee of New York, James S. Biddle, Esq., C. Stuart Patterson, Esq., Dr. Riley, the Rev. Dr. Wilson, Dr. Pitkin of Detroit, Dr. Ziegenfuss of Poughkeepsie, and others who are not yet heard from.—*Standard of the Cross.*

NOTES AND CLIPPINGS.

Domestic.

—Recently, Bishop Tuttle, in company with Rev. Mr. McFarlane, went to the station in Marshall, Mo., to take a train for Sedalia which started very early, before daylight. He was walking on the platform for exercise and to keep himself warm. The train appeared in sight and the Bishop was going to tap upon a window of the station to summon Mr. McFarlane, who was inside. There was an area outside of the window which the Bishop did not see, and into this he fell. The fall dislocated his shoulder. A physician was immediately sought, who with the help of Mr. McFarlane pulled the bone into socket. In three quarters of an hour from the time of the accident the Bishop was on his way by a later train, to Sedalia, where that same night he confirmed, in Calvary Church, forty-nine persons by, as one said, the laying on of hand. The injury was quite severe and has caused more or less discomfiture and pain, but providentially it was not dangerous nor has it been in the least impeditive. The Bishop continued his visitations and kept all his appointments as though nothing had occurred.

—Bishop Elliott writes from Cairo, Egypt, under date of March 4, stating that he had been seriously sick at that point for a month, but had so far mended that he was able to go about the city, and was daily improving in health. He is very anxious about the condition of his work, and will return to America just as soon as it is prudent for him to travel without losing the ground he has gained.

—The Rt. Rev. Alfred Lee, D.D., Bishop of Delaware and Presiding Bishop of the American Church, has been very seriously ill with typhoid fever. At one time he was thought beyond hope of recovery, but later news is more hopeful.

—We are thankful to hear of Bishop Quintard's recovery and return to work. He expects to make a number of visitations in his Diocese before the annual convention in May.

—Bishop McLaren, of Chicago, who is absent in Bermuda for his health writes to his Diocesan paper, that he is improving. A reflection of his has some sadness together with helpful truth in it: "There is this difference between a man at thirty and at sixty. At thirty he thinks the world stands in sore need of him; at sixty he knows the world will get on just as well without him."

—By invitation of the students of the General Theological Seminary, the Bishop in mid-Lent, spent two days with them in devotional retirement. In a circular addressed to each student he expressed his gratification at this voluntary action on their part.

—The Rev. Elisha S. Thomas, rector of St. Paul's Church, St. Paul, Minn., has signified acceptance of his election to be Assistant-Bishop of Kansas. Mr. Thomas goes to a Diocese which is largely missionary ground and looks to the general Church for aid. We feel sure that he will accomplish great good in Kansas, and will give the weight of his influence to developing self-support in the missions of that Diocese, and to inducing them to contribute to the aid of all missions through this Society.—*Spirit of Missions.*

—The Treasurer of the Board of Missions received a few days since an anonymous contribution of $1,000 for Bishop Thompson, of Mississippi, towards building a school-house at Vicksburg for the colored people. The writer says: "When Bishop Thompson writes that the Baptists are building a college for the colored people directly opposite his house, at a cost of $20,000, it is time for us to give some substantial proof that we feel our responsibility. Bishop Thompson asks for only $5,000. Are there not four others in the Church who will join us in accomplishing this modest wish?" The anonymous giver is desirous that his gift shall encourage others to give for the work of the Commission to Colored People.

—Congress, before adjournment, appropriated $1,500 to the Episcopal Church Orphanage in Washington, and $5,000 additional for a wing to that useful building; also the sum of $3,600 toward saving the House of Mercy from being lost to the cause by foreclosure of mortgage.

—An important meeting of the Woman's Auxiliary was held in New York on March 22, the Rev. Dr. Langford presiding over the two crowded sessions. The first speaker, who excited much interest, was the Pundita Ramabai Sanskrita, a Hindoo lady, who very early began her career as a public lecturer in Sanskrit. Later on, she became a widow and was baptized together with her daughter in the Church of England. For some time she made her stay with the Sisters at Wantage. Speaking on the needs of the women of India, she set forth their degradation, their humiliating subjection to their husbands whom, in fact they are taught to worship, while they were to consider themselves the vilest of created beings. The educated Hindoos, however, were beginning to look at things in a different light. It was for the Christian women of America and England especially, to come to their rescue and show them the better way. The Pundita was followed by Mrs. Isabella C. Davis, and by Mrs. Scheres-chewsky, the former saying that the social degradation of women in the Armenian and Greek communities of Asia Minor was scarcely less than that in India, while the latter said that the best work in the way of evangelization could be done by natives.

—On Tuesday, March 29, Christ church at Fifth Avenue and 35th Street, New York, was sold at auction for $207,500. The property is valued at $240,000. It was understood that it would not be disposed of short of $225,000, and that it was bid in by one of the wardens. The church was only to reserve the organ, monuments, pews, and other personal property. It was the intention of the Church to build on a piece of ground at 71st St. and the Boulevard, the ground having been secured for the purpose.

—This year's Easter is the one-hundredth ecclesiastical anniversary of the arrival in America of Bishops White and Provoost after their consecration to the Episcopate in Lambeth chapel, on Feb. 4, 1787; they having landed in New York on the afternoon of Easter Sunday, April 7, 1787, after a voyage of exactly seven weeks.

Foreign.

—On the Festival of St. Matthias the Rev. Dr. Field Flowers Goe was consecrated at the Westminister Abbey by the Archbishop of Canterbury to the Bishopric of Melbourne.

—The appointment of Archdeacon Pinkham to the vacant bishopric of Saskatchewan gives general satisfaction. On hearing of the choice made by the Archbishop of Canterbury, the local Roman Bishop sent his congratulations to the diocesan synod.

—The Bishop of Huron has become president of the Canadian Church Union, which was recently established in London, Ontario.

—The following important announcement has been received from the Missionary Bishop of Yedo, concerning the organization of the Native Church in Japan, composed of the Christians of the English and American Church Missions: "The conference of American and English Church missionaries, and the synod held immediately afterwards, were, all things considered, very satisfactory—much more so than was anticipated. The constitution and canons (as presented to our General Convention last October) were, with some modifications, adopted. A general mis-

sionary society was formed, and a resolution in favor of unity was passed. The question of a name for the Church seemed a very difficult one, but the synod, by a large majority, adopted the name 'Church of Japan'—in Japanese 'Nippon sei Ko-Kwai.' We had never before adopted a name. The name by which we had been called was very objectionable, and all were glad to drop it. Only three voted for it. We all hope that the action of the synod will lead to more rapid growth, and strengthening of our Church. The outlook of work in Osaka (where the synod was held) and in its neighborhood seems encouraging.

—A MEETING of clergy and others was held recently at Manchester, under the presidency of Bishop Moorhouse, when it was resolved to celebrate the queen's jubilee by raising a sum of £30,000 for the superannuation of clergymen in the Manchester Diocese, who were from age or infirmity permanently disabled from duty. The bishop said the fund would relieve of their difficulty men who clung sorrowfully to their livings when they were no longer able to do their duty.

—THE Archbishop of Canterbury has nominated to the Bishopric of Jerusalem the Ven. George Francis Popham Blyth, Archdeacon of Rangoon. The Archdeacon has been in India for more than twenty years, and has held for eight years his position as Archdeacon and Chaplain of the Pro-Cathedral for the city and Diocese of Rangoon. His residence will be in Jerusalem, in accordance with the distinctly expressed wish of the Greek Patriarch of Jerusalem, but he will not have "territorial" jurisdiction, his Mission being to Jews, Arabs, other non-Christians, and to English congregations and schools throughout the East. He is charged also with the work of improving the relations of the Church of England "with the Orthodox Churches of the East." The Greek Patriarch in a recent letter to the Archbishop of Canterbury used this remarkable language:

"We are moved by fervent desire to see nearer intercourse between the two Churches, viz., the Orthodox Eastern Church and the Anglican Church; that so every spiritual assault and activity against them of the Evil One, who through new devices and false teachings seeks to swallow up all the Holy Churches, may be the more easily and effectively baffled and rendered fruitless. Accordingly, as we have formerly stated distinctly in conversation with many distinguished Englishmen, both clergy and laity, we consider it necessary that a Bishop of the Church of England, possessed of the requisite qualifications, should be placed in this Holy City, and not in Beyrout, assuring you that we shall receive him with affection, and shall with all our power assist and support him in all his efforts and transactions." The Prussian government has nothing to do with the present arrangement for an "Eastern" Anglican Bishopric with headquarters at Jerusalem.—*The Church.*

—THE "Black Pope" is dead. The Superior-General of the Jesuits, Father Beckx, died a few days ago at Rome, in his ninety-third year. In 1819 he offered himself to the order, and in 1853 he succeeded Roothaan as superior-general. Thenceforth his life was the history of Jesuitism. Father Anderledy, who was elected in 1883 as coadjutor to Father Beckx, succeeds him in his office.

—SOME very sad cases of clerical distress, owing to agricultural depression, are reported in England. In one case the village doctor, finding the vicar's wife getting lower and lower, discovered that she was suffering from nothing but the want of the necessaries of life. The income of the living for the past year had been just $43, but the poor clergyman was too proud to tell of his condition. A well-known layman in the neighborhood promptly sent them a cheque of £25, and the help needed was readily afforded. A sadder case still has come to light. A clergyman over eighty years of age, who has been tutor to several members of Parliament and has educated two sons for the Church, finds himself with a farm, which is the sole living, thrown on his hands. He has had but £50 per annum to live on for the last two years, though the farm is valued at £500.

—BISHOP CALDWELL, of the Anglican diocese of Madras, recently ordained no fewer than sixteen native clergymen at one time. It is said to be the largest number ever ordained at one time in India. All were ordained deacons save one. They are connected with the missions of the Society for the Propagation of the Gospel, which has over one hundred native clergymen in India, more than half of whom are in the diocese of Madras. It is estimated that there are 260 native clergymen in India and Ceylon connected with the missions of the two Anglican societies.

—A TERRIBLE calamity has overtaken the Church people of Cork, in the total destruction by fire of the handsome parish church of St. Luke, the rector of which is the Ven. Mervyn Archdale, archdeacon of Cork. In addition to the total loss of the edifice itself, says the *Irish Ecclesiastical Gazette*, its varied and valuable contents are also gone. The main walls alone remain, but the beautifully carved stone work of the interior is completely charred and spoiled. The lofty transept arches still stand in their places, being made of Bath stone, as well as the arches and pillars separating the naves from the aisles; but the arches themselves, being of Irish marble, and of the nature of limestone, have crumbled away in the furnace-like heat which for a considerable time prevailed in the interior. The records and plate were fortunately preserved. The loss is estimated at £10,000 which will be partially covered by the insurance.

—THE scheme for a Church house appears to be making progress. The Finance Committee meet every week under the presidency of the Bishop of London, and meetings are about to be held in many parts of England. The promoters would probably desire to see the money come in more rapidly, but they feel no doubt of success, and already upwards of £20,000 has been promised. In a few places good organizations have been developed, and it is expected that they will rapidly increase during the next few weeks.

—THE Bishop of Rochester, preaching at St. Paul's at the thanksgiving service held in connection with the February simultaneous meetings, read the following letter, which, he said, had just been placed in his hands: "By GOD's grace I shall hold on here, in the hope that gradually greater liberty will be allowed. Every day and every night a number of people come for a little instruction." If this be the case, it would seem that Mwanga, the young king who ordered the murder of Hannington, is relenting, and may yet, like his predecessor Mtesa, be converted to Christianity.

The Montana Churchman.

VIRGINIA CITY, MONTANA, APRIL, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

The Rev. E. G. PROUT, Editor.

VOLUME V of the MONTANA CHURCHMAN begins with this number. It is a good time for old subscribers to renew, and for new ones to begin.

The "Bishop's Record" has not reached us at the time of going to press.

Married.

LONGMAID—BUMBY.—In St. James' Church, Dillon, Montana, on Wednesday, March 23, 1887, by the Rev. S. D. Hooker, Miss CAROLINE BUMBY, of Silver Star, to Mr. JOHN HENRY LONGMAID, of Helena.

MARR—WALKER.—In Virginia City, Montana, on Monday, March 28, 1887, by the Rev. E. G. Prout, Miss MARGARET C. WALKER, of Aberdeenshire, Scotland, to Mr. WILLIAM MARR, of Virginia City, Montana.

Poetry.

RESURRECTION.

BY MARY A. LATHBURY.

"O life, that we cannot lose without so many deaths! O death, which we cannot have but by the loss of so many lives!"—*Madame Guyon.*

I was a corn of wheat
That fell in the ground—
Out of the sunlight sweet,
Out of the sound
Of human voices and the song of birds;
Yet in the damp and death I heard the words,
Once spoken in the dark, and now more plain,
"Ye must be born again."

"O earth, earth, hear," I cried,
"The voice of the LORD!
Open your prison wide—
Fulfill His word!"
But denser, darker, round me closed the earth;
It was a day of death, and not of birth;
And crushing human feet passed o'er the sod
That shut me out from GOD.

There was no way—no choice—
No night—no day—
No knowledge—no device—
Only decay!
Yet at my heart a little flickering life
Remembered GOD and ceased its useless strife:
Remembered the command it could not keep,
And fell asleep.

When life began to dawn,
The song of a lark,
With a subtle sense of morn,
Fell through my dark,
And tender sounds of happy growing things,
Or the soft stirring of a chrysalis' wings,
Thrilled all the under-world sunless and dim,
With an Easter Hymn!

Then the great Sun leaned low
And kissed the sod,
Ah! what was I, to know
The touch of GOD!
The dumb earth melted at his voice, and I
Stood face to face with Him beneath His sky,
And all around—within—below—above—
Was life and love.

—*Christian Union.*

THE TAPESTRY WEAVERS.

BY ANSON G. CHESTER.

LET us take to our hearts a lesson—no lesson can braver be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads, the pattern hangs: they study it with care.
The while their fingers deftly work, their eyes are fastened there.
They tell this curious thing, besides, of the patient, plodding weaver:
He works on the wrong side evermore, but works for the right side ever.
It is only when the weaving stops, and the web is loosed and turned,
That he sees his real handiwork,—that his marvelous skill is learned.
Ah! the sight of its delicate beauty, how it pays him for all his cost!
No rarer, daintier work than his was ever done by the frost.
Then the master bringeth him golden hire, and giveth him praise as well;
And how happy the heart of the weaver is, no tongue but his own can tell.
The years of man are the looms of GOD, let down from the place of the sun,
Wherein we are weaving alway, till the mystic web is done,—
Weaving blindly, but weaving surely, each for himself his fate.
We may not see how the right side looks; we can only weave and wait,
But, looking above for the pattern, no weaver need have fear,
Only let him look clear into heaven,—the Perfect Pattern is there.
If he keeps the face of our Saviour forever and always in sight,
His toil shall be sweeter than honey, his weaving is sure to be right.
And, when his task is ended, and the web is turned and shown,
He shall hear the voice of the Master; It shall say to him, "Well done!"
And the white-winged angels of heaven, to bear him thence, shall come down;
And GOD for his wage shall give him, not coin, but a golden crown.

—*The Century.*

Selections.

THE BASELESS THEORY OF EVOLUTION.

M. PAUL JANET, member of the French Institute, in his important work on "Final Causes," mentions that the late Professor Agassiz, of world-wide celebrity, brought a very serious objection against the doctrine of Evolution—namely, that if it were true, in proportion as we descend into the geological strata and reach a higher antiquity, we should meet simpler forms and in smaller number. But it is found to be *quite the contrary*, and that the farther we proceed the more do we find different and complicated forms. An eminent authority at the British Museum, keeper of the Botanical Department, stated ten years ago that the *whole testimony* of the vegetable kingdom, as it is known to us from the remains in the stratified rocks, is *opposed* to the theory that the development was due to Evolution by descent. To these high authorities may be added the name of Mr. Herbert Spencer, who long ago said that "the genesis of an atom is no easier to conceive than that of a planet," and who now in the current number of the *Nineteenth Century* makes the dogmatic statement that the Darwinian theory of natural selection "by no means explains all that has to be explained. . . There do remain classes of organic phenomena unaccounted for." It may be added that there are certainly many classes of phenomena familiar enough to every thoughtful man who looks into his own heart and contemplates the stubborn facts of life, which utterly refuse to be explained by the evolutionist's feeble version of Topsy's foolish answer, "Spects I growed."

CONFIRMATION.

WE would say a few words to the unconfirmed. Alas! that there should be any such, except the young children. But there are many such who will read this. To each one of them we would say: Your first duty to GOD, to the Church, and to your own soul, is to receive Confirmation, and then to become a faithful communicant of the Church. If you have been baptized, if you believe the Catholic faith and desire to lead a Christian life, it is not only your privilege, but your unqualified duty to be confirmed. Nothing can excuse the neglect of this means of grace. Confirmation is one of "the principles of the doctrine of CHRIST;" it conveys to you the gift of GOD, the HOLY GHOST; it fits you for the worthy receiving of the Holy Communion and the daily living of the Christian life. Do you say you are not prepared for Confirmation and First Communion? Perhaps you are better prepared, more "ready and desirous," than you think. At all events, if you are desirous, you can soon be ready. Your pastor will help you, in public and in private, by books and lectures and friendly talks, by pastoral counsel and by spiritual direction.

As one has said: "If you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction so as to be confirmed at the next visitation of the bishop, and become an intelligent, loyal, and devout communicant of the Holy Catholic Church."—*Living Church.*

LITURGICAL COLORS.

WE have been asked the meaning of "Liturgical Colors." There is no canon or rubric requiring them, neither is there any forbidding them. They are designed for beauty, and to make the place of the LORD'S House more glorious. If noticeable in the stoles of the priest, or the hangings of the altar, lectern or pulpit, they tell the story of the Christian year, and indicate the season which the Church is observing in her sacred worship. The colors most commonly used are five—white, red, green, violet, black. White is used on all feasts and at all seasons relating to our Blessed LORD, such as Christmas, Epiphany, Easter, and on the occasions of confirmations, weddings and festal days, as Harvest Home, and Benediction. White signifies joy and purity. Red is used on the Feast of Martyrs, and at Whitsuntide. In the former case it typifies the blood which was shed for CHRIST, and in the latter the cloven tongues of fire which descended upon the apostles. Green is used for the long summer season of Trinity, and on all days

which are not feasts or fasts. It is the ordinary color of nature and suggests fruitfulness. Violet is used throughout Advent, Septuagesima and Lent, and on Ember and Rogation Days. It is employed to denote penitence. Black is only used on Good Friday and at funerals. It signifies mourning.—*Church Guardian.*

SUGGESTIONS TO COMMUNICANTS.

When you come to take part in the highest act of Christian worship, be as reverent as you can. Do not think that little things are too unimportant to be attended to. If there is a better or more seemly way of doing the little things which go to make up the service, try to learn and practice it. These brief hints may be of use to you:

1. Before you go to receive, take off both your gloves.

2. It was the custom in the Primitive Church to receive the bread in the palm of the right hand, which was supported by the left crossed under it. When this is done, the hands should be raised reverently to the mouth, and there will be no danger of dropping crumbs.

3. Receive the cup into your hands; for even when the minister, for the sake of safety, retains his hold, the communicant should guide the cup with his own hands.

4. Do not leave the church till the consecrated elements have been consumed. Rise, and stand reverently while the clergyman passes from the chancel into the vestry.

5. Make it a rule never to miss communicating when you are able to do so.

6. Do not appear before the Lord empty, but always bring an offering.

A NOTABLE TILT.

Col. Ingersoll was thrown accidentally into the society of Henry Ward Beecher. Four or five gentlemen were present, all of them prominent in the world of brains. A variety of topics was discussed with decided brilliancy, but no allusion made to religion. The distinguished infidel was of course too polite to introduce the subject himself, but finally one of the party, desiring a tilt between the Colonel and Mr. Beecher, made a playful remark about Colonel Ingersoll's idiosyncracy, as he termed it. He at once defended his views in his usual apt rhetoric, in fact he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectation of all, however, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who had introduced the subject with the hope that Mr. Beecher would answer Col. Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself up from his attitude, and replied:

"Nothing. In fact, if you will excuse me for changing the conversation, I will say, that while you gentlemen were talking my mind was occupied with a most deplorable spectacle which I witnessed today."

"What was it?" at once inquired Col. Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day, I saw a poor lame man with crutches slowly and carefully, picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth, when a big burly ruffian, himself all bespattered, rushed up to him and jerking the crutches from under the unfortunate man, left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him."

"What a brute he was," said Col. Ingersoll.

"What a brute he was," they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll, "yes, Col. Ingersoll, and you are the man. The human soul is lame, but Christianity gives it the crutches to enable it to pass across the pathway of life. It is your teachings that knock these crutches from under it, and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion—be your profession, why ply it to your heart's content. It requires an architect to erect a building; any incendiary may reduce it to ashes!"

The old man sat down, and silence brooded over the scene. Col. Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and separated.—*St. Louis Critic.*

OPINIONATED RELIGIONISM.

A Rev. Dr. Somebody has said that "In the great day of account, the Judge of quick and dead will not ask men what they thought about Baptism, or to what Church they belonged," etc., and this very original remark is immediately quoted in the religious weeklies with approbation and evident satisfaction. It seems never to occur to the mind of the ordinary preacher that pert remarks of this sort are as silly as they are rash and irreverent. Who told the Rev. Dr. Somebody that the Judge of quick and dead does not care what men think about Baptism? On what authority does this glib preacher set aside with one wave of his hand the words of Scripture? Jesus Christ will be the Judge of quick and dead; nothing is more certain than that. He does care about what "Church" they belong to. He came to set up a kingdom. He sent out the seventy to announce it. He commissioned a ministry to go everywhere preaching, teaching, baptizing—that is, receiving men into that kingdom. Said expressly, "He that believeth and is baptized shall be saved." When men said to the Apostles, "What shall we do?" they said, "Repent, and be baptized." Yet preachers and papers presume to tell men that "in the great day of account the Judge of quick and dead will not ask men what they thought about Baptism, or to what Church they belonged." The impression intended is that these are matters of no importance; that the Saviour does not care what we think as to these things. He does care. Why should He have said all that He did about the Kingdom of God, if it be of no importance? Why have enjoined Baptism, if it be that about which it does not matter what we think? In the future as in the past, rash and irreverent men will no doubt presume to know what God thinks and what He will do. Still, it might be supposed that they would not contradict Scripture and the very words of our Saviour.—*Selected.*

TAKE CARE OF THE BOYS.

Yes, fathers and mothers, it is your boys that need your most thoughtful care. It seems to be instinctive with parents to shield their girls from the sight, or the sound of sinful things. What mother would rest if, when evening comes, her little daughter were at large in the street, frequenting the village store, or hanging about the door of a drinking saloon? How many times is the son, only a ten-year-old, away from the sight and sound of the mother at night fall, breathing in a worse malaria than from stagnant pools, from the rude talk of older boys, or of coarse, vulgar men?

Outgrow it, will they? Do they? Now and then a boy poisoned in childhood by vicious associates does live down the poison, and comes out a clean, pure man; but look over any community in search of the young men, without guile, whose souls and bodies are clean, and are they the rule, or the exception? Do not trust to the future to bring your boys out right, for it will almost certainly bring them out scarred. Neither trust to their being above temptation, none of us are exempt from that. Know always where they are, and what are their inmost thoughts; and this, not by prying, tyrannical oversight of their movements, but by such a loving, yearning interest for their well-being that they will love to open their souls to you.—*Selected.*

The Church in Montana.

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Examining Chaplains.

The Rev. F. B. Lewis.
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The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. Percival MacIntire, Faribault, Minn.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicanos, Aug. 1, 1886, in parenthesis

Beaverhead County.

Dillon—St. James' Mission (22). Church.
The Rev. S. D. Hooker.

Choteau County.

Fort Benton—St. Paul's Mission (27). Church.
The Rev. H. E. Clowes.
Fort Shaw——Mission (6).
The Rev. H. E. Clowes.
Sun River——Mission (11).
The Rev. H. E. Clowes.

Custer County.

Fort Keogh——Mission (21).
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission (40). Chapel.
The Rev. Wm. Horsfall.

Deer Lodge County.

Anaconda——Mission (11).
The Rev. A. B. Howard.
Deer Lodge—St. James' Mission (28). Church.
The Rev. A. B. Howard.
Philipsburg and Granite——Mission (7).
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission (47). Ch. and rect'y.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission (28).
The Rev. Alfred Brown.
Moreland——Mission (3).
The Rev. Frank B. Lewis.
Three Forks——Mission (9).
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission (10).
The Rev. ——

Lewis and Clarke County.

Helena—St. Peter's Parish (278). Ch. and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission (10).
The Rev. ——

Madison County.

Madison Valley—Trinity Mission (16).
The Rev. E. G. Prout.
Virginia City—St. Paul's Mis'n (28). Ch. and rect'y.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission (12).
The Rev. ——

Missoula County.

Missoula—Holy Spirit Mission (33). Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish (130). Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission (34).
The Rev. Alfred Brown.

WHAT HE DIED OF.

A *Post-Express* reporter chanced to be standing beside the delivery desk of one of the city libraries when a well-dressed lady of thirty approached the desk. The librarian was cutting the leaves of a new copy of the "Last Days of Pompeii," every now and then stopping to read a passage from the famous novel. The lady glanced around listlessly and said, "I would like to find something new in the way of nice reading. Nothing very strong, you know, something light and amusing. That is a nice looking book you have there. What is it?"

"It is the 'Last Days of Pompeii.'"

"'Last Days of Pompeii?' Pompeii—Pompeii—who was Pompeii? what did he die of? I never could bear tragedy."

"I believe he died of an eruption. Yes, this is rather tragical," replied the librarian with the faintest smile imaginable. The lady departed after securing something "light and amusing," and without the slightest idea that she had furnished any amusement.—*Rochester Post-Express.*

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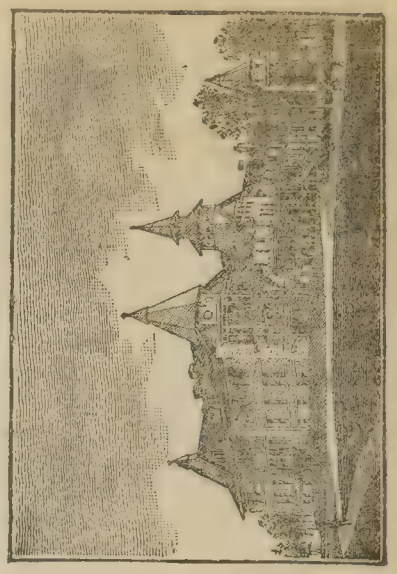

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 2. Virginia City, Montana, May, 1887. Whole No. 50.

Kalendar.

MAY, 1887.

15 Fifth Sunday after Easter (Rogation Sunday).
16 Rogation Day.
17 Rogation Day.
18 Rogation Day.
19 ASCENSION DAY.
22 The Sunday after Ascension Day.
29 WHITSUN-DAY.
30 Monday in Whitsun Week.
31 Tuesday in Whitsun Week.

JUNE, 1887.

1 Ember Day.
3 Ember Day.
4 Ember Day.
5 TRINITY SUNDAY.
11 St. Barnabas the Apostle.
12 First Sunday after Trinity.
19 Second Sunday after Trinity.
24 Nativity of St. John the Baptist.
26 Third Sunday after Trinity.
29 St. Peter the Apostle.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

UNPAID MAY 1, 1887.	
St. Paul's, Fort Benton	4 80
St Paul's, Miles City	4 80
St. Luke's, Billings	4 80
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y,* } *Committee.*
S. J. Jones, *Treas.,* }

Virginia City, Montana, Oct. 27, 1886.

BISHOP BREWER'S APPOINTMENTS.

Augusta, Sunday,	May	15
Fort Shaw and Sun River, Sunday,	"	22
Great Falls, Sunday,	"	29
Fort Assinaboine, Sunday	June	5
Fort Benton, Sunday,	"	12
Townsend, Sunday	"	19
Toston, Monday	"	20
Georgetown, Thursday	"	23
Philipsburg and Granite, Sunday	"	26
Missoula, Sunday	July	3
" "	"	10
Moreland, Wednesday	"	13
Gallatin City, Thursday	"	14
Three Forks, Friday	"	15
Pony and Harrison, Sunday	"	17
Red Bluff, Wednesday	"	20
Sterling, Thursday	"	21
Madison Valley, Sunday	"	24
Virginia City, Sunday	"	31
Sheridan, Sunday morning	Aug	7
Twin Bridges, Sunday evening	"	7
CONVOCATION: Sunday	"	28

THE BISHOP'S RECORD.

MY last Record was written in Butte. I was detained there a day because the omnibus did not call for me when it was ordered. Hence I took the train in the evening instead of the morning. We reached Silver Bow Junction on time and all right. But there the engine was derailed, and we stayed there for three hours while they were getting it back again. I was booked for Deer Lodge to see the Clergyman who was sick. I reached the town at twelve o'clock at night, made my way to the Hotel, where I slept soundly till morning, then hunted up the Clergyman, found him better, gave him some good advice, and went on to Helena. I expected to stay there four days; but the long wished-for chinook had come, the snow was melting, the streams were high, washouts were common, and trains were delayed. I was due in Bozeman on the twelfth of March to begin a mission the next day, but trains were late, and I did not leave Helena till Sunday afternoon at half-past five o'clock, and did not reach Bozeman till ten o'clock of that day. They had expected me for the Sunday, and therefore were disappointed. But the disappointment was borne without complaint. The mission was begun on Monday evening, and continued through the following week and over the following Sunday. Two services were held each day. They were well attended. A good degree of interest was manifested. Mothers came bringing their children, house-keepeers left their duties at home to come to Church. I think good was accomplished. The church in Bozeman is stronger than ever before. On Sunday, the twentieth of March, four persons were confirmed, and out of about fifty communicants belonging to the mission forty-five were present to receive. I am satisfied that missions can do good.

Monday afternoon, the twenty-first of March, I left Bozeman for Miles City. The distance is about three hundred miles. I arrived there at two o'clock in the morning, and found the Rev. Mr. Horsfall waiting to receive me. I remained there till the following Monday. Services were held Wednesday evening at Miles, Thursday evening at Fort Keogh, Friday morning and evening at Miles, and Saturday, morning and evening at Miles, and in the afternoon at Keogh. On Sunday, a class of fifteen was confirmed at Miles, and there were thirty-eight to receive the Holy Communion, while there are only about forty communicants belonging to the mission. At Butte there were 81 out of 130 to receive, at Bozeman 45 out of 50, at Miles 38 out of 40. In the three places, there was good encouragement for the holding of missions.

Last Summer, they began at Miles the building of a brick church. They had a thousand dollars promised from Emmanuel Church, Baltimore. They raised about two thousand dollars in Miles. They have the building, which is of stone and brick, enclosed. They wait for its finishing. It will come in time. I hope at my next visit to find that the new church is ready for use. Debt is bad. And they are trying to get on at Miles without debt. The Parish School is carried on by the self-sacrificing labors of the Rector's wife. The Rector is untiring in his labors for the good of the Mission. GOD'S blessing must follow such work as this.

On the morning of March 28, I took the train for Billings. In the evening I held

service in St. Lukes Church, and until the following Monday held two services a day there. A good degree of interest was manifested, and on Sunday, the third of April, there were twenty-seven to receive the Holy Communion, the largest number in the history of the Mission. Their new Church or Chapel is completed, but they owe three hundred dollars on it. But it is hoped a year will see its liquidation. The Rector and his wife are most earnest in their work, a good spirit prevails, and we may confidently expect GOD'S blessing on the work that is done.

On Monday, the fourth of April, I left Billings and came to Big Timber. In the evening I held service in the school house with a good congregation. The next morning I confirmed one person at a private house. There is a prospect of a larger confirmation class in the near future. The Rev. Mr. Brown aims to hold a service here once a month. The people are glad to have it. And good results from the work done.

Tuesday evening, on a delayed train, I left Big Timber and went to Hunter's Springs. I expected to have service there, but there was no congregation assembled. But I enjoyed the visit nevertheless, and hope to repeat it at no distant time.

On Wednesday I came to Livingston. Here I held service on three evenings of the week, and there has been a good degree of interest manifested. On Easter I held service morning and evening, celebrated the Holy Communion, and confirmed two persons. It was the first Easter that they have ever had services in Livingston, and the people seemed to appreciate them. I always try to spend Easter where services would not be held except for my presence.

A vacant store serves for a Chapel. We did own a little building, but it was a poor affair, as will be seen, when I say that it only cost a hundred dollars. During the winter it became too poor and cold to use any longer, and so it was sold for half its cost. The congregation is hoping to build a small Chapel during the coming season, and I trust their efforts will meet with success. They have very little means, but are working hard. They have lots promised them, and I have pledged them a little help. They are planning to expend only a thousand dollars for the building and they hope to get it ready for use without debt. They will not expect to provide it with furniture, but use for the present what they already have. I trust, when I come again, to find them worshipping in their new Chapel.

L. R. B.

Livingston M. T., April 11, 1887

NOTES.

—THE entertainment, mentioned in the last MONTANA CHURCHMAN, given by the ladies of Trinity Mission, Madison Valley, for the benefit of the Organ Fund, netted the handsome amount of $50.05.

—CONTRACTS have been let for the foundation for the new Episcopal Hospital, (St. Peter's), Helena. It is to be located on the corner of Pearl street and Helena avenue, having a frontage of 125 feet on the latter thoroughfare. It will be two stories high and built upon the cottage plan. The plans were made by Hodgson & Stem, of St. Paul. Architect Welter, of Hodgson, Stem & Welter, will superintend its construction.

—A NEW Church organ has been procured for Trinity Mission, Madison Valley, and been placed in the hall temporarily used for services. It is an "Estey Chapel Organ," of good power and capacity, and will add greatly to the fitting rendering of worship, and to the pleasure of the congregation in their worship. It is entirely paid for; and the ladies are to be heartily congratulated on the success they have attained.

—JUDGE PRINCE, special agent for the Church Building Fund, has, at the request of an interested layman, prepared a table showing the quota which each diocese ought to contribute supposing a million dollars was to be raised. He has given the subject careful attention in order to arrive at equitable figures, using the three following elements for the calculation: (1) the number of communicants, (2) comparative wealth, (3) the number of "strong parishes." The sum rated to Montana in this table is $1,400. It does not seem probable that this can be obtained in Montana this year, but it can be done in no very long time, and in view of the importance of the object should be accomplished very soon. The same calculation might be made to apply to the Enrolment Fund, towards which Montana has already contributed nearly $1,100.

—WE hear that the offerings in St. John's, Butte, on Easter Day, for the reduction of the debt of the parish, amounted to about $550; which is a very gratifying result.

—A CHURCH Fair, held at Livingston during the week ending April 23, netted $250, according to the Billings *Gazette*.

The Church at Large.

DEATH OF BISHOP LEE.

THE RIGHT REV. ALFRED LEE, Bishop of Delaware and Presiding Bishop of the American Church, died on Tuesday afternoon, April 12, at Wilmington, in his eightieth year. Bishop Lee was born in Cambridge, Mass., Sept. 9, 1807. He graduated at Harvard in 1827, studied law and was admitted to the bar in New London, Conn., where he practiced for two years. He graduated from the General Theological Seminary of New York in 1837. May 21 of that year he was ordained a deacon, and June 12 of the year following was ordained a priest. He officiated for a few months at St. James' Church, Poquetanuck, Conn., in 1838. During September of that year he became rector of Calvary Church, Rockdale, Pa., where he remained until his elevation to the episcopate. He received the degree of S. T. D. from Trinity College, Hartford, in 1841, and from Hobart, Geneva, during the same year. In 1860 he received the same degree from Harvard and in 1877 that of LL. D. from Delaware College. He was consecrated the first Bishop of Delaware Oct. 12, 1841, in St. Paul's Chapel, New York, by Bishops A. V. Griswold of the Eastern diocese, R. C. Moore of Virginia, Philander Chase of Illinois, T. C. Brownell of Connecticut, H. U. Onderdonk of Pennsylvania, Wm. Meade of Virginia, and C. P. McIlvaine of Ohio. In 1841 he became rector of St. Andrew's Church, Wilmington. By the death of the Rt. Rev. Benjamin Bosworth Smith, May 31, 1884, he became Presiding Bishop of the American Church. As a writer Bishop Lee is known as the author of "Life of the Apostle Peter, in a Series of Practical Discourses," (New York and London), a "Life of St. John," a "Treatise on Baptism," a "Memoir of Miss Susan Allibone," "The Harbingers of CHRIST," and "Eventful Nights in Bible History." As a scholar he was much thought of and for many years worked on the revised version of the New Testament, issued in 1881. A pamphlet on the methods of revision and the share of the American committee therein was published by the Bishop soon after the issue of the revised version. Three children survive him, Alfred Lee, Jr., Benjamin Lee, and Mrs. Chas. E. McIlvaine. The latter married a son of the late Bishop McIlvaine, and since the death of her husband, has made her home with her father. His burial took place on Friday, April 15.

NOTES AND CLIPPINGS.

Domestic.

—BY the death of Bishop Lee, Bishop John Williams, of Connecticut, becomes the Presiding Bishop of the American Church.

—THE Rt. Rev. Bishop Littlejohn has returned from Europe with improved health, and officiated at the cathedral in Garden City on Easter Day.

—IT is stated that the Rev. Ethelbert Talbot, of Macon, Missouri, will be consecrated Bishop of the Missionary Jurisdiction of Wyoming and Idaho, on the twenty-seventh of May.

—THE State legislature of California has amended the civil code in such wise that the diocese may incorporate, and the Governor has signed the bill. The act of incorporation will in all probability pass the

next convention, and the Missionary Jurisdiction of Northern California also proposes to incorporate.

—The death is announced of Mrs. Beckwith, the wife of the Bishop of Georgia. The Bishop has the sympathy of the Church in the hour of his great sorrow.

—At the March meeting of the Church Building Commission, the following loans were made: St. John's, Florence, S. C., $400; St. Thomas', Rawlins, Wyo., $1,000; Mission at Pipe Stone, Minn., $500.

—The cantata of "The Crucifixion," a new and rather remarkable composition by Dr. Stainer of St. Paul's cathedral, London, was rendered with great success at St. Luke's Church, Baltimore, on Palm Sunday.

—The Secretary of the Interior, has appointed the Bishop of Northern Dakota, Dr. William D. Walker, a member of the Indian Commission. It is a great satisfaction to know that the disinterested good work of the Church in behalf of the Indians has won the confidence of the Government.

—Wistar Morris, a son of the Bishop of Oregon, was nearly drowned in February, in the endeavor to save a lad who had fallen through the ice on which they were skating. He was rescued by an older brother. The oldest son of Bishop Morris met instant death through a similarly brave act sometime ago.

—St. Paul's Church, Newburyport, Mass., was entered by burglars on the night of April 1, and robbed of its communion plate and other articles of silver, valued at several hundred dollars. One piece, which is of historic value, was given to the Rev. Samuel Myles by King William and Queen Mary for the use of their majesties' chapel in New England in 1694. This was originally given to King's chapel, Boston, but later it came into the possession of this Church.

—Ascension Church, Stillwater, Minn., was struck by lightning at two o'clock on the morning of April 11. The alarm was given, but the building was totally destroyed, together with a new pipe organ which cost $2,000. The Church was built in 1873, at a cost of $10,000, and was repaired last summer at a large expense. The insurance on the Church was $6,000, and on the organ $1,750.

—On Monday, March 28, the Rev. Dr. Ray Palmer died in New York. He is known as the author of the familiar hymn: "My faith looks up to Thee." This hymn has been translated into a dozen foreign languages, and is known and sung in every civilized land. It might never have been published but for Dr. Lowell Mason, who met Mr. Palmer in Boston a year or so after the verses were written and asked him for some sacred lyric to be set to music. Mr. Palmer gave him "My faith looks up to Thee," and a day or two later, when Dr. Mason met him in the street, he said to him: "Mr. Palmer, you may live many years and do many things, but you will always be best known as the writer of that hymn." Dr. Mason composed for it the favorite tune of "Olivet," to which it is generally sung.

—Purple cassocks, imported from England, were worn for the first time on Easter Day by the choir of the Cathedral of the Incarnation, Garden City, Long Island.

—The stories of clergymen who go through the service for one auditor reminds one of a case in Eastern Connecticut. The auditor was a young lady, a member of the clergyman's family. He not only went through the entire service for her sole benefit, but read to her a notice of a change in time of meeting of the Young Women's Guild, which she had herself handed to him.—*Waterbury American.*

—A legacy amounting to $835, was recently left in trust to Bishop Paddock, of Massachusetts, by Miss Eliza F. Drury, of Holyoke, to be used for Foreign Missions at the discretion of the Bishop. The Bishop has appropriated $850 for the purpose of building "a house for a teacher and twelve scholars" on the Cavalla River, as asked for in Bishop Ferguson's first report to the Board, or "between the river and Harper," as Bishop Ferguson may elect.

—Special services were held at St. Ann's, Brooklyn, Saturday, April 23, in commemoration of the one hundredth anniversary of that church, which was the first, and for forty years was the only Episcopal church in Brooklyn. The rector's address, sketching the church's history, was followed by the offertory, the object of which was to begin an endowment fund of $50,000. Of the eight thousand dollars handed in, $5,000 came from a prominent member of the congregation. Bishop Littlejohn preached the sermon, emphasizing the share that St. Ann's has taken in the actions and prosperities that have transformed Brooklyn from a village of 2,000 to a prosperous city of 800,000 people. Just one hundred years previously a church building was consecrated by Bishop Provoost, and incorporated as the Episcopal church of Brooklyn.

—The Trinity Church Association is to have new quarters, and the old building on State Street is to be sold. The Rev. Dr. Dix, rector of Trinity Church, at the beginning of Lent proposed to the congregation that it should contribute $20,000 toward the cost of land and a new building. Up to Easter Sunday he had received subscriptions to the amount of $21,000 and to this sum the offerings of that day were added. A lot has already been purchased, on the north side of Fulton Street half-way between Church and Greenwich Streets, and there it is proposed to begin next month the construction of a five-story structure of brick and stone, which will be ready for use by October 1. It is estimated that the total cost of land and building will be $50,000, and this will be entirely defrayed by the congregation. The new quarters will be occupied by the Sisters of St. Mary, and will be the centre of all charitable and mission work, connected with the mission district of Trinity Church and St. Paul's Chapel.

—The following amusing item is from *Church and Home:* "We have been asked to obtain for publication, a copy of the "eloquent discourse" delivered by the Bishop of Tennessee, at the grave of General Loring in Augustine, last week and mentioned in a secular paper. On conferring with the Bishop we find that the "eloquent discourse" has been "delivered" by a great many clergymen, through a great many years, and in many lands, as it consists simply of the committal portion of the Burial Office in the Prayer Book. 'Only this and nothing more.'"

—The congregations of the West Side churches, Chicago, with one exception, united in the "Three Hours" service at the church of the Epiphany on Good Friday, the combined choirs rendering the music, and the Rev. O. S. Prescott making the addresses. The large church was completely filled throughout the service; the clergy who acted as ushers found considerable difficulty in seating all who came. It was a very impressive service, the effect being seen in the absorbed attention to the words of the preacher, and the devout demeanor of the congregation. The service was prefaced by the singing of the Reproaches, the very effective rendering giving a key note to the devotions which followed. Another noticeable feature was the hearty and general singing of the hymns by the immense congregation, led by the large choir. Mr. Prescott's addresses upon "The Seven Words" were marked by intense feeling and great spirituality. The effect of such a grand service cannot fail to be marked in inducing a more general observance of Good Friday by the public at large.

—Miss Catherine L. Wolfe died at her home in New York on Monday, April 4, and was buried from Grace Church April 7. Of Miss Wolfe a more than passing mention is becoming. She had always been known for her great wealth and for her notable and manifold acts of charity. In the five years after the death of her father in 1872, she gave away nearly $1,000,000 and in later years her annual gifts

have amounted to from $100,000 to $200,000. She was a devoted Church woman and largely bestowed her gifts on the Church and on institutions connected with it, but by no means wholly so.

Foreign.

—Dr. Pinkham, Bishop-elect of Saskatchewan, will be consecrated in Winnipeg, August 25th.

—The Duke of Westminster has announced that he will give £1,000 a year for the building of churches during the remainder of his natural life. Judge Prince would like to get hold of him.

—The native Christians of Madagascar have in the past ten years given $4,000,000 for the spread of the Gospel.

—It is announced that Canon Wilberforce, who has become well known for his views on the temperance and other living questions, will visit the United States this season.

—The Bishop of Ontario has again suffered a severe affliction. Last summer he lost his wife, and, on Easter Monday, his daughter, Mrs. Green, of Montreal.

—In the Isle of Man, the Churches use an addition in the Litany, after the words, "Kindly fruits of the earth," viz., "and to increase and multiply the fishes of the sea."

—It is stated that on May 22d, the Sunday after Ascension Day, the Speaker and the House of Commons will attend St. Margaret's, Westminster, and that the preacher will be the Bishop of Ripon. The last occasion on which the House of Commons attended in State was on May 4, 1856; but the occasion which is best remembered was March 21, 1855, when Canon Melvill preached before the House during the Crimean War.

—The Rt. Rev. J. H. Titcomb, D. D. late Bishop of Rangoon, India, died April 2. He was consecrated in 1877 and returned to England in 1882. He accepted the superintendency of the English churches on the continent until increasing ill health forced his resignation.

—On the Feast of the Annunciation, at Lambeth Palace, the Archbishop of Canterbury consecrated the Ven. Archdeacon Blyth to the office of Bishop of the Church of England in Jerusalem.

—By the Scottish Episcopal Church Directory for 1887 it appears that there are in that Communion 301 churches, with 259 clergy; the membership is 87,392, being an increase of 5,346. The number of communicants is 34,379, an increase of 698.

—Missionary work in West Africa has been wonderfully successful. *The Gleaner*, speaking only of that part of it which is connected with the Church Missionary Society enumerates seven European missionaries and forty native Clergy (one of them a bishop and two archdeacons), with 9,000 communicants and 7,000 scholars in ninety schools and seminaries; there were 1,228 baptisms in the past year. Yet the Bishopric of Sierra Leone was not founded till 1852; the Yoruba country was untouched till 1842; and the Niger district received its first missionaries only in 1857, when no one dreamed that the youth helping Mr. Kissling in Fourah Bay College would be known all over the Christian world in 1887 as one who, for a quarter of a century, has well filled the position of the first native African bishop since the days of the early Church.

—It is rumored in Yorkshire that in the event of the £10,000, necessary to complete the Wakefield Bishopric Fund not being forthcoming from other sources, there is a possibility of the same being raised amongst a few of the more prominent lay and clerical supporters of the scheme. It is still suggested that the Bishop of Ripon is himself not indisposed to accept the see of Wakefield, although the names of at least one dean as well as of several other prominent workers for the fund are freely talked of.

—A dispatch has been received at Pietermaritzburg, from the Secretary of State for the Colonies, stating that the Archbishop of Canterbury declines to apply for the mandate for the consecration of the Rev. Sir George W. Cox, who was elected by the Church Council of the Church of England in Natal to succeed Bishop Colenso. This seems to put a period to the existence of the "Church of England in Natal."

—For three successive Sundays, says the *British Weekly*, the Bishop of Ripon astonished all Oxford by preaching to crowded congregations eloquent, learned, and interesting sermons, which occupy just an hour in delivery, without the aid of MS. or notes. He will give five more lectures next term to complete the Bampton course; and, as he never writes a word, two shorthand writers always attend to take his sermons down, with a view to their subsequent publication.

—Another anonymous donation of $5,000 has been made to the Clergy Distress Fund being raised by the Corporation of the Sons of the Clergy. The Fund now amounts to upwards of $46,000.

—The Lent lectures of Pere Hyacinthe at the American church, Rue d'Alma, Paris, have been well attended. He prayed God to "bless His servants, the Pope of Rome, the Patriarch of Constantinople, and the Archbishop of Canterbury."

—The twelve-hundredth anniversary of the death of St. Cuthbert, on March 20, 687, was made the subject of commemorative services throughout Durham and Northumberland. Canon Dixon was selected as special preacher in Durham cathedral, which was originally built as the shrine of the saint, whose bones are buried there.

—The Society for the Propagation of the Gospel, always one of the first of the great societies to report its annual income, its accounts being made up to December 31, reports a decrease in receipts as compared with the previous year of $11,210, having only received $528,555 last year. In a recent public speech the Bishop of Winchester regretted this falling off in the funds of the society. He understood that almost all the funds were derived from the clergy and poor people. England was the wealthiest nation in the world, he said, and was it not a sin and a scandal that although a vast amount of the wealth was owned by the gentry and the middle classes, the lower classes, according to their means, and the poor clergy should be left to contribute the most to the great missionary societies?

The Montana Churchman.

Virginia City, Montana, May, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

"*THE MISSIONARY POLICY.*"

The Editor of the *Iowa Churchman* has been devoting much time recently to a destructive criticism of the system on which our general Missionary work is administered; and in the April number he publishes an article under the above caption that challenges at least a brief attention. The substance of it, is this: In the earlier Missionary work of the American Church, Dioceses were organized and their Bishop elected as soon as enough clergy were in a State to effect any sort of organization, without much regard to present means of carrying on such organization, trusting that in some way it would be done. Under this system there were added to the General Convention, during the period of forty-one years ending in 1859, sixteen Dioceses which are now flourishing. In 1859 a change in policy was adopted; the Episcopate of the American Church was declared "coterminous with the farthest limits of the land;" and "Missionary Bishops," technically so-called, began to be sent out as chief missionaries, supported by the General Board. Since then "but one Mis-

sionary Jurisdiction has developed into a Diocese." Therefore the earlier policy,—"the policy of self-help; the policy, alas! of the past," was successful; the latter is a failure. "An ambitious and ill-advised policy of multiplying missionary Bishops, and supporting them in so abundant measure that many of our diocesan Bishops who were really more properly "missionary" than those technically so-called have been left without sufficient salary or support, has retarded rather than expanded the Church." And the writer proceeds to illustrate by the somewhat invidious citation, as instances of failure, of New Mexico and Arizona, Nevada, Oregon, Colorado, and Utah. In order to establish his point and be just, he should have reviewed all the missionary jurisdictions with the same fulness that he has used in regard to one, and that the weakest, or he should have refrained from naming any. We believe that his citations are very unjust to the cases cited, because he overlooks the important consideration of the different conditions of difficulty under which the work has been carried on. His own argument seems to us to lack consistency. He lauds the earlier policy (by implication) because it did not "attempt to gauge opinion and estimate principles by the footing of offerings for specific purposes," that is, generally, by statistics; yet it is upon figures that he relies in the condemnation of the present policy of missionary jurisdictions. It is evident that figures are very unreliable as absolute evidences of success in Church work. Success must always be comparative, and must in justice be estimated by a consideration of conditions of work as well as by the numerical value of the figures in which the results of work are exhibited. This consideration is left out of view in the *Iowa Churchman* article, and the conclusion is thereby seriously vitiated.

The article in question is open to a much more fatal criticism for the principles on which it is based. The "missionary policy," it is assumed throughout, has for its purpose the "development of Dioceses," and the change of policy was that this might be "on an even more rapid scale." This involves an entire misconception of the Church's Mission. (We do not believe that this misconception exists in the mind of the writer, but in his special pleading he has unconsciously allowed it to appear.) That Mission is to preach the Gospel, and the establishment of "Dioceses" is but incidental, and a detail of administration. Necessarily that Mission embraces two forms of work, aggressive and conservative. The former has to do with the conversion to CHRIST of those who know Him not; the latter with the care of the Church for all those who have been made, in whatever degree, sharers in her privileges. Wherever there are souls to be saved, thither must the Church send her heralds to declare the way of salvation. Whithersoever the members of her flock go, there must she go also to tend and support and continue them in their state of salvation. In so far as these phases of work are wanting, so far is the Church untrue to herself, to her LORD, and to His purpose and commandment. And this two-fold duty of aggression and conservation is imperative, irrespective of other conditions than of the Church's home ability. The demand for her ministrations does not consist of the expressed request of those towards whom they are to be exercised, but it consists of the need in which those souls are living; a need which the relations of the Saviour and the world show to exist, whether or not those souls feel or acknowledge it. And this line of thought destroys the force of the writer's criticism of "this mistaken policy," under which Bishops "have been sent out to do work where either no work existed, or where it was not wanted, and could not be done." We do not know where there is no work to be done, where there is no want, where work cannot be done, except in those few places where no souls are to be found. The principle above set out is the justification of Foreign Missions—to the heathen. And Domestic and Foreign Missions differ only in technicalities of condition and description; in substance they are the same.

We are very far from charging the writer of the article under consideration with ignorance or neglect of these principles of Church Missions. But we do maintain that in criticizing the "Missionary Policy" of the Church he has obscured them, possibly in his own mind, certainly in his discussion. The question at issue is not, Shall the Church send her heralds out to preach the Gospel? It is, Shall priests on the one hand or Bishops on the other be sent as the advance heralds of the message? Broadly the earlier policy was to send the priests, who organized and then summoned the Bishop; while the later is to send the Bishop, to gather his corps of assistants. Which of the policies is the wiser one is a legitimate subject of discussion, on which we have our own definite opinion, but which we have not time nor space to discuss now. This is the question with which the *Iowa Churchman* is intending to deal, for which we do not fault him. What we object against his article is that it proceeds upon a wrong assumption, which is, stated plainly and baldly, that the proper object of the Church's Missionary policy is Church aggrandizement, the establishment of Dioceses in union with the General Convention. Of course he would not admit it, but it is there notwithstanding.

Other points in the article lie very open to animadversion, but they must be passed over now. We have dealt with it, at more length than we intended, because it is of vital interest to us in Montana, where the planting of the Church, and such measure of growth as it has attained is due, under GOD, to the present missionary policy. And we cannot refrain from protesting against the charge that this policy is "creating a class of perpetual and privileged pauper Churchmen," as unjust and unfounded.

"A SAVIOUR, WHICH IS CHRIST THE LORD."

BY CATHERINE M. MORRIS.

BREAK forth, O Zion, from the hills,
That round Jerusalem arise,
With song, that every nation fills,
The Saviour, and the Sacrifice!

Oh, wondrous night! on Syrian plains,
When shepherds heard the sweet acclaim,
That chanted, in seraphic strains,
The music of a Saviour's name!

The manger—for the King of Kings—
The wearied feet—the taunting word—
To Him who glad salvation brings,
The cruel cross, for "CHRIST the LORD!"

The fair Judean lily throws
Its perfume on the midnight air;
In lone Gethsemane there rose
The agony of midnight prayer.

Oh, priceless gift! Oh, joyful night,
That brought the King of Glory down!
Above the sepulchre—the Light;
Above the crucifix—the Crown!

Chicago, April 10, 1887.

—*Living Church.*

Poetry.

THE BELL OF ST. JOHN'S.

BY BISHOP HOPKINS.

THE bell of St. John's tolled one,
Awake on my couch I lay;
Sleep from my eyelids had flown
Tho' I knew not what chased it away.
The evening prayer had been said,
The evening hymn was done,
The vows of the heart were paid
To the blessed Redeemer's throne—
And the Sabbath had passed on the wings of love,
To the Father of spirits in heaven above.

I thought of my home the while,
I thought of that wife so dear
Who could lighten my heart with a smile
Or sadden it with a tear.
I thought of my children too,
So far and so long away—
And what could a parent do,
But lift up his soul and pray
That He whose eye marks the sparrow's fall
Might tenderly keep and watch o'er them all?

I saw the mild moonbeam
As it shone on the chamber floor,
And I thought how it silvered the stream
In sight of my own loved door.
I heard the swelling breeze
As it swept o'er the Church-yard wall,
And I thought of my willow trees
Which grew near my humble hall,
And the grove of oaks, whose leaves fell fast,
In the breath of that chill and wintry blast.

The bell of St. John's tolled two,
And still did poor memory dwell
In sad though sweet review
On the home she loved so well.
Though the stranger's smile was bright,
Though his welcome was warm and kind,
Yet my thoughts would wing their flight
To the dear ones I left behind;
And the wish still throbbed through my busy brain,
Oh, would I could fly to their arms again!

Ah! when will my bosom feel
As warm a longing given,
As ardent and true a zeal
For my far-off home in heaven?
Ah! when will my Saviour's love
Possess my reluctant soul,
Draw my first thoughts above,
And sanctify the whole?
When, oh my GOD! when shall I see
This fond, foolish heart more full of Thee?

Like the flash of the Northern light—
Like flowers which bloom to die—
Like gleams of sunshine bright
O'er the gloom of a stormy sky—
Like the snow-flake, which falls to melt—
Like all things which charm—and flee—
Are the longings my soul has felt
For the home that dwells with Thee.
One moment I rise—alas! in vain—
'Tis gone, and I fall to earth again.
The *gifts of Thy love* round my heart entwine
And usurp that best portion that should be Thine.

Oh teach me—while yet on this mortal shore—
Not to love them less—but to love Thee more!
October, 1825.

—*Gospel Messenger.*

NO DEVIL.

MEN don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty through;
There isn't a print of his cloven foot, or a fiery dart from his bow
To be found in earth or air to-day, for the world has voted so.

But who is mixing the fatal draught that palsies heart and brain,
And loads the earth of each passing year with ten hundred thousand slain?
Who blights the bloom of the land to-day with the fiery breath of hell,
If the devil isn't and never was? Won't somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his feet?
Who sows the tares in the field of Time wherever GOD sows his wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work the devil alone should do?

We are told he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in Church, in State, to the earth's remotest bound,
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and show
How the frauds and the crimes of the day spring up, for surely we want to know.
The devil was fairly voted out, and of course the devil is gone;
But simple people would like to know who carries his business on.

—*Selected.*

Selections.

STANDING BEFORE GOD.

From a Sermon by the Rev. Phillips Brooks, D. D.

AND now St. John declares that when he passed behind the veil he saw the dead, small and great, stand before GOD. Do you not see what that means? Out of all the lower presences with which they have made themselves contented; out of all the chambers where the little easy judges sit with their compromising codes of conduct, with their ideas worked over and worked down to suit the conditions of this earthly life; out of all these partial and imperfect judgment chambers, when men die they are all carried up into the presence of the perfect righteousness, and are judged by that. All previous judgments go for nothing, unless they find their confirmations there. Men who have been the pets and favorites of society, and of the populace, and of their own self-esteem, the change that death has made to them is that they have been compelled to face another standard, and to feel its unfamiliar awfulness.

Just think of it. A man who all his life on earth since he was a child has never once asked himself about any action, about any plan of his, Is this right? suddenly, when he is dead, behold he finds himself in a new world, where that is the only question about everything. His old questions as to whether a thing was comfortable, or was popular, or was profitable, are all gone. The very atmosphere of this new world kills them. And upon the amazed soul, from every side, there pours this new, strange, searching question, "Is it right?" That is what it is for that dead man to "stand before GOD."

But, then, there is another soul which, before it passed through death, while it was in this world, had always been struggling after higher presences. Refusing to ask whether acts were popular or profitable, refusing even to care much whether they were comfortable or beautiful, it had insisted upon asking whether each act was right. It had always struggled to keep its moral vision clear. It had always climbed to heights of self-sacrifice that it might get above the miasma of low standards which lay upon the earth. In every darkness about what was right, it had been true to the best light it could see. It grows into a greater and greater incapacity to live in any other presence, as it had struggled longer and longer for this highest company. Think what it must be for that soul, when, for it, too, death sweeps every other chamber back and lifts the nature into the pure light of the unclouded righteousness. Now for it, too, the question, "Is it right?" rings from every side; but in that question this soul hears the echo of its own best-loved standard. Not in mockery, but in invitation; not tauntingly, but temptingly; the everlasting goodness seems to look in upon the soul from all that touches it. That is what it is for that soul to "stand before GOD." GOD opens His own heart to that soul, and is both judgment and love. They are not separate. He is love, because He is judgment; for to be judged by Him, to meet His judgment, is what the soul has been long and ardently desiring. Tell me when two such souls as these stand together "before GOD," are they not judged by their very standing there? Are not the deep content of one and the perplexed distress of the other already their heaven and their hell? Do you need a pit of fire and a city of gold to emphasize their difference? When the dead, small and great, stand before GOD, is not the book already opened, and are not the dead already judged?

A STORY FOR MOTHERS.

THE Fullers—we do not give the real name—were an influential family. They were wealthy, cultured people, and among the most prominent members of the principal church in the Western town in which they lived. Every Sunday they filled their pew, gave liberally to church and other charities, and the minister was always welcomed to their table.

Mrs. Fuller was a sincere Christian woman. No one acquainted with her daily

life could question her sincerity. But she was peculiarly reserved and sensitive, with an extreme dislike of obtruding on the reserve of other people. Her son was her constant companion as he grew to early manhood—a clever, spirited boy, keen of apprehension, and eager for knowledge.

His mother discussed every subject, but that of religion, freely with him. He had been sent constantly to Sunday-school, and had been taught the chief facts in Jewish history, and that relate to the life and mission of CHRIST. But she had never asked him to consider the relation in which he himself stood to GOD, or urged him to take CHRIST as the guide and model of his life—his Friend and Master.

There had been times when she felt almost driven to do this, but when the lad was at her side, and they were surrounded by the atmosphere of everyday life, her courage had failed her and the subject had been deferred. He was a handsome, perfectly healthy young man, a noted athlete, with a life full of plans and hopes before him; there was plenty of time, she felt, for such counsel and entreaties.

Last October the boy was struck down by diphtheria. On the second day the physician told him that he had not an hour to live. While he lay stunned and silent, some one spoke to him of CHRIST as a Saviour.

"Saviour? Why, I never thought about Him!" he cried. "He is no Saviour of mine. Mother, why didn't you talk to me of Him?"

These were his last words. In a few moments his senses were clouded, and before the hour was over he was dead.

Every mother will understand the intolerable legacy of remorse that was left by these words. Yet how many mothers, although religious women in their profession and habits of life, never break the silence between themselves and their sons on this subject! They defer it to a more convenient season, and soon the tender boy is a hardened man, and has left home and passed from under their influence.

If a man's mother has not cared for his soul, who will?—*Selected.*

SPEAK FOR YOUR CHURCH.

OUR Mississippi contemporary speaks in the following vigorous words of our duty as Church people:

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship and history. Almost every month the writer of this meets with some new worshipper, who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer-Book most bitterly are quietly appropriating many of its beauties. Holy days are winning their way to the approval of all—Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The "Te Deum" and "Gloria Patria" are sung often in congregations where there were once shut out as Romish. The patience, the firmness, the strong conservative fidelity, which have held fast the old Apostolic truths and worship, however unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "speak out."

"Why don't you let people know what your Church is?" is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been long'g for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another: "I have long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer: "Why are you Churchmen so close-mouthed? You go about your business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better."

THE LAW OF MARRIAGE AND DIVORCE.

[From The *Gospel Messenger.*]

INQUIRY is often made as to the law of marriage and divorce in the American Church. One of the inconveniences of new legislation is that it is apt to be imperfectly published. On a matter so closely and definitely affecting social and domestic welfare there ought to be full knowledge among the people concerned or likely to be concerned in it. In the present loose and vicious condition of the civil law and its administration in some of the States, the public attention of good and patriotic men is aroused as never before. Organized movements have been started to check abuses and protect the purity of wedlock, the fountain of all physical well-being and a chief factor in moral health and security. One of the principal evils at present is the frightful levity and inconsiderateness with which the marriage relation is entered into, especially by the young. In preventing the consequent misery and in fulfilling the marriage obligation the Church has applied and continues to apply its best wisdom by the regulation of the clergy and a godly discipline of the laity. Individual representations, unauthorized and hasty, are sometimes made, both in excess and abatement of the actual legal letter. The law of the Church is contained in Canon 13 of Title II. of the Digest, which is here copied. There is nothing more and nothing less.

OF MARRIAGE AND DIVORCE.

§ i. If any persons be joined together otherwise than as GOD's Word doth allow, their marriage is not lawful.

§ ii. No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again.

§ iii. If any Minister of this Church shall have reasonable cause to doubt whether a person desirous of being admitted to Holy Baptism, or to Confirmation, or to the Holy Communion, has been married otherwise than as the Word of GOD and the discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon: *Provided, however*, that no Minister shall, in any case, refuse the Sacraments to a penitent person in imminent danger of death.

§ iv. Questions touching the facts of any case under Section ii of this Canon, shall be referred to the Bishop of the Diocese or Missionary jurisdiction in which the same may occur; or if there be no Bishop of such Diocese or Missionary jurisdiction, then to some Bishop to be designated by the Standing Committee; and the Bishop to whom such questions have been so referred shall thereupon make inquiry in such manner as he may deem expedient, and shall deliver his judgment in the premises.

§ v. This Canon, as far as it affixes penalties, does not apply to cases occurring before it takes effect, according to Canon 4, Title IV.

ARE OUR SERVICES TOO LONG?

THAT depends entirely on the reason that took you to Church.

If you went there for the sole purpose that you might turn around and go out in exactly an hour, it's too long if it lasts ten minutes longer.

If you went there for the sole purpose of becoming a better man or woman through the influence of that service—if contact with Divine appointments are to give you comfort, strength, encouragement—a half an hour is no particular object.

We are of the opinion that the great majority of those who complain of the tediousness of the service have no idea of the purpose of the service as we have expressed it in our second proposition. To them, it is a question of time, not effect.—*Ex.*

Miscellany.

—SEXTON (to group of travelers): "This, gentlemen, is the highest church steeple in the country. It contains three bells; the largest is rung only on the arrival of the Bishop, in cases of fire and floods, and other threatened calamities."

—LITTLE Johnnie and Mary were sitting on an ottoman in rather close quarters. Both realized the crowded situation of affairs, and it was finally righted by Johnnie, who said: "Mary, there would be more room for me on this outerman if one of us was to get off."

—NOT every scholar will be able to read the following somewhat puzzling Latin nonsense line. It nevertheless contains a patriotic sentiment which is heard in our streets every gala day, and one which does honor to the American citizen: *Quis crudum pro te lectum, album et spiravit.*

—THE modern rage for abbreviations, especially in the names of societies, was strikingly exemplified the other day at a certain women's prayer meeting. One of the sisters, who is very much interested in the Woman's Christian Temperance Union, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the Woman's Educational and Industrial Union, prayed fervently, with a charming certainty that she would be understood: "O LORD, bless the W. C. T. U., the W. F. M. S., the W. H. M. S., and the W. E. and I. U!"

—CHARLES LAMB was a spare man, dressed in clerical fashion, and appearing somewhat stiff in manner. He had dark, curly hair, a long, melancholy face, lips tremulous with expression, brown eyes—quick, keen, restless—and a quiet, sweet smile, with a touch of sadness in it. His friends sometimes called him "Old Man Melancholy," but though his face owned the title, his nature did not, for he was the most comical genius. Upon one occasion, being asked how he liked babies, he stammered out that he liked them best "b-b-b-boiled."

—THE multiplication of 987,654,321 by 45 gives 4,444,444,445. Reversing the order of the digits, and multiplying 123,456,789 by 45 we get a result equally curious—5,555,555,505. If we take 123,456,789 as the multiplicand, and interchanging the figures of 45, take 54 as the multiplier, we obtain another remarkable product—6,666,666,606. Returning to the multiplicand first used, 987,654,321, and taking 54 as the multiplier, again we get 53,333,333,334, all threes except first and last figures, which read together 54, the multiplier. Trying same multiplicand, and using 27, the of 51, as the multiplier, we get a product of 26,666,666,667, all sixes except the first and last figures, which read together 27.

—As a very thin preacher was walking along the street near his home, he was stopped by a man of robust proportions. "Are you the clergyman living in this neighborhood whom the people say is dying of consumption?" inquired the hearty-looking individual, at the same time taking an ample survey of the divine's meagre frame. "I don't know, brother," meekly replied the clergyman; "but I have been preaching the Gospel at this weight for fifteen years, and many's the time I have conducted funeral services over just such a big, healthy brother as you." The robust individual said not a word, but thoughtfully walked away.

—THE following story comes from a school in the Midlands. The master told the boys of the third class to write a short essay upon Columbus. The following was sent up by an ambitious essayist: "Columbus was a man who could make an egg stand on end without breaking it. The King of Spain said to Clumbus, 'Can you discover America?' 'Yes,' said Clumbus, 'if you will give me a ship.' So he had a ship, and sailed over the sea in the direction where he thought America ought to be found. The sailors quarrelled and said they believed there was no such place. But after many days the pilot came to him and said, 'Clumbus, I see land.' 'Then that is America,' said Clumbus. When the ship got near, the land was full of black men. Clumbus said, 'Is this America?' 'Yes, it is,' said they. Then he said, 'I suppose you are the Niggers?' 'Yes,' they said; 'we are.' The chief said, 'I suppose you are Clumbus.' 'You are right,' said he. Then the chief turned to his men and said, 'There is no help for it; we are discovered at last.'"

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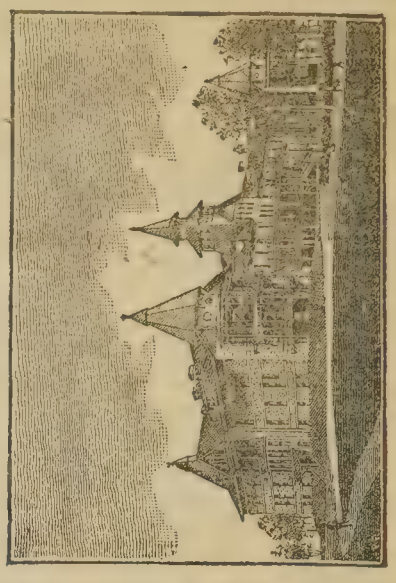
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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 3. Virginia City, Montana, June, 1887. Whole No. 51.

Kalendar.

JUNE, 1887.

24 Nativity of St. John the Baptist.
26 Third Sunday after Trinity.
29 St. Peter the Apostle.

JULY, 1887.

3 Fourth Sunday after Trinity.
10 Fifth Sunday after Trinity.
17 Sixth Sunday after Trinity.
24 Seventh Sunday after Trinity.
25 St. James the Apostle.
31 Eighth Sunday after Trinity.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

UNPAID JUNE 1, 1887.

St. Paul's, Fort Benton	4 80
St Paul's, Miles City	4 80
St. Luke's, Billings	4 80
Holy Spirit, Missoula	3 20
St. Andrew's, Livingston	2 80
—— Fort Keogh	2 40
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y*, } *Committee.*
S. J. Jones, *Treas.*, }

Virginia City, Montana, Oct. 27, 1886.

BISHOP BREWER'S APPOINTMENTS.

Townsend, Sunday	June	19
Toston, Monday	"	20
Georgetown, Thursday	"	23
Philipsburg and Granite, Sunday	"	26
Missoula, Sunday	July	3
" "	"	10
Moreland, Wednesday	"	13
Gallatin City, Thursday	"	14
Three Forks, Friday	"	15
Pony and Harrison, Sunday	"	17
Red Bluff, Wednesday	"	20
Sterling, Thursday	"	21
Madison Valley, Sunday	"	24
Virginia City, Sunday	"	31
Sheridan, Sunday morning	Aug	7
Twin Bridges, Sunday evening	"	7
CONVOCATION: Sunday	"	28

THE BISHOP'S RECORD.

I REACHED home from my Yellowstone trip on Easter Monday. The first Sunday after Easter was appointed for my visitation of St. Peter's Parish, Helena. The services on this day were full of encouragement. The congregations were large, and a class of twenty-eight were confirmed. Only one larger class has been confirmed in Montana, and that was three years ago in this Parish. I visited the Sunday school and found it in excellent condition. The Church Catechism was recited as well as I ever heard it done in my life. The Lenten offerings for Missions had amounted to one hundred and twenty-five dollars. And that is as good an indication of the life of the Parish as could be had. The Parish School, with its three teachers, is doing good work. The number of scholars is not as large as last year, but that is due to the fact that other schools have been started, taking away some of our scholars. Such things are to be expected. And we must be prepared to meet all such discouragements bravely, doing our work in patience, believing that good work will bring its own reward. The Hospital work prospers. Our present building is filled to overflowing the greater portion of the time. The nursing is all that could be asked for. All that is needed is more room and better accommodation. And that we shall have in due time. The new building is begun, and by the end of the season we hope to occupy it. The prospect brightens as the days go on. More interest is manifested, more help is given, more friends are raised up, and everything goes to show that the work begun in faith will be carried on to successful accomplishment. Altogether, the work of St. Peter's Parish has a bright outlook. Helena grows and prospers, the Rector is devoted to his work, the people appreciate their Rector, and the result is progress.

Monday, April 18, the Rev. Mr. Webb accompanied me to Marysville. In the evening service was held and a class of seven confirmed. Mr. Webb had visited this mining camp during the past year and the result of his work was this class for confirmation. We have now about twenty communicants there, and they would gladly have services oftener than Mr. Webb can give them. They have a small sum raised toward the building of a Chapel. It may be that a Missionary for Lewis and Clarke County will be secured during the season, and then the Church people of Marysville will have the services which they desire and deserve.

At all events, one young clergyman has offered himself for the work in Montana, to go wherever the Bishop directs. Thank GOD for that! If Helena be chosen for his headquarters, Marysville will be in his field. I wish another man would offer his services in the same way. And then I should be enabled to fill two of the four or five positions that I want filled.

Friday, April 22, I started for Dillon. An accident on the Utah and Northern Railway had disarranged the trains, and so I had the pleasure of waiting at a way station for three hours. The result was that I reached Dillon during the small hours of the morning. I spent the rest of the night at a hotel. The next morning after breakfast I made my way to the enlarged house and the improved household of the Missionary—Rev. Mr. Hooker. I received a hearty welcome and was made a welcome guest during my stay. And my stay was not a short one. For two weeks, lacking a day, I made my home in Dillon. The Missionary team, Peter and Paul, and the old buckboard, did good service in taking us over the country, visiting parishioners, doing missionary work, and in fishing for trout. The trout were scarce, but we caught some of them. The parishioners we found, and did our work as best we could. And I hope all was done for the best interests of GOD'S Kingdom. On Sunday, April 24, two services were held, the Holy Communion administered, and three persons confirmed. Wednesday evening

there was service and an address. On the following Friday we drove to Argenta and held service there in the evening. The mining prospects about Argenta have greatly improved of late, and so the population has increased. The result was that we had a larger congregation than I have ever had there before. I think Mr. Hooker will hold occasional services in Argenta during the coming year.

We rose Saturday morning expecting to get an early start for Bannack where we were to hold service Sunday morning. But a snow storm had set in during the night. A white blanket covered the earth, the air was filled with the driving snow, a heavy mist shrouded the hills. It was not a pleasant nor even a safe prospect for a drive over the hills to Bannack. We waited till noon for the storm to subside, but noon gave no prospect of a clearing up. And so we gave up our visit to Bannack for this time, sent on word of the change in our plans by the stage, and reluctantly turned our faces back toward Dillon and the Beaverhead Valley. We reached Dillon in time to have notice given of service the next morning. The service was well attended in the morning, and in the evening the Church would not hold all who came. Wednesday evening, service was held again, and an adult was baptized. We are just getting into shape for effective work at Dillon. Results will appear in the future. The Church is paid for and will probably be consecrated next August. The town is steadily growing, the missionary has his whole heart in his work, GOD'S blessing on his work will surely come.

Friday morning, May 6, at half-past four o'clock, I took the train for Anaconda. The next morning, the Rev. Mr. Howard, missionary for Deer Lodge County, met me there. On Sunday, two services were held, the Holy Communion administered, and one person confirmed. It was the first confirmation and the first Communion ever held in Anaconda. But I hope it was the beginning of many good things to come. We have ten or eleven communicants there. In time, if all goes well, we shall have more. For the present services can be held only on one Sunday in the month. Bye and bye we shall be able to have two clergymen in Deer Lodge County. But we must begin as we can, we must creep before walking. We shall run when the time comes. Some good people seem to think that Missionary ventures are a mistake, that the Territories had better be left to take care of themselves, and that the Dioceses deserve all the care of the Church. I am glad that a different policy has been adopted, and I believe a different policy will continue to be followed. The Church ar will ever be open to hear the cry for help from Macedonia, and when answer is refused the springs of life will be dried up.

On Monday, May 9, I came to Helena. On Thursday, after a two days stay at home, I start on a long stage trip to the north.

L. R. B.

Helena, May 10, 1887.

NOTES.

—THE Annual Election of the Vestry [of St. Peter's Parish, Helena] was held, in accordance with the Canons, on Easter Monday, after Morning Prayer. Mr. S. J. Jones was re-elected Senior Warden, and Mr. Wm. Steele, Jr., Junior Warden; and the following gentlemen, receiving the highest number of votes cast, were declared Vestrymen for the ensuing year: Wm. A. Chessman, B. H. Greene, Wm. G. Bailey, J. D. Wilson, C. T. Day, F. S. P. Lindsay. At the meeting of the Vestry for organization, the remaining officers were elected, viz: Clerk, Mr. S. J. Jones, and Treasurer, Mr. Wm. Steele, Jr. The usual standing committees were at the same time appointed.—*Church and Parish.*

—MR. C. W. CANNON has offered in the name of his daughter, Miss Birdie Cannon, to present a new bell to the Parish Church [Helena]. The present bell was some years ago the property of the National Mining Company, and was given to the Parish by Mr. S. J. Jones, our senior warden. Like any bell used for its sacred purpose, it has gathered to itself, in the minds of those who love the Church and have been interested in her work, many a pleasing and holy association; yet none will be sorry to see it replaced by one better suited in size and more churchly in tone. And we are very grateful to our generous fellow citizen for his gift.—*Church and Parish.*

—AMONG the adornments of St. Peter's, Helena, on Easter Day, were (1) a beautiful white silk antependium, the gift of Mrs. Chas. Rumly, and the handiwork of Miss Mamie Wheeler; (2) a memorial Altar Cross, secured by Mrs. O. B. Totten in memory of Mrs. Elizabeth T. McFarland, a long-time helpful member of the Parish, who died during the past year. Of the latter gift the Rector pertinently says in his Parish paper: "It was very fitting that one so identified with all the good works done in the city should be remembered on this great festival of the Resurrection."

—WORK has been begun on the new building for St. Peter's Hospital in Helena. The supervision of its construction has been assigned to Mr. Welter, architect, in connection with a Building Committee appointed by the Trustees, composed of the Rev. F. T. Webb, Rector of the Parish, and Messrs. Wm. A. Chessman and Geo. Booker. The raising of the necessary funds falls almost wholly to Mrs. Brewer, who "is meeting with the success which faith and energy and influence like hers is sure to command." It is hoped that the structure will be completed by next winter. A note-worthy gift is that of thirty dollars, sent by the Girl's Guild of St. James', Bozeman, the result of their Lenten work.

—THE Sunday School of St. Peter's, Helena, made an Easter offering, chiefly as the result of their Lenten self-denial, of $120 for the Domestic and Foreign work of the Church.

—RECENTLY a few of the Sunday school of St. Paul's, Virginia City, got up the little play of "Cinderella", and gave it for the benefit of the Sunday school at the house of Mr. Henry Elling. Their success, histrionically and financially, was such as to encourage them to accede to the request of some who heard them, that they should repeat it on a larger scale. Accordingly on May 18, the same entertainment with additions was given before a crowded audience in the Skating Rink. As a result they handed to the Rector, for Church purposes in his discretion, the nice little sum of $40.00.

—FROM *The St. James' Record* of the Mission in Dillon we cull the following items: The St. James' Guild meets every Wednesday afternoon to work for the Church.——The girls of the Sunday school meet to sew at the Rectory on Saturday afternoons.——The Bell fund now amounts to more than $30. It is hoped that the new bell will be secured in time for the consecration of the Church, which is expected to take place the latter part of August.——A Stone Font has been ordered for the Church, sufficient money having accumulated in the fund begun for that purpose.

—AT Marysville nearly $175 was cleared at an entertainment recently given there for the benefit of the Church. A Sunday School has been organized, Mrs. Ada H. Kelly being appointed superintendent.

—A SUNDAY School has been started by Mr. James Cory at Gregory, a mining camp where no religious services at all are held.—*Church and Parish.*

—AT the mining camp of Pony, Madison County, a Sunday school has been organized and kept up for nearly a year, under Church auspices and conducted by our few faithful Churchwomen. It has been very successful. In fact any efforts are worthy of being termed successful, that succeed in keeping alive with any regularity the thought of GOD and the suggestions of the LORD'S Day in such places, no matter how slenderly attended or wanting in outward tokens of prosperity. Our Pony Sunday school has attained much more, however, than that. Since the Bishop's

visit last July, Church services have been held on four Sundays—twice by the Rev. F. B. Lewis of Bozeman, and twice by the Rev. E. G. Prout of Virginia City—and the Holy Communion celebrated twice. If we mistake not these have been the only religious services held in Pony during that time. (In this we speak under correction.) Should half the railroad and mining talk and indications of the vicinity materialize, as there is good reason to think they may, Pony will soon increase greatly in population and prosperity, when the planting of a regular Mission there will become imperative.

—The Rev. Percival MacIntire, who has been pursuing his theological studies at Faribault for the last three years, has taken Letters Dimissory to the Diocese of Minnesota. Our clergy list is thus lessened by one name.

—*Per contra*, the Rev. J. W. Van Ingen, of Geneva, N. Y., has agreed to come to the Territory, September 1, to take charge of the large missionary field in the vicinity of Helena, extending from Fort Shaw to Townsend, embracing the Missions of Sun River, Fort Shaw, Marysville, Townsend, etc. His residence will be in Helena.

—The strawberry festival and supper given by the ladies of the St. James' Guild, at Poindexter's Hall, Thursday evening, [June 9], was a financial success. The most of the fancy articles and plants were disposed of.—*Dillon Tribune.*

—The Bishop is to lay the corner-stone of St. Peter's Hospital, Helena, on Wednesday, June 22. We hope some of our friends will send us a full accouut of the ceremony.

—In the May and June members of the *Spirit of Missions* both of which have come to hand since our last issue, are the following Acknowledgments from Montana:

GENERAL.

Billings, St. Luke's, S. S. Lenten	2 62
Dillon, St. James',	14 00
" " " S. S. Lenten	30 80

DOMESTIC.

Bozeman, St. James',	24 75
" " " S. S. Lenten	56 70
Deer Lodge, St. James', S. S. Lenten	14 00
Miles City, St. Paul's	2 90

COLORED.

Dillon, St. James'	4 30

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The Rev. Ethelbert Talbot was consecrated Missionary Bishop of Wyoming and Idaho in Christ Church, St. Louis, on Friday, May 27. The Bishop of Minnesota presided, and was consecrator, and the Bishop of Springfield preached the sermon from the Gospel in the Consecration Office. The attending presbyters were the Rev. Robt. Talbot and the Rev. Abiel Leonard. Bishops Tuttle and Spaulding were the presenters, and there were present and assisting, Bishops Vail, Burgess, Perry, Knickerbacker, and Walker. The service was, as always, deeply impressive.

—The consecration of the Rev. E. S. Thomas, as Assistant-Bishop of Kansas took place May 4, in St. Paul's Church, St. Paul. The procession which entered the crowded church, was composed of the Seabury Divinity students vested in gowns, priests and deacons in surplices and white stoles, the Bishop-elect in rochet, and the following bishops: the Rt. Rev. Dr. Vail, acting for the Presiding Bishop by courtesy of the Bishop of the diocese, the Rt. Rev. Drs. Whipple, Tuttle, Brown, Knickerbacker, and Gilbert. Bishop Whipple was the preacher.

—The cumbrous title of Northern New Jersey has given place to the appropriate one of Newark, in the list of dioceses. The diocese in question, by a large majority, availed itself of the permission granted by the last General Convention.

—We regret to hear that the venerable Bishop of Pennsylvania is very low, and that there are small hopes of his recovery. The prayers of the faithful were asked on his behalf in the churches of his diocese on Sunday.

—A fine granite monument has been erected at Frankfort, Ky., over the grave of the late Dr. Benjamin Bosworth Smith, first bishop of the diocese of Kentucky. He was in the episcopate fifty-two years, and from 1872 to 1884 Presiding Bishop of the Church.

—Owing to ill health the Bishop of California has been obliged to cancel all his appointments. He is now taking a much needed rest at Los Angeles with Mrs. Kip.

—We are glad to learn that Bishop Welles returned home May 21, very greatly improved in health.

—A meeting in the interest of the Church Building Fund Commission was held in the Church of the Heavenly Rest, New York, on Sunday evening, May 1. Mr. R. Fulton Cutting, treasurer of the commission, made the first address, the Rev. D. Parker Morgan, acting as chairman in the absence of Bishop Walker. Mr. Cutting made an appeal for contributions, first on the ground of patriotism, and second, on the ground of Church extension. Mr. L. Bradford Prince, who has taken the work in hand, gave some account of the objects of the commission, and said that though the work had been discouraging, much good had been done by means of the $70,000 raised last fall, and that a system of loans could be made use of to much better advantage than making gifts to needy churches. The commission needed $250,000 to carry on the work successfully, and especial efforts were being made to have that sum in hand by 1888. He was confident that at no distant day the $1,000,000 at first proposed, would be forthcoming.

—Bishop Elliott, we regret to say, is still in ill health. The doctors hold out every prospect of recovery, but predict it will be a tedious convalescence.

—*The Iowa Kirchenblatt* says, that by order of a prohibition committee, a policeman entered the Lutheran Church at Decorah, Ia., where the congregation was celebrating the Lord's Supper. He interrupted the service and prohibited the use of wine in the Communion, threatening immediate arrest. The impudent fellow was shown the door and the service concluded.

—The inaugural meeting of the Church Unity Society of the diocese of Pennsylvania, was held in St. Stephen's Church, on the evening of May 3. Bishop Whitaker presided, and made a most earnest plea for all to labor for the unity of Christendom. He was followed by the Rev. Dr. Wm. R. Huntington of Grace Church, New York, who came over for this purpose. Addresses were also made by the Hon. Mr. Russell Thayer, and the Rev. Dr. Richard Newton. A business meeting was held after the services, when the number of the executive council was increased from seven to twelve besides the officers, and the officers and executive council were then elected for the ensuing year.

—On expectation Sunday, Bishop Watson consecrated the Church of St. John the Evangelist, for colored people, at Edenton, N. C. The instrument of donation was presented by the committee, the sermon was preached by the Bishop, assisted in the service by the Rev. Messrs. R. B. Drane and J. M. Hillyar. The church was full, the great majority of the congregation being colored, and the singing was particularly hearty, correct, and effective. On the same occasion one man and three women were confirmed.

—The twenty-fifth anniversary of the connection of Bishop Wilmer with the Diocese of Alabama, as its ecclesiastical head, was celebrated with due observances during the recent council of the representatives of the diocese assembled at Greensboro. A complete set of episcopal robes and a pastoral staff were presented to the bishop, as a token of love and esteem from

his people. The pastoral staff was made by J. and R. Lamb of New York, and is a very elaborate and handsome one, the crook being of solid silver set with precious stones. The address of presentation was made by the Rev. Dr. Horace Stringfellow.

—The generous sum of $30,000 has been given to Trinity College, Hartford, Conn., by a friend in Brooklyn, N. Y., to be applied towards a handsome building for the use of the scientific department. The building is to cost $50,000, of which Mr. Junius S. Morgan, of London, has given $6,000, conditional on the raising of the remaining $14,000.

—At the recent convention of the Diocese of Delaware, held June 1, eleven ballots were had to select a Bishop in place of the late Bishop Lee. None of the ballots resulted in an election, and the matter was postponed to a special convention, to be held December 6.

—At the recent Convention of the Diocese of Easton, held Wednesday, June 1, the matter of the election of a Bishop was taken up for the sixth time. The Rev. Dr. Lindsay, Rector of St. George's, Washington, was elected on the second ballot, but declined by telegraph the following day. Thereupon the election was resumed and resulted in the election of the Rt. Rev. William F. Adams, D. D., formerly Missionary Bishop of New Mexico and Arizona, now Rector of Holy Trinity Church, Vicksburg, Miss. Dr. Adams has accepted, subject however to the action of the Church.

—Bishop Potter has issued a letter addressed to the citizens of New York., urging the immediate beginning of the building of a cathedral, commensurate with the wealth and importance of the city. The project has been received with universal favor. Every one of the leading papers has come out with editorials strongly commending the undertaking. Some found their reasons on the general ground of the improvement of the city on the artistic and educational side, but many recognize distinctly the religious power of such a building and its immense influence for good in this way on the whole community. The clergy in nearly all our leading churches touched on it in their Sunday sermons. Dr. Dix at Trinity, Dr. Huntington at Grace church, Dr. Morgan at St. Thomas', Dr. Rainsford at St. George's, Bishop Seymour at the Transfiguration, Dr. Donald at the Ascension, Dr. DeCosta at the Church of St. John, among others, found many and good reasons for commending it warmly to their respective congregations. Nor was this approval confined to our own communion. The Rev. Dr. Vermilyea has wished "God speed" to the undertaking in an admirably conceived letter, and among other gifts from Presbyterian brethren, one of $100,000 has been given by Mr. D. Willis James. The cathedral is to be called "St. John the Divine." Its board of trustees was incorporated in 1873. The Rev. Dr. Nevin, of St. Paul's Church, Rome, is temporarily helping Bishop Potter in organizing the beginnings of the undertaking. He may be addressed care W. H. Osborn, Esq., 32 Park Ave., N. Y., and will be very glad to see any persons who are interested in, and desire to further this great work.

—The result of the Lenten mite chests in St. Augustine's, New York City, was $416. Of this amount nearly $400 was in cents. Word was sent to the Board of Missions that some one would have to come and help carry it to the Mission rooms. It required three men, and they had all they wanted to do, to convey it from the church to 22 Bible House.

—At the recent convention of the Diocese of California, it was voted to pay $10,000 arrears of salary to the bishop.

—The trustees of Griswold College have elected the Rev. Chas. H. Seymour, D. D., as president of this well-known institution. The Rev. Dr. Seymour is an honor-graduate of Trinity College, Hartford, and has held prominent positions at the East and West, both as an educator and a parish priest. The work of Christian education in Davenport under the wise administration of Bishop Perry is of vast importance to the Church in the West. St. Catharine's Hall for girls, and Kemper Hall for boys are already firmly established, and now under President Seymour's guidance, Griswold College bids fair to become a noble institution of learning.

—The residence of the Rev. Dr. John C. Eccleston, rector of St. John's Church, Clifton, Staten Island, was entered early on Monday morning, May 23, and robbed of a large amount of silverware together with $50 in money. The silverware had been presented by the congregation to Dr. Eccleston on the 25th anniversary of his wedding day. The money was the collection of the Sunday previous and was to be used in giving a festival to the Sunday School.

Foreign.

—The new Bishop of Melbourne, Dr. Goe, was installed in his cathedral on Thursday in Easter Week.

—The Church Missionary Society hope to send an expedition under Bishop Parker to try and treat with King Mwanga for the release of Mr. Mackay. It is proposed to put a small steamer on Lake Victoria, in aid of this project. Bishop Parker, successor to the martyred Hannington, has reached the maritime part of the C. M. S. Missions. Letters have also been received in Salisbury-Square from Uganda, Mr. Mackay writing: "By God's grace I shall hold on here, in the hope that gradually greater liberty will be allowed. Every day, or rather night, a number of our people come for a little instruction." He asks earnestly for immediate reinforcements. At Rome, the Pope has received information from the French missionaries at the Lakes respecting our martyrs in the persecution by King Mwanga, putting their numbers higher than in the reports sent to the C. M. S.

—The new Anglican church in Rome was opened on Easter Monday, but owing to there being a debt upon it of £3,000, the Bishop of Gibraltar, who preached the sermon at the morning service, could not perfrom the ceremony of consecration.

—*The English Churchman* states that the irreconcilables at Natal, having received from the Archbishop of Canterbury a positive refusal to apply to the Crown for a mandate for the consecration of the Rev. Sir G. W. Cox, Bart., as Bishop of Natal, have decided to apply to the Court of Queen's Bench for a *mandamus* to his grace to show cause why he should not proceed with the consecration.

—Westminster Abbey has passed into the hands of the Office of Works, for the purpose of preparing for the celebration of the Royal Jubilee, and will be closed until further notice. In order to avoid so long a discontinuance of the services, the dean and canons have accepted an offer from the rector and churchwardens of St. Margaret's, Westminster, to place that church at their disposal, so far as parochial arrangements permit.

—Canon Liddon in his Easter Day sermon in St. Paul's cathedral expressed the opinion that the tomb in the church of the Holy Sepulchre at Jerusalem was the real tomb in which the body of our Saviour lay. He gave an interesting description of the site, comparing it with scenes in classical and Jewish antiquity.

—The Freemasons in Great Britain are proposing to commemorate the Queen's Jubilee by taking the initiative step toward the rebuilding of the temple on Mount Zion as a House of Prayer for all nations.

—A beautiful window, memorial of Bishop Heber, has recently been placed in the church of Malpas, Cheshire, where he was born, while his father was rector of the parish. The Bishop of Chester at its dedication spoke at length on Bishop Heber's great work as a missionary, and alluded to him as "the sweet singer whose hymns are household songs with most of us." He mentioned particularly, "The Son of God goes forth to War," "Brightest and Best,"

"Hosanna to the Living LORD," "Virgin-born we bow before Thee," "GOD Who madest earth and Heaven," "Spirit of Truth on this Thy day," and "Holy, Holy, Holy, LORD GOD Almighty."

—A MEETING of the Nova Scotia synod has been called for July 6th for the election of a bishop in succession to the late Dr. Binney. The late Bishop was nominated by the Crown, and this will be the first occasion of the exercise of the right of election by this diocese.

—IT is stated that within the period of Queen Victoria's reign the Church of England has built 6,500 churches, while all other religious bodies within the same area have built only 3,000. The old Church is not decrepit.

—THE Bishop of Nova Scotia, the Rt. Rev. Hibbert Binney, D.D., died in New York the last week in April. The venerable prelate was the fourth Bishop of his diocese and was consecrated in 1851. He was present at the general convention last fall, as one of the Canadian delegation, and charmed all by his gracious presence and kindly words. The sympathy of the American Church will be extended to his bereaved diocese.

—AT the meeting of the York Diocesan Church Building Society, the Archbishop of York stated that Sir Tatton Sykes, whose munificence has never been blazed abroad, had given £150,000 to its funds.

—THE oldest Christian church is that in Bethlehem, built by the Empress Helena, mother of Constantine the Great. It was erected in the year 327 A. D., is known as the Church of the Nativity, and is used by worshippers of all sects.

—A MISSION to the native Christians of India is being arranged by the English Church Missionary Society. Ten missionaries, five clergymen, and five laymen, one of whom has held high military rank in India, will leave in October next, and will spend four months in India, visiting each mission station in the five districts into which the area to be covered has been divided. The idea originated with Major-General Haig, and the object is to raise the tone of the spiritual life in native pastors and congregations.

—IN a parish church in Suffolk a new organ has recently been placed, designed by the vicar himself, who is a skillful mechanic, and who constructed the pipes with his own hands.

—AT a meeting of clergy held in Edinburgh in November, a committee of clergy and laity from the various dioceses was appointed to formulate some practical scheme for reviving the office of metropolitan in the Scottish Church. As the result of this committee's deliberations, a petition is to be presented by it to the bishops, representing that the Church suffers in discipline and organization in having no metropolitan, and suggesting that steps should be taken for conferring metropolitical power upon the present primus, and that an arrangement should be made under which, after his voidance of the office, the metropolitanship should be attached either to the See of St. Andrew's, or to that of Edinburgh, or to both combined, with the title of archbishop.

—THE number of Anglican clergy in British North America exceeds now 1,000. There are nineteen dioceses, to which another in Canada proper is about to be added.

—IT is said that the Church Army, of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for Confirmation. They were mostly gathered out of saloons and the streets.

—IT was recently announced that the Bishop of Ontario had obtained a conditional grant of $5,000 from the Colonial Bishopric's Fund, toward the subdivision of his diocese, and that he had excellent prospects of obtaining a similar grant from the Society for Promoting Christian Knowledge. Well, since then the news has come that the Society for Promoting Christian Knowledge meeting has been held and the grant made. This $10,000 is a good beginning but that is all. Each subdivision of the diocese must raise $15,000 more, which, with their respective shares of the present fund, will give the proposed new Diocese of Ontario $60,000, and the proposed Diocese of Ottawa $40,000. It should not be a difficult matter to raise the $15,000 in each diocese. All it wants is a good active canvass, and a constant agitation of the subject. Few people realize the development that is taking place, and the absolute necessity for more episcopal supervision.

—A CORRESPONDENT calls attention to the fact that many of our Sunday school pupils cannot find the references in their Bibles. Pastors and teachers should take note of this. There is scarcely a class of intelligent scholars that might not be profitably exercised upon the general divisions and books of the Bible. It would be well for superintendents to insure the due preparation of their teachers on this point, and to see that classes of older pupils are practiced in looking up references. Lesson books and papers, to this end, should give references and not quotations.—*Living Ch.*

—A LITTLE fellow lately asked his parents to take him to Church with them. They said let him wait until he was older. "Well," was the shrewd suggestion in response, "you'd better take me now, for when I get bigger I may not want to go."

The Montana Churchman.

VIRGINIA CITY, MONTANA, JUNE, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

JUST as we go to press, news comes of the death, on St. Barnabas' Day, June 11, of the Right Rev. William Bacon Stevens, D. D., LL. D., Bishop of Pennsylvania.

—THE *Churchman*, commenting on a recent trial and conviction in New Jersey for blasphemy, says: THESE three are the integral units that underlie and uphold society—the Family, the Church, and the State, and these three are one in the practical evolution of civilization. So there are crimes against property, and against the person, and against the commonwealth, and against the Church, or that Christianity which it stands for; and the Family, the Church and the State are so interwoven by congenital relation and inviolable reciprocities that the blow which strikes one strikes the three, and the thrift or hurt of one becomes the thrift or hurt of the three. So the offender against personal purity by doctrine or act, with the incendiary, the thief, the assassin and the traitor, is a declared enemy of the common wealth. But he who lifts profane and sacrilegious hand and voice against that higher and divine law and order in and by which all humbler spheres live and move and have their being, must, forsooth, escape unwhipped of justice according to certain wiseacres!

The best thought and belief of all civilizations, together, brand and denounce the blasphemer as their most baleful foe and portent. The volcanic cataclysm of the French Revolution reaffirmed the decisions of the past with tragic emphasis. Civilization is the visible providence of Almighty GOD declaring itself in the onward movement of society. It recognizes no such thing as liberty, personal or corporate, outside and apart from Divine sanctions. Therefore it brushes away the blasphemer, as it does the incendiary with his torch, the assassin with his knife and poison, and the traitor with his Judas-gold, for "the earth is the LORD'S and all that therein is," and the kingdoms of this world shall become the kingdoms of our LORD and of His CHRIST!

—PARDON, peace, and sanctification is like a golden chain which CHRIST hangs around the neck of His followers.

Poetry.

TREASURE.

BY FLORA L. STANFIELD.

SADLY the rich man pondered—"How can I,
Knowing beyond all doubt I must die,
Gather my wealth together in my hand,
So that, awaking in a fairer land,
It will be there to greet celestial sight?
Let skillful lapidaries bring the light
Of all their jewels to me!" and he chose
A brilliant diamond, cut like a rose
And worth a monarch's ransom. So he died
And in GOD'S time awoke, and loudly cried:
"Where is my treasure? It was safe to-day
I must have lost it somewhere on the way."
"Be comforted!" up spoke a shining one,
"Your treasure is intact; each good deed done,
Each penny given, from your simple hoard,
When you had little; every struggle toward
The heights the blessed reach, all, all are here."
"But my lost diamond!" "I surely fear,"
Said the stern angel, "that the bit of dross
You call a diamond will prove a loss
Beyond retrieval." Then the rich man sighed
And turned away, but suddenly espied
A tiny globe of light; "Ah, here!" he said,
"Here is my jewel!" and a glory spread
Over his visage; but the angel smiled:
"That is the tear drop of a starving child
To whom you ministered; a banished tear
Is called a diamond by dwellers here."

—*Living Church.*

Selections.

RELIGION OF CHRIST SUPERNATURAL.

THE objection too frequently urged in these days to the religion of JESUS, is that the whole subject is a mystery. Men are led to reject it by the influence of the world, on that account. The Cross of JESUS was to the Jews a stumbling block and to the Greeks foolishness, and the deep truths of our most holy faith which is shown forth by the holy symbol, are to unbelievers now, as in the early days of Christianity, an offence. But religion always was a mystery—it is now, in its true character, a mystery, it will be until that blessed day when "we know even as we are known," a mystery. "GOD is past finding out; His ways are unsearchable." The Incarnation is a mystery, and the teachings that flow from that, we might reasonably expect would be mysterious beyond our analysis, beyond our comprehension.

But nowhere are we commanded to understand mysteries. There is no mystery, thank GOD, in what we are to do. In these matters the Holy Word of GOD speaks plainly. We are to stop sinning and begin at once to serve GOD in humble obedience. We are to pray for pardon and peace, and the assistance of the HOLY SPIRIT; meanwhile striving to do all things according to the will of our Heavenly Father. There is no mystery in obedience, and the promise is, that "those that do the will of GOD shall know of the doctrine." What would be thought of a child who refused to obey his parents, because he could not understand the mystery of the soul, or how the five senses operate! What shall be thought of a poor weak man who refuses to heed GOD'S voice as he speaks and says, "do this," because he cannot fathom the infinite, or see the need of the requisition?

We do not understand the laws by which the food we eat nourishes our body, or by which certain poisons destroy life; but our ignorance of these subjects will not save us from the consequences of violating the laws of health and life.

We may expect that the divine laws will operate as irresistibly as the laws of nature, which, while we cannot explain them, we do not dream we can oppose. What GOD commands we are to observe, to do. Is it "Arise and be baptized and wash away your sins?" Is it, "Do this in remembrance of Me?" Is it "Confess me before men?" Is it "Pray without ceasing?" Whatever is given us to do, that we are to do with our might. And not alone is the command mysterious, but the means by which we are to obey are mysterious. The conscience that condemns us in our neglect is mysterious.—*Selected.*

WHY DO YOU WANT ME TO COME TO CHURCH?

THE question has often been asked, "Why do you want me to come to church?" I should like to give my reasons, one by one, plainly because I want my non-Church-going readers to accept my invitation, and no longer to lose such an opportunity of gaining great advantages.

1. I want you to come to church because GOD your Father has commanded your presence in His courts. He has repeatedly declared this in the Bible by the mouth of inspired prophet and Psalmist. The Canticles are full of passages showing that GOD'S pleasure is to meet His people when they gather to worship.

2. I want you to come to church because JESUS, your LORD, has commanded us to unite together in worship as children of one family under GOD our Father, and has said "where two or three are gathered together in My Name, there am I in the midst of them."

3. I want you to come to church to worship. How often is this misunderstood. Now worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a free-will offering of the mind, heart, and body to GOD—"O magnify the LORD our GOD, and worship Him upon His holy hill; for the LORD our GOD is holy." (Ps. xcix. 9.)

Come to church then to worship GOD, for how may you be prepared to worship Him upon His holy hill of heaven if you have not joined in that service here below?

4. I want you to come to church to pray. This is one of the chief reasons for coming—to make known your petitions at GOD'S footstool. Remember that private prayer will not do instead of public prayer. No! you must pray with united voice, as children of one common Father, gathered together in His house, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of GOD in all ages. How suited are these words to the wants of all. Learn to love the Litany for its CHRIST-like tone, its comprehensiveness—its bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship, when your LORD has said, "My house shall be called a house of prayer?" (Matt. xxi. 13.)

5. I want you to come to church to praise GOD; to join in the angel's worship, to lift the voice in hymn and psalm and holy anthem, to sing below in the courts of GOD'S House that Alleluia strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb. (Rev. xvi. 1—5.)

6. I want you to come to church to make a full confession of your sins to your Father, Who is as ready to pardon them as He was to forgive the penitent prodigal. (St. Luke xv. 20.) Have you no need of this? Are there no sins of your past life yet unrepented of?

7. I want you to come to church to hear GOD'S Word read, to listen to GOD guiding you to heaven. When you hear the Bible read in church, it is as though GOD were speaking to you by the mouth of His minister. Do not dare so to disregard His words, as that you will not come and hear them.

8. I want you to come to church to give GOD thanks for mercies daily received; to show gratitude to your Father for the boundless showers of grace given to you continually—for life, health, food, knowledge, and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, and yourself. Do you feel no thankfulness to your Creator for these things?

9. I want you to come to church "to break bread," that is, to partake of the Holy Communion of our Master's Body and Blood; not merely to pray, or to praise, or to hear sermons. The first object and desire of the early Christians was, on the first day of the week, to unite in the highest act of worship around the altar of their LORD.

Draw nigh and take the Body of your LORD.
And drink the holy Blood for you outpoured;
Saved by that Body and that holy Blood,
With souls refreshed, oh, render thanks to GOD!

10. I want you to come to church because when you were made a member of

CHRIST'S Church, and a child of GOD, was it purposed that you should become a useless member, or a child of the world? The question is not whether you care or like to attend in GOD'S courts to worship; it is, if you are a Christian, are you not bound to do so?

11. I want you to come to church to confess your faith in GOD as your Creator, Redeemer, and Sanctifier, the blessed Trinity in unity; the faith which saints of old contended for even unto death. Are you careless or faithless, that your voice is never heard reciting the words of the ancient creeds as a member of the Catholic Church of Christ? Are you ashamed to confess the faith of JESUS crucified, and of the resurrection of the body, and the life everlasting, before men? The Mahometan bares his sword as he declares his faith in the Prophet, to show that he is prepared to die in the defense of that doctrine which his fathers have believed. I would have you then boldly confess your faith in the congregation, and do your part in shielding the faith of your fathers from the attacks of the world and Satan.

12. I want you to come to church because the Church is the one ancient grand institution not founded by human will or caprice, but having for its foundation JESUS CHRIST, the Rock of Ages. It was built up by the doctrine of the Apostles, and the blood of martyrs, who rejoiced to follow their LORD, and to carry on His work.

For all these reasons, then, I want you to come to the place where GOD hath placed His name for men to draw near in worship and adoration. "It is none other but the house of GOD, it is the gate of heaven." (Gen. xxiii. 7.) Learn to say with the Psalmist, "One day in Thy courts is better than a thousand" (Ps. lxxxiv. 10;) and so shall you be called to worship hereafter in the heavenly Jerusalem, where the Lamb enthroned is exalted as LORD of All.—*Selected.*

KNEELING DOWN DURING THE PRAYERS.

A rule to be observed by all those who desire to worship Almighty GOD acceptably in Church.

OPEN your prayer book, look at "The Order for Morning Prayer (and Evening Prayer) daily throughout the year," and see what we are told to do there. Read what is written just before the confession:—"A General Confession to be said of the whole congregation after the Minister—*all kneeling.*"

The next Rubric is as follows: "The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; *the people still kneeling.*"

A following Rubric is: "Then the Minister shall *kneel* and say the LORD'S Prayer with an audible voice; *the people also kneeling* and repeating it with him, both here, and wheresoever else it is used in Divine Service."

We are then taught in the xcv. Psalm, which we recite, how to kneel when we pray:—"Oh come, let us worship and fall down: and kneel before the LORD our Maker."

Our posture cannot be a matter of indifference, as some people think. If it were so, would Daniel have knelt at his window, looking towards Jerusalem, when he knew that King Darius had made a decree, or law, that if he were found praying to his GOD he should be cast into the lion's den? Might he not have prayed standing up or sitting down? Then the servants of Darius would never have found him out. But what do we read was his conduct? "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he *kneeled upon his knees* three times a day, and prayed, and gave thanks before his GOD, as he did aforetime." (Dan. vi. 10.)

Our posture cannot be a matter of indifference when we remember that our Blessed LORD Himself kneeled in the Garden of Gethsemane. "And He was withdrawn from them about a stone's cast, and *kneeled down* and prayed." (St. Luke xxii. 41.)

Surely if Jesus Christ, our perfect example, kneeled when He prayed, how much more should we do so? It is well that our bodies should be in a reverent and humble posture when we speak to Almighty GOD: it helps us to feel our own weakness and misery; it is an outward mark of humility and dependence. If we speak to an earthly king we bow very low, or uncover our heads, or bend our knee: how much more, then, should we kneel down in speaking to the King of kings and Lord of lords? It is most irreverent to sit or loll in our seat during prayers, and it is a very bad example to all around us.—*Selected.*

THE DOGMATISM OF DOUBT.

BISHOP MOOREHOUSE, the Bishop of Manchester, in a recent sermon said:

He heard a great deal said in these days about the dogmatism of the theologians; it was high time that somebody lifted up his voice against the dogmatism of unauthorized scientists. How then were they to get rid of that dogma that there could not be such a thing as a miracle? How were they to disabuse the minds of those who had so long worked in the sphere of appearances, where every thing occurred with such mechanical regularity that they could not imagine that there should be an appearance independently of that regularity? He believed that it could only be done by proving that man was something more than the materialistic philosophy described him to be; and though, even in such a congregation as that, the number could not be large who had patience and culture enough to peruse such works as Dr. Martineau's latest works, Lotze's Metaphysics, and Green's Prolegomena to Ethics, yet he ventured to say to those who had the patience and culture to read and understand books like those, that the knell of materialistic philosophy had been rung in Europe. He did not expect it, and all the suppositions that came out of it, to disappear in a day from newspapers and reviews, for a popular philosophy did not die at once because it was discredited; but none the less its doom was pronounced and sealed. The time was coming when men would not believe that man was no more than a painted contexture of flesh and blood—could not believe it. Why, Professor Tyndall long ago admitted that it was impossible to pass even in imagination from molecular vibrations to a state of consciousness. When his nerves thrilled in a certain way he heard sounds, when they thrilled in a certain other way he felt heat. How was it that he had the power to interpret those molecular vibrations of the nerves, the last thing of which physiology could tell them, to mean divers things? Who was he? An essential factor in the formation of all sensations, the foundation-stone of all thought. He had the power of holding sensations themselves in the unity of his consciousness; of comparing them, of marking their sensation, of determining the loss of those sensations, and, more wonderful still, when the sensation was past, by an act of his will he had the power to revive it, to call it back again into consciousness, and while regarding the former sensation as something other than himself, and the present sensation as something other than the former and something other than himself, he saw that he himself existed, a living, sentient creature, necessary to all thought, the creator and interpreter of all appearances in consciousness.

—SOME people talk a great deal about ministers, and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to sustain six thousand ministers in the United States? These are facts, and statistics will show them to be facts.

—LEAVE well enough alone is a good rule, but leave ill alone is a better.

Miscellany.

SAMPLES OF EXTEMPORE PRAYERS.

JOHN B. GOUGH is responsible for the following illustrations:

"On the occasion of a lecture I delivered in a country town, an Independent minister was appointed to open with prayer. After he had concluded the prayer, he, being also the chairman of the meeting, said: 'Ladies and gentlemen, as I have informed you in my prayer, the temperance cause is in a healthy state,' etc.

"On another occasion, at a meeting of mine, I found the platform was erected on the top of the pulpit—which was a very high one—lifting me out of the reach of the sympathy of my audience on the floor, and bringing me unpleasantly close to those in the gallery. As I took my seat, I turned to a gentleman next me and said: "I am very sorry that I am placed in such an awkward condition to speak. I cannot see here. Below, under the gallery, the people cannot see me, and I shall be dizzy, looking down into that well.' The church was small, and I was lifted so high I felt annoyed.

"The gentleman said: 'The people in the gallery pay the highest price, and they would like to see your feet.'

"'See my feet!' I grew desperate and said, 'If I never made an utter failure before I shall make one now, for I cannot speak here.' But it was inevitable; no change could be made; the meeting was called to order, and the person to whom I had been talking was called upon, as the minister of the church, to offer prayer. What was my surprise when he told the LORD he regretted that the platform was not satisfactory to the speaker, and used these words, as nearly as I can recollect them:

"'We pray that the height of the platform may not so interfere with the comfort of the lecturer, but that he will be able to give as good a lecture as it has been reported in the papers he has given in other towns in the country.' This made things worse than ever to me, and how I got through I hardly know. This was a violation of good taste—not merely a blunder.

"I was told that after the battle of Lexington a town meeting was called to decide on measures for further movements, when one man who had witnessed the fight, and was in great excitement, was called to pray, as he was considered the most religious man in town. In his nervousness he made a terrible blunder when he said: 'O LORD, I never see such a day as it was yesterday, and I don't believe you ever did.'"

In a small town, not a hundred miles from the office of this publication, a man much worried by the untoward conduct of his wife and her family, whose surname was Mitchell, said in a public prayer: 'O LORD, you have no idee what a trouble these Mitchells be.'—*Church Work.*

—BELIEVERS only can decipher the shorthand of GOD's providence.

—A CERTAIN Alabama preacher reports the following conversation between himself and one of his members: "A sister said to me: 'We want you to take a vacation.' 'I do not need a vacation.' 'Go away for your health.' 'I am not sick.' 'Go to increase your strength.' 'I have more strength now than I am willing to use.' 'Go and rest.' 'I am not tired.' 'Well, go then, and let us rest.'"

—IN charge of the question-box, one day at Chautauqua, Rev. J. M. Buckley, D. D., was asked, "Do you think the great pyramid a prophecy of the coming of CHRIST?" His reply, which was followed by prolonged applause, was, "I answer with the speculation of a man who found a boot on the shores of the Mediterranean marked 'J,' and concluded that it belonged to Jonah, and was cast off by him in his struggles when he got on shore."

—A FOND father, blessed with eleven children, and withal a very domestic man, tells this story: "One afternoon, business being very dull, he took the early train out to his happy home, and after a time, slipped up-stairs to help put the children to bed. Being missed soon, his wife went up to see what was going on. Upon opening the nursery door she exclaimed: 'Why dear. what in the world are you doing?' 'Why, wifey,' said he, 'I am putting the children to bed, and hearing them say their little prayers.' 'Yes,' said wifey, 'but this is one of our neighbor's children all undressed!' And he had to redress it and send it home.

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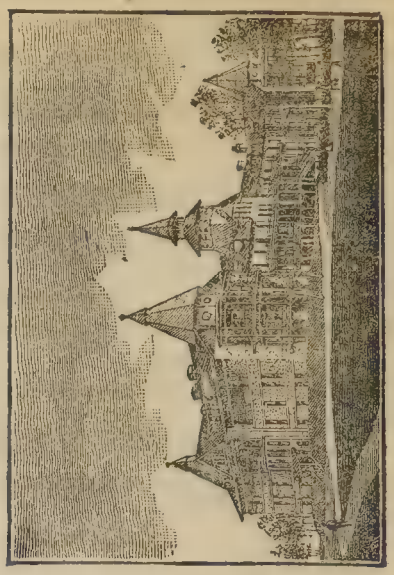

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 4. Virginia City, Montana, July, 1887. Whole No. 52.

Kalendar.

JULY, 1887.

24 Seventh Sunday after Trinity.
25 St. James the Apostle.
31 Eighth Sunday after Trinity.

AUGUST, 1887.

6 The Transfiguration of CHRIST.
7 Ninth Sunday after Trinity.
14 Tenth Sunday after Trinity.
21 Eleventh Sunday after Trinity.
24 St. Bartholomew the Apostle.
28 Twelfth Sunday after Trinity.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1886—7:

UNPAID JULY 15, 1887.

St. Paul's, Fort Benton.....	4 80
St Paul's, Miles City.....	4 80
St. Luke's, Billings.....	4 80
St. Andrew's, Livingston.....	2 80
—— Fort Shaw and Sun River	80

These several amounts are now due and payable to the Rev. E. G. Prout, Secretary, Virginia City, Montana, acting for the Treasurer during the absence of the latter from the Territory.

E. G. Prout, *Sec'y,* } *Committee.*
S. J. Jones, *Treas.,* }

Virginia City, Montana, Oct. 27, 1886.

BISHOP BREWER'S APPOINTMENTS.

Sheridan, Sunday morning....Aug		7
Twin Bridges, Sunday evening	"	7
Boulder, Sunday morning....	"	21
Jefferson, Sunday evening....	"	21
————, Sunday	"	28
CONVOCATION.		
Dillon, Wednesday.....	"	31
CONSECRATION OF CHURCH.		
Argenta, Friday..... .....Sept.		2
Bannack, Sunday morning....	"	4

THE BISHOP'S RECORD.

THURSDAY morning, the twelfth of May, I left Helena for the northern part of the Territory. The rains had not been excessive for the season, the roads were in fair condition, the stage was not crowded, and therefore the first day's ride promised to be one of reasonable comfort. But before the approach of noon, rain began to fall, and continued for the rest of the day. This made the roads heavy and impeded our progress, and we did not reach Flat Creek, the supper station, till nine o'clock in the evening. The stage went on after supper, but I remained behind, as I expected a friend to meet me here and drive me over to Augusta. The next afternoon he appeared agreeably to appointment, and about three o'clock we started on our drive of thirty miles. The roads were heavy, the rain continued to fall, the air was cold and raw, and we did not reach our destination till nine o'clock in the evening. Hungry, cold, and tired, I was glad to be sheltered under the hospitable roof of Mr. James Lemon. The next day I made a few calls, and in the evening held services in the School House at Florence, with a small congregation. Sunday morning, service was held at Augusta. The congregation was not as large as last year on account of the uncertain weather and the bad condition of the roads. By reason of this, I concluded not to have an evening service. I was sorry for this afterwards, for two persons rode in twenty miles on horseback to attend the service, and so were disappointed. I believe it is wisest to keep all appointments that it is possible to keep, not minding whether congregations are small or large. Hereafter, I shall aim to act on that principle. It is better to have small congregations than to disappoint any who may wish to attend the service. It is best to do the duty marked out, let the consequences be what they may. Monday I tried fishing for trout, but the streams were too high, and no success resulted. Tuesday, the same friend who met me at Flat Creek, drove me over to Choteau. I had never visited this place before. I found a promising village of two hundred inhabitants. In the evening I held service in a neat and comfortable School House. And finding that I should be obliged to remain over another day, I determined to have service on the next evening also. Both services were attended by good congregations. While here I confirmed one person and baptized four children. I should be glad if monthly services could be given at this place, but I do not see any way to bring it about this year. If I could have all the means and men that I want, there would be no place in Montana that we do not reach. As it is, we must make the most of what we have. There is no Diocesan Bishop who does not meet the same difficulty. And not being able to do all that needs to be done, he does what he can. Missionary Bishops, above all others, must follow this plan.

Thursday morning, I took the stage for Sun River. Again the rain fell, and again the roads were bad. But in due time I reached the house of Dr. Newman where I was received as a welcome guest. For a week and a day I divided my time between Sun River and Fort Shaw. Shaw has been a centre for my work in the Sun River region each year of the six that I have spent in Montana. This year I was the guest of Captain and Mrs. Hale. And my only regret was that I could not enjoy their hospitality longer. During my stay in this region, I baptized seven children, confirmed one person, held four services, and celebrated the Holy Communion twice.

Friday afternoon, May the 27th, I took the stage at Sun River and rode to Great Falls. Two years ago I visited this place for the first time and cannot remember seeing more than a dozen buildings. There was no place for service and I did not attempt to hold one. My second visit was made a year ago. Then, there might have been three or four hundred people. They had built a School House, and at the service which I held in it, I had a good congregation. This year I found the population had doubled at least, perhaps trebled, and a very large increase is expected before the end of the season. The prospects are bright. There is a beautiful townsite, there is an unlimited water power, there are large coal fields near by, there are extensive deposits of iron ore and limestone near at hand, there is an undeveloped quartz region not far away; there is plenty

of capital interested to take advantage of all these opportunities. It must be that large results will follow in the near future.

For sometime, the Rev. Mr. Clowes of Fort Benton has been holding monthly services there. They would like to have him all the time, but that is impossible under present conditions. However, he will soon be able to divide his time between Benton and Great Falls. That is the best that can be done at present. On Sunday the Holy Communion was celebrated at the residence of Mr. George E. Huy, and afterward two services were held in the School House with good congregations. We have about a dozen Communicants in Great Falls, and they with many others, are anxious to have a resident clergyman and constant services. Soon they hope to build a Church. We must begin as we can, and work up to better things.

On Tuesday, the last day of May, I went on to Fort Benton. I had expected to stop here for two days and then go to Fort Assinnaboine for the first Suuday in June, but I learned that nearly all the Church people were absent from the Post. And so knowing that a visit there under the circumstances would be almost useless, and not caring to take the long, hard, stage ride over the Indian Reservation for nothing, I determined to spend Trinity Sunday in Benton, with the Rev. Mr. Clowes. Benton has been dull for three years or more. But it is a natural centre for a large region of country, and will not only hold its own, but in the end reap the results of patient waiting.

The Rev. Mr. Clowes has been the Missionary for more than two years, residing at Benton, and visiting Sun River and Fort Shaw every month. He has made his monthly journeys of sixty miles on horseback or by stage, and no stress of weather has prevented him from meeting his appointments. His ministrations are most acceptable. He is loved wherever he is known. And in each place where he serves, they would be glad to have him for a resident clergyman. While in Benton, I was the guest of Mr. and Mrs. Charles Conrad, with whom my home has been made often before. On Sunday, the 5th of June, I held two services in St. Paul's Church, and celebrated the Holy Communion. The Mission at Benton has not grown of late, and yet it retains its permanent character. In time the increase will come. During the past year the Church edifice has been improved by an outlay of two or three hundred dollars, and the congregations have more than held their own. The outlook is good for the future.

Monday morning, June 6th, I started for home. There were two passengers to start with in the stage and plenty of room, but when we reached Helena the number had increased to eleven, and we were packed in like sardines. The roads were rough and the weather was bad. It was a continuous trip of forty hours and the hardest ride I have had in three years. But I had the consolation of thinking that the next time I had to make that journey, I should be able to make it on a Railroad.

I came to Helena a week sooner than I expected, and hence was able to preach for Mr. Webb last Sunday. He took advantage of my presence to present two persons for confirmation, which make thirty confirmed in the Parish during the year.

On the first day of June, I gave a Dimissory Letter for the Rev. Percival MacIntire to the Bishop of Minnesota. This reduces the number of our clergy to ten. But on the first of September, I expect to have an additional helper, in the Rev. James W. Van Ingen, who is coming to us from the Diocese of Western New York. He is to have headquarters in Helena, and take as his Missions, Marysville, Sun River, Fort Shaw, Townsend, and perhaps one or two other places. He will have work enough to do. But I know he comes with the right spirit to uphold him, and I think he will be equal to it all.

L. R. B.

Helena, June 13, 1887.

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I EXPECTED to leave Helena for Townsend, Saturday morning, the 18th of June. But the snow was melting in the mountains, streams were high, washouts were common, trains were delayed, and the result was that I did not leave till nine o'clock in the evening. Townsend was reached at eleven. I went to the hotel, but it was shut up and no clerk or porter was to be found. There were five or six persons, who came in on the train, wanting rooms. We waited impatiently, one or another of the party running off in this direction or that to find some one who could let us in. At last the man was found, and I went to rest at twelve o'clock. The next day two services were held in the Methodist Church. In the morning the Holy Communion was celebrated with nine persons to receive. In the afternoon I baptized one adult and a child. And at the evening service two persons were confirmed. This was the result of work done by the Rev. S. D. Hooker when he was missionary for the region roundabout Helena. Good work always tells in the end, and Mr. Hooker always does good work wherever he serves. No services of our Church had been held in Townsend since last September. We have a dozen or more communicants there, and they with others were very glad to have the services which I held. Monday, I went on a dozen miles further east to Toston and held service in the evening in the dining room of a boarding house. It was the first service ever held in this new place. I found two or three communicants there. The service was well attended, and two persons were confirmed. When we get the new Missionary at Helena who is expected, I think Toston will be one of the places which he will visit.

Tuesday evening I took the train and came back to Helena. Wednesday morning I laid the corner-stone of the new St. Peter's Hospital. It was a bright day and the attendance was good. A large degree of interest was manifested. We have worked and hoped and prayed, and this service seemed to be a realization of what we have been looking forward to. The foundations were laid in hope and trust. We build on the 'One Foundation', we hope to serve the best interests of humanity, we pray for God's blessing on our work.

The same evening I started for Philipsburg. I spent the night on the train, getting a sleeping berth at two o'clock, and finding a little sleep. At nine o'clock I reached Anaconda and took the stage at ten. The Rev. Mr. Howard, the missionary for Deer Lodge County joined me on the way. The stage was crowded, the road was rough, and the journey over the mountains hard. But the weather was good and the mountain air was delightful. At three o'clock in the afternoon, we reached Georgetown, a small mining camp, where I stopped for service in the evening, while Mr. Howard went on to Philipsburg. The service was held in the boarding house. The congregation numbered from twenty to thirty, and nearly all who could attend were there. It was the first religious service ever held at this place. I am always glad to hold services like this. It is true Missionary work, and I hope good follows from the work done.

The next day, Friday, I took the stage as it came along and went on to Philipsburg. In the evening, service was held in the School House. Sunday morning another service was held in the same place and the Holy Communion administered. In the afternoon Mr. Howard accompanied me up the mountain to Granite, where we were cordially received by Captain and Mrs. Plummer. The Granite mine is wonderfully prosperous, and that mountain bids fair to add untold wealth to the owners of the various mines. Mr. Howard baptized seven children in the afternoon, and in the evening service was held in the dining room of the boarding house, with a large and interesting congregation.

For a year the Rev. Mr. Howard has been holding monthly services at Philipsburg and Granite. In Philipsburg they have purchased an organ and have money in hand to buy a lot for building a Church. In the course of a year or two the Church may be built. At Granite a Church is

likely to be built this season. And then I hope a clergyman can be secured for the two places, leaving Mr. Howard to serve at Deer Lodge and Anaconda. In that way the force will be increased, the field enlarged, and the interests of the Kingdom of God advanced. That is the way increase must come. Occupy a central point, and reach out over as large a field as possible. Then divide the field and multiply the number of workmen. That is the plan. If followed out patiently and perseveringly, good results must come.

Monday morning, Mr. Howard took the stage back to Anaconda, while I boarded another stage for Drummond. The distance was not more than thirty miles, but the roads were horrible. I reached Drummond by four o'clock in the afternoon, and was sore and lame from the ride. The train which would take me to Missoula was due about one o'clock. I went to bed at the hotel and was called for the train, but it was two or three hours late. And so I had the pleasure of waiting in the middle of the night all that time. I reached Missoula at five o'clock in the morning, went to the house of the Missionary, the Rev. George Stewart, and got a little sleep before breakfast.

I remained in Missoula over two Sundays. During that time I called on all the Church people, looked after the financial interests of the Mission, visited Fort Missoula, four miles away, tried trout fishing in the Rattlesnake, in the Lou Lou, and on Grant Creek (without much success, I am sorry to say), and did whatever it seemed best to do. On the first Sunday, two services were held in Missoula, with the celebration of the Holy Communion. On the second Sunday, service was held morning and evening in Missoula, and in the afternoon at a School House ten miles away on the Lou Lou. By ten o'clock Sunday night, my work was done. And by one o'clock, I was on board the sleeping-car, in my berth, and bound for home. I reached my home in time for breakfast, after an absence of three weeks. On this trip, I had held nine services, baptized none, confirmed none, and been absent nearly three weeks. But I do not think the time was wasted. I have already baptized more, and confirmed more, than in any previous year. The work grows and the field enlarges. I have two days to spend at home and then I start off again to be gone a month. Such is the life of a Missionary Bishop.

L. R. B.

Helena, July 12, 1887.

ST. PETER'S HOSPITAL, HELENA.

THREE years ago, in a quite, unobtrusive way, St. Peter's Hospital struggled into existence. No large and generous gifts of money came at the beginning, only a few faithful women went about the city soliciting aid in furnishing and means to begin. A house was rented and opened for the care of the sick and suffering. It was an experiment; a venture of faith and a trial to faith. Many dark and discouraging days followed, when it seemed impossible to go on, and those interested were on the verge of abandoning the work.

Yet here was the situation; an immense Territory rapidly filling up with people from every quarter of the globe—people without homes of their own and far from their father's house, their kindred, and friends—a Territory, where the principal occupations subjected men to continual danger. Scarcely a week passed without reports of fearful accidents in some of the many mines with which the country is filled, or among the freighters crossing the mountains and plains or the prospectors in their lonely cabins. And here was the historic Church of CHRIST with her missionaries to plant the Cross and preach the Gospel; and yet no living ministry for the suffering bodies of men, where the need was so great for such ministry, and where often the only opportunity to reach these men would be in times of sickness and suffering. Our Church had no home or hospital in all this broad country, and yet the Church of Rome had at least five such institutions! And must we give up our one little one for lack of means? Surely this Church of ours is not poor; surely this Church of ours is rich in works of mercy and charity; surely this Church of ours will not let us fail in this effort to build up one institution for the care of the bodies as well as the souls of men! No, it cannot be. GOD will raise up friends for His work both within our own borders, and also in the great Church at the East, which sends out missionaries to the frontier.

So all thought of failure was put down, and the determination to go straight on was aroused. Slowly and gradually the way was made plain. The outlook became more promising. Good nurses, trained and self-sacrificing, were found to take charge; friends *were* raised up and help came. Much interest was awakened in our own city; the people, when they understood what the Church aimed to do, were quick to respond and ready to help. Last year a lot was purchased, and this Spring ground was broken and the foundation laid for a hospital building. And on the twenty-second of June the corner-stone was laid with impressive ceremonies. A large number of our leading men showed their interest by their attendance, during business hours, on this service. In the Name of the Triune GOD the corner-stone of St. Peter's Hospital was laid—an edifice to be erected to the service of Almighty GOD under the auspices of the Protestant Episcopal Church, for the care of sick and suffering humanity. These foundations are laid broad and deep; and we trust that generations to come will here receive succor and care in their sufferings, and find health to their souls. Surely GOD has blessed and still will bless the work. Loving gifts have come from nearly all parts of the country to help us. To Connecticut, particularly, we owe much—salary of the nurse, bountiful boxes of household and hospital supplies, and generous gifts of money for the building. With sincere gratitude we thank GOD and take courage.

Much remains to be done. We need more money to complete the building, which we are anxious to do without a burdensome debt. We need furniture for the rooms and wards. We need furniture for the Chapel, which we hope to make a bright and attractive feature of the building. We need surgical tables for the operating rooms and wards. We need money for the steam-heating apparatus. We need money to build another wing which is necessary to complete the main building, and which we have not dared to begin with the means we have. Can not some one be found to help us to do all this, so that this solitary Church Institution may be properly equipped for its work, and worthily represent the Church under which it works?

H. W. BREWER.

Helena, July 12, 1887.

[WE append to Mrs. Brewer's letter the following account of the laying of the corner-stone of St. Peter's Hospital, taken substantially from the Helena *Daily Herald* of June 22:]

AMID the tailing banks on Pearl street, on the rough remains of early day placer mining on the hill east of North Main street, the foundations of the new St. Peter's Hospital, to be erected and conducted under the auspices of the Protestant Episcopal church, are already laid and ready to receive the extensive superstructure, which the untiring efforts of charitable citizens are about to construct and dedicate to the service and use of suffering humanity. Thither, this morning, a host of people wended their way, as 11 o'clock to day was the hour set for laying the corner-stone of the hospital. The contractors had provided a platform on the foundation, on which were placed the organ and chairs for the choir as well as seats for the participants in the ceremony and distinguished guests. On the ground in front of the building benches had been provided for the spectators, and these were soon filled by an interested congregation.

By 11 o'clock the grounds were thronged by a distinguished assemblage, including Governor Leslie, Chief Justice McConnell, Surveyor General Greene, and other prom-

inent citizens. Those named and others filled the platform on the foundation, while gentlemen spectators grouped around the borders of the grounds or found seats upon the piles of boulders which surrounded the scene.

Bishop Brewer, the Rev. Mr. Webb, the Wardens and Vestrymen, and the Trustees of the Hospital went to the scene in procession, repeating on the way the words of the psalm "*Qui habitat*" (the 91st.). Arrived at the foundation the Bishop and clergy took seats upon the platform, and Rev. F. T. Webb, the Rector of St. Peter's church, opened the service with prayer and reading of collects. This ended he announced that the corner-stone, about to be laid, was inscribed with the motto, "To the Glory of God," the name of the institution, St. Peter's Hospital, and the date of its erection, A. D. 1887. He then stated that the deposit made in the stone comprised the following: A copy of the *Daily Herald* of June 21 and the *Weekly Herald* of May 26; the *Independent* of June 22; copies of the *Live Stock Journal*, the MONTANA CHURCHMAN, *Christian Advocate*, and other religious journals; the names of the architects and contractors, Hodgson, Stem & Welter and Palmer & Son, and coins of the government in all denominations—from one cent to a dollar.

The corner-stone, a block of cut granite, poised by pulleys and ropes over the bed prepared for it on the northeast angle of the foundation, was then laid. The Bishop ordered the ropes slackened and the stone descended on the mortared surface. Then placing the level upon the stone the Bishop said:

Our help is in the name of the LORD.

Answer—Who hath made heaven and earth.

Bishop—Except the LORD build the house, their labor is but lost that build it.

Then the Bishop, striking the stone three times with a hammer, said:

"In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen. I lay the corner-stone of an edifice to be here erected, by the name of St. Peter's Hospital, and to be devoted to the service of Almighty GOD, under the auspices of the Protestant Episcopal Church, in caring for sick and suffering humanity.

Other foundation can no man lay than that is laid, even JESUS CHRIST, Who is GOD over all, Blessed for evermore, and in Whom we have redemption through His blood, even the forgiveness of sins. Amen."

Then followed prayers and responses, succeeded by a psalm, rendered by the choir. Then after prayer by the Bishop the choir sang the hymn, "Glorious Things of Thee are Spoken."

All was attention then as Bishop Brewer stepped to the front of the platform and began his address. Having arrived late last night he was unable to prepare an address but spoke wholly from the inspiration of the moment. None who heard him, however, would imagine his sermon extempore, so finished were its periods and delivery. It occupied about fifteen minutes. He drew a comparison between the boasted civilization of pagan times, when such things as hospitals were unknown, and the present day of enlightment when mankind sought to alleviate the misfortunes of their fellows by maintaining charitable institutions. After dwelling upon the nobility of the work, the charity that prompted it, its far-reaching benefits, limited to no particular nationality or creed, but ready to receive all in need of its care, he concluded his address by returning thanks to the promoters of St. Peter's Hospital, its faithful nurses, and the good citizens who by their means were aiding in the project. His modesty forbade in his personal return of gratitude the mention of Mrs. Brewer, but those who heard him failed not to add mentally to the list of beneficiaries mentioned by the Bishop the name of his good wife, who has labored so assiduously and to such effect in raising funds for the hospital.

At the conclusion of the address the choir sang the hymn "Holy, Holy, Holy," and shortly after the stroke of noon the large assemblage that had witnessed the imposing ceremonies dispersed for their homes.

NOTES.

—BISHOP BREWER has appointed Wednesday, August 31, as the day on which, D. V., he will consecrate St. James' Church, Dillon, to the worship and service of Almighty GOD.

—THE Ladies' Guild of St. James' Church, Bozeman, have just received a new Wheeler & Wilson No. 8 Sewing Machine, a gift from the Wheeler & Wilson Manufacturing Co., of Bridgeport, Conn. Despite the adage, it is not to be said that *that* corporation has no soul.

—ST. PAUL'S GUILD, of Virginia City, for the augmentation of their exchequer, gave an Ice-Cream and Strawberry Festival on the Fourth of July, which netted the Guild $79.95. The same day, the ladies of Trinity Mission, Madison Valley, by similar means, raised about $16.

—THE new Baptismal Font has been completed and placed in St. James' Church, Dillon. It is made of a very pretty light-colored sand-stone, which is found in one of the mountain canyons not far from Dillon. The work was done by Mr. Guiman, of this city, and done in a very satisfactory and artistic manner. We are in every way well pleased with the result. There was money enough in the Font fund to pay for it the day the work was done; and a small balance was left over, which has been transferred to the Rectory fund. The Font is placed near the door of the Church, so that by its very position, being the first thing that meets the eye on entering, it may proclaim the truth that it is by Baptism alone that we can enter the Kingdom of Heaven.—*St. James'* [*Dillon*] *Record.*

—A NEW bell and a new carpet are to be had by the little church in Dillon. The bell has been ordered of McShane & Co., of Baltimore, and it is hoped to have it in position and paid for by the time the church is consecrated. The new carpet is promised by a member of the congregation, and the course of a few weeks will probably see it laid. From the same person came an offer to pay for the Font, but too late, as the Font was already paid for.

—A CHRYSANTHEMUM club under the auspices of the Woman's Auxiliary is being formed in New Haven, Conn., the exhibition to take place in the late fall. The committee consists of ladies from the Episcopal churches in the city, whose names are given below. These ladies will be glad to have sent them at once, names and addresses, with one dollar enclosed, which will insure ten plants labeled with the sticks, and a leaflet on growing the plants being sent them. These plants are to be cared for by the persons to whom they are sent, and given to the exhibition in the fall. Promises of ten plants to be given and loans of plants are also asked for, and it is hoped that offers of loans to the exhibition will come from many others who are interested in raising chrysanthemums and decorative plants Gardeners especially will please take notice A small admittance fee will be charged, and the flowers and plants given to the exhibition sold; the object being the raising of funds for Bishop Brewer's hospital, Helena, Montana, where two of the nurses from the New Haven training school are now working.

—WE clip the following concerning St. Paul's Church, Miles City, from the *Yellowstone* Journal of Tuesday, June 28: "At the Sunday evening services of the Episcopal church, the Rev. Mr. Horsfall, the rector, gave a financial report which was quite gratifying. The money has been received to pay the contractor the balance owing him on the building, which is in the hands of the treasurer of the church fund, and will be paid as sooo as a few things have been done that will make the contract complete. The fitting up of the interior is a matter for the future, and it is hoped wil be accomplished by the beginning of winter. A few Sundays ago the pastor made an earnest appeal for help to pay for the interior finish, which will cost some hundreds

more. The appeal was so feelingly made and the cause so worthy, that the reporter involuntarily put his hand down into his pocket with a purpose to pay the sum total then and there. Mr. Horsfall also thanked all those who had contributed so liberally to the fund, those who were parishioners and those who were not. All had been quite willing to help and to give all they could. To the ladies he spoke words of appeal, hoping that by entertainments and other means they would be able to assist. We are glad to see so substantial a building as the beautiful brick church adorning our town. It speaks volumes for the good of the town. It shows us as a GOD-fearing people where Christianity has a home, a fact which is attested by the spires of the many churches which are scattered over the town."

—THE Acting Treasurer of the Convocation acknowledges the receipt since our last issue of the following assessments:

Holy Spirit, Missoula,.....$3 20
Mission, Fort Keogh,..... 2 40

—THE July number of *The Spirit of Missions* contains the following "Acknowledgments" from Montana:

DOMESTIC.

Butte, St. John's, S. S.....$ 40 25
Helena, St. Peter's, S. S..... 100 00

FOREIGN.

Helena, St. Peter's, S. S..... 20 00

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE Diocese of Wisconsin is hereafter to be known as the "Diocese of Milwaukee," the council of the old diocese of Wisconsin having availed themselves of the permission of the General Convention to take its name from its see city.

—IN the death of Isaac Welsh, Esq., the venerable Senior Warden of Christ Church, Philadelphia, Pa., the Church at large and the charitable work of city and Church suffer great loss.

—AT the recent meeting of the Alumni Association of the General Theological Seminary, the Rev. John H. Hopkins, S. T. D., was nominated to the Board of Trustees as the Alumni Professor of Evidences, to succeed the late Rev. Dr. Dean who had just completed his term of three years at his lamented death. The nomination will be acted upon at the meeting of the trustees in October.

—THE General Theological Seminary held its commencement exercises in St. Peter's on Wednesday, June 1. There were twenty-six graduates, to six of whom were awarded the degree of B. D. The Seminary conferred the degree of D. D., upon the newly consecrated missionary Bishop of Wyoming and Idaho. In connection with the interesting services of the day was the laying of the corner-stone of Jarvis Hall. The fund for the erection of this building was given by George A. Jarvis, Esq., who was present and amongst others made an address.

THE plan for a great cathedral in New York is meeting with approving response from every side. Among the contributors already announced, are Messrs. D. Willis James, John Jacob Astor, and Cornelius Vanderbilt, each of whom have subscribed $100,000. The all important question now is the site for the cathedral and that is the main question before the committee. That the cathedral will be built seems now assured.

Foreign.

—IT is announced that the Rev. William Henry Lawrence Cogswell, Vicar of St. Oswald's, Chester, has accepted the Bishopric of Nova Scotia, vacant by the death of Bishop Binney.

—ARCHDEACON BARDSLEY, of Liverpool, has been appointed Bishop of Sodor and Man, to succeed the late Bishop Rowley Hill. He is one of the seven sons of the late Canon Bardsley, of Manchester, all of whom were in holy orders.

—THE latest letters from Uganda received at the C. M. S. House in Salisbury Square are dated January 2nd. Mr. Mackay wrote that there was "a sort of respite" from persecution by the king, but "those in prison for the Faith were not yet liberated, nor dared those in hiding venture to come to light." At Christmas he had a little gathering of a hundred or more, viz., the most of our pupils who happened to be at the capital; others had little assemblies in their country homes. The Gospel of St. Matthew has been published and is eagerly bought.

—THE formal consecration of the English church, erected in Vienna as long ago as 1878 by public subscription, took place June 11, Bishop Wilkinson officiating. The service began by the reading of the ambassador's request to the Bishop of London for the consecration of the building, which will henceforth be known as Christ church. This is the first time that an English church has been consecrated in Vienna. On Sunday Bishop Wilkinson preached at the morning service, and in the afternoon held a confirmation service.

—LIVINGSTONE'S faithful servant, Susi, who, with Chuma, brought the body of their leader half way across Africa, that it might rest in its native land, has recently been baptized by a member of the Universities Mission. Susi received the name of David in Baptism in memory of his old master.

The Montana Churchman.

VIRGINIA CITY, MONTANA, JULY, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

ACCORDING to the Constitution, the Seventh Annual Convocation of Montana will meet on the Fourth Sunday of August of this year, being the twenty-eighth day. The place of meeting is not yet decided on.

WE have not been in the habit of making frequent appeals to subscribers to pay up, but we feel like making such appeal now. Our subscription list is large enough to pay all expenses of the paper, and leave a margin for some needed improvements. But our bank account is at this time heavily overdrawn, because sums due two or three months since are withheld. May we not venture to urge our friends, clerical and lay, to come to our help in this matter without delay?

IT may seem strange in the editor of a religious newspaper, but among the many papers that come to us in exchange or otherwise, there is none that we read through more completely and regularly than the *Scientific American*, advertised in another column.

"WHAT a live magazine this has become!" exclaims the observant Churchman of today over the *Spirit of Missions*. The editor this month suggests it as a useful vocation for some inventive mind to devise inducements that will lead men of means to read this organ of the general work of the Church. He is proving himself the genius, himself providing the inducements in question, in the way he prepares and edits the magazine, as well as otherwise in his conduct of the Secretaryship of the Board. Men of consecrated means will be alert, we may be sure, for such guidance as this to the proper investment of their LORD'S money.—*Standard of the Cross.*

Married.

LIND—MURRAY.—In Virginia City, Montana, on Sunday, June 19, 1887, by the Rev. E. G. Prout, Miss ANNETTA MURRAY, of Adobetown, to Mr. MICHAEL C. LIND, of Sheridan.

PITTS—MARTIN.—In St. James' Church, Bozeman, Montana, on Thursday, July 7, 1887, by the Rev. Frank B. Lewis, Miss DAISY B. MARTIN, of Bozeman, to Mr. DAVID W. PITTS, of Garden City, Kansas.

Poetry.

SEEKING REST.

BY FREDERICK LANGBRIDGE.

O ye that fare amid these breathless places,
Spending your souls 'twixt factory and mart,
Ye whose quick eyes and pale and eager faces
Reveal the restless heart,

What are ye seeking in your fever'd labor,
That knows no pause thro' all the crowded week,
Each for himself and no man for his neighbor,
What is it that ye seek?

"Oh, some seek bread—no more—life's mere subsistence,
And some seek wealth and ease—the common quest;
And some seek fame, that hovers in the distance;
But all are seeking rest.

"Our temples throb, our brains are turning, turning,
Would GOD that what we strain at were possessed;
GOD knows our souls are parch'd and black with yearning;
GOD knows we faint for rest."

He went his way, a haggard shape and dreary,
His hard face set towards the kindled west;
And lo! a voice, "Come unto Me, ye weary,
And I will give you rest."

—*The Churchman.*

Selections.

WHO CARES?

A JOCULAR patient replied to the anxious inquiries of his friends, that he had put himself in the doctor's hands, and should hold him responsible for the result! About nine-tenths of the world seem to have put off their concern for the general good in the same way. We mean that people, generally, leave all the great issues to a faithful few, while they themselves are content to reap advantages from the sacrifice of others.

We see it in politics. The people are equally concerned and equally responsible for the general good. But the masses are content to let things go at random, and trust the "doctor" for the result. So long as private enterprise is not thwarted, nobody cares to inquire what is going on at the capital. The officers of State may be wearing themselves out in their faithful efforts to shoulder the burden, or they may be reaping a harvest of corruption. It is all one to the people, until the crash comes, and then they bethink themselves—too late—that fidelity should be rewarded and corruption rebuked. As long as the machine will run, who cares how it is run, or by whom?

It is so with philanthropic enterprise. A few earnest-minded men and women see that humanity is groaning under burdens, and that the happiness of all is perilled. They set themselves to reform abuses that are undermining the very foundations of society. They sacrifice all personal interests, and find themselves left to fight the battle alone. History is full of these noble, single-handed conflicts, that ended only in a grave and an epitaph. Nobody seemed to care. It was the "doctor's business!"

The Church of CHRIST is the grandest philanthropic enterprise that the world has known. The culture and prosperity of modern civilization are its outgrowth. Yet it is built on sacrifice, all the way down. The great masses of the world have simply reaped the advantage of the unselfish toil and devotion of the few who really gave themselves up to the cause. The few who cared for it were the leaven that saved the lump. Even of those that nominally give their allegiance to the Church, but a small portion seem really to feel responsible for it. The most patronize it as a desirable institution, but only a few seem thoroughly to be committed to it.

Whatever the work, whatever the issue, in the Church, or out of it, the zealous few who stand in the front are often forced to exclaim, "Who cares?"

We appoint our missionaries, and they give up everything, in the trust that we will follow them with the same interest of prayer and sacrifice; and in many a lonely, weary hour, yea, in many a storm unsheltered, in many a pilgrimage unfed, in many a crisis unprovided, they cry out in anguish of spirit, "Is there any one, O LORD, who cares?"

We elect our bishops, and lay upon them the care of all the Churches; they see the need, they hear the cries of perishing souls, they work to the last limit of human strength; and as they see the torrent sweep on, and the destroying flood overwhelm all the great interests for which they are giving their life, we hear the same sad and helpless refrain, "Does anybody care?"

It is in small things as in great. The rector of the parish gives his life, and seldom sees that others know or feel the need of the work he is doing. A lone woman struggles for years to found and maintain a little Church in the hamlet where she lives, and gives up, one by one, the hopes of help and sympathy with which she began, and taking up her cross, learns to say, with more of resignation than we men have learned, "Nobody cares!"

It is the old, old story. CHRIST died for those who did not care, and we ought also to lay down our lives. He cares, and we shall know it in due time.—*Exchange.*

A CATECHISM FOR PARENTS.

You send your children to the Sunday School. Do you ever visit the School? Do you know what kind of a teacher your child has? Do you know what the instructions are? You sometimes wonder that your child has no teacher, or that the teacher is not a good one. Do you know the difficulties of getting a good teacher? Have you ever offered yourself as a teacher? GOD requires you to teach your own child its Christian duties. By what right do you place the Christian instruction of your child into another person's hands, and that person a stranger to you? Have you ever thanked that teacher for instructing your child? Do you attend the Church to which the Sunday School belongs?

The Church is at a great deal of expense to do good to you and your children—do you help pay its expenses? Of course you give a nickel to your children for the Sunday School, and the child gets it back again in rewards and entertainments, but do you help pay the Church's expenses? Do you ever go to the Minister and thank him for the Sunday School, and for his interest in your child?

You want your child to be "good." Do you set a good example? Do you lead it towards Heaven? The way is through the doors of the Church. Do you attend Church? If not, why do you tell your child to go where you don't go yourself?

Do you help your child to be good? Do you have family prayer? Grace at table? Bible Lesson with your children? Do you make GOD's day holy? Who is responsible to GOD for your children, you, or some Sunday School teacher? Do you consider that GOD has loaned these children to you, and will require them back with a blessed interest? That their Eternal Life or Eternal loss rests almost wholly in your hands?

Dear friend, after you have given your children a nickel, and sent them off to Sunday School, for somebody else to teach, sit down a while and consider your fearful responsibility to GOD for your own children. Plainly but kindly,

A SUNDAY-SCHOOL TEACHER.

—*Young Churchman.*

CHANTING—ITS FIRST INTRODUCTION INTO THE AMERICAN CHURCH.

NOT many years ago an article on the first introduction of chanting in the Church in the United States, appeared in the third volume of "Potter's Historical Records," from which it appears that this ancient custom was first attempted in St. George's, Beekman street, New York, in the year 1813. This seems to have been brought about by the efforts of the Rev. William Smith, a Scotchman, who was ordained here in 1788, subsequently held cures in Maryland and Rhode Island, and in 1792 was chosen president of the General Convention. While connected with that body he made several vain attempts to secure its sanction to the introduction of the chant, but regarded as this was at that time, as a relic of a dark period in the Church's his-

tory, the convention set its face against it as an unwarrantable innovation, and nothing was then effected. At length, however, by the persistent effort of Mr. Smith, after much opposition, chanting was attempted in the above mentioned church in 1813, to the great discomfort of the parish and its wardens. It is stated that it caused great surprise and indignation among the old people, and "At last," says the writer, "Mr. Garratt Van Wagenen, a warden of the church, unable any longer to repress his overflowing anger, arose and exclaimed, 'Away, away, with your Jewish gibberish, we want no such nonsense in the house of GOD; give us the psalm and hymn as of old,' and walked out of the Church. Boss Walton, he of the old Walton House in Franklin Square, followed, saying, 'I go too,' when several others also left the Church."

It will be seen, however, from the following testimony, that this ancient practice was revived at a much earlier date in an obscure parish on the shores of Massachusetts Bay, and this without in the least disturbing the equilibrium of either priest or people. In a letter of the Rev. Thomas Fitch Oliver, the rector of St. Michael's, Marblehead, dated December 24th, 1787, he writes to his father, who then resided in the neighboring town of Salem, as follows: "As to-morrow is Christmas we design to introduce chanting into our Church." It appears from his next letter that "the chanting was performed before a very crowded audience of Churchmen and dissenters, and to general acceptation." In a subsequent letter, dated February 11th, 1788, he writes: "Will it give you any pleasure to learn that our quire at St. Michael's do constantly chant the *Venite*, the *Te Deum*, and in the afternoon the *Cantate* and the *Nunc Dimittis* to great acceptation. This, I assure you, is the case, and I believe mine is almost the only church on the continent in which this is done." It appears, therefore, that more than twenty years before the chant had grated so harshly on the Dutch ears of New Amsterdam, it had become an honored custom in Puritan Massachusetts.

FEEBLE PARISHES.

A RECTOR of a small charge in a village, came to his bishop in distress, and said: "We are a little band and constantly under the fire of an intense opposition. The wealth of the community is in hands unfriendly to us. The village newspaper opposes and misrepresents us. Christians of other bodies misinterpret our teachings, revile our motives, and tempt away our Sunday-school children with bribes. How can we hold on?"

The Bishop asked him about the religious life in the parish. He replied to the effect that in that direction they have nothing to dishearten them. They are at peace among themselves. The people are constant and reverent at worship. Nobody charges them with bad morals or low living; the wardens are earnest and watchful; the vestrymen are above reproach; the women are busy in charitable works; the weekly offering is well sustained; "when I preach a higher standard of living, they seem to respond and thank me for it. I think I can see that they grow in Christian graces."

The Bishop replied that he did not sympathize with his anxieties, he could not call that a feeble parish, but on the contrary it seemed to be strong in the most essential requisites. GOD was on their side and they need not fear what men would do or say.

Not far away from this village is a parish, large in numbers, with much property, a well dressed congregation, and an expensive choir. But somehow they do not prosper; are always in trouble; frequently changing ministers; are internally divided; their offerings are stinted and irregular; and while they have had most faithful ministers, there seems to be about them an air of indifference and secularity, most disheartening. For many years they have had a fitful life and have hardly held their own.

Now, in reality, is not this the feeble parish? We cannot be too deeply impressed with the fact, that it is the character within, not the members or conditions surrounding, that make a parish strong.

It is common to hear from small congregations, "If we had a talented minister, an eloquent, popular man, who would draw in from outside, we might prosper!" How little such seem to consider wherein lies their strength! How they overrate what a minister is to do, and underrate what, by the blessing of GOD, they must do themselves! They send off a good faithful minister, because, in addition to his own work, he does not do theirs! They watch and wait for a "smart man," of a type that they will never find; and because they do not find him, they live on a weak, sickly life, that does indefinite discredit to the Christian cause.

We have visible proofs, that where there are a few faithful ones, it is possible to have a vigorous Church life, and in the cultivation of that spiritual vigor, is the real growth. Other conditions are incidental.

Then let us no more be saying, "If we had a better minister—if we had a 'smart man'—if we had a new church—if we had better singing—if we had more wealth, we might prosper!"

If, with a small number and moderate surroundings, a body of CHRIST'S people cannot sustain worship and enjoy and profit by the same to their spiritual growth and strength, do they deserve to prosper?—*Living Church.*

—WE are creatures of habit very much. It is easy to fall into the habit of not going to Church; it is not difficult to form the habit of going to Church regularly. What we do constantly we do easily; what we do very rarely, even to writing a letter, we do with difficulty. The plea of not having time—Sunday dinners—family cares—exhaustion from the labors of the week, all these are excuses. If we want to, we can go to Church, and make going to Church fit in with all our week's arrangement. Many people do not go to Church because they have never made church-going fit in with their week's plan of life. It is a matter of habit. Of course if a man does not go to Church for fear of being hit by the sermon, or because he does not believe in the Church, here is something like an excuse to fall back upon; but not to go to Church for lack of time, or because household or family cares prevent—there is no excuse here worth considering. When we want to catch a train, we catch it.

—WHENEVER a number of the clergy are assembled together for Divine Worship, it is generally remarked that the service is a hearty one. And the reason is very manifest. They respond in a clear and audible tone. Their "Amens" are uttered with fullness and fervor. They read the Psalter as if "they took delight therein," and if it be permitted, their voices may be heard in the singing of the hymns. If we were asked on what depends a warm and attractive service, we would say, the hearty responses of the people, and in the singing of such tunes to the hymns as the people can join. It has been wisely said that no service has ever been devised which contains such possibilities of dullness, or of living interest, as the Liturgy of the Church. If the responses are feebly whispered by the congregation, what can be more depressing? If they are given fully and promptly, nothing can be more inspiring. It is one of the chief excellences of our Liturgy that the people have so large a share in the service. We exhort, therefore, the laity to appreciate this advantage and make their voices to be heard when they assemble themselves together for worship.—*Selected.*

Low as the grave is, only faith can climb high enough to see beyond it.

—SOME one has said that if Christians do not have grace enough to control them, they can hardly have enough to save them.

—"Is the sermon done?" an old woman was asked as she was leaving the church. "No," was the prompt reply, "the sermon is preached, but it will have to be *done* (and practised) by us hearers during the week."

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

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The Rev. F. T. Webb,
Mr. W. G. Bailey,
Mr. Wm. Steele.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1886, in parenthesis

Beaverhead County.

Dillon—St. James' Mission (22). Church.
The Rev. S. D. Hooker.

Choteau County.

Fort Benton—St. Paul's Mission (27). Church.
The Rev. H. E. Clowes.
Fort Shaw——————Mission (6).
The Rev. H. E. Clowes.
Sun River——————Mission (11).
The Rev. H. E. Clowes.

Custer County.

Fort Keogh——————Mission (21).
The Rev. Wm. Horsfall.
Miles City—St. Paul's Mission (40). Chapel.
The Rev. Wm. Horsfall.

Deer Lodge County.

Anaconda——————Mission (11).
The Rev. A. B. Howard.
Deer Lodge—St. James' Mission (28). Church.
The Rev. A. B. Howard.
Philipsburg and Granite——————Mission (7).
The Rev. A. B. Howard.

Gallatin County.

Bozeman—St. James' Mission (47). Ch. and rect'y.
The Rev. Frank B. Lewis.
Livingston—St. Andrew's Mission (28).
The Rev. Alfred Brown.
Moreland——————Mission (3).
The Rev. Frank B. Lewis.
Three Forks——————Mission (9).
The Rev. Frank B. Lewis.

Jefferson County.

Boulder, St. Paul's Mission (10).
The Rev. ——— —

Lewis and Clarke County.

Helena—St. Peter's Parish (278). Ch. and rectory.
The Rev. F. T. Webb.
Marysville, St. Mary's Mission (10).
The Rev. ————

Madison County.

Madison Valley—Trinity Mission (16).
The Rev. E. G. Prout.
Virginia City—St. Paul's Mis'n (28). Ch. and rect'y.
The Rev. E. G. Prout.

Meagher County.

Townsend, St. John's Mission (12).
The Rev. ————

Missoula County.

Missoula—Holy Spirit Mission (33). Church.
The Rev. Geo. Stewart.

Silver Bow County.

Butte—St. John's Parish (130). Church and rectory.
The Rev. S. C. Blackiston.

Yellowstone County.

Billings—St. Luke's Mission (34).
The Rev. Alfred Brown.

Miscellany.

—A CITIZEN, scared by earthquake predictions, sent his two half-grown boys to a friend in the country. A few days later the friend wrote him: "Dear Sir—Please take your boys back and send us the earthquake."

—DISHEARTENED young clergyman to his wife, on returning from service:—"That was the worst sermon I ever preached. I don't know what I shall do." "Oh, no, dear," replied his wife tenderly, "I have heard you preach worse than that many a time."

—A STORY is told of a clergyman on this side of the Atlantic, who, when preaching on the Prodigal Son, said: "Ah! my brethren, how great was that love which for years and years had been fatting that calf, waiting for the return of this poor prodigal!"

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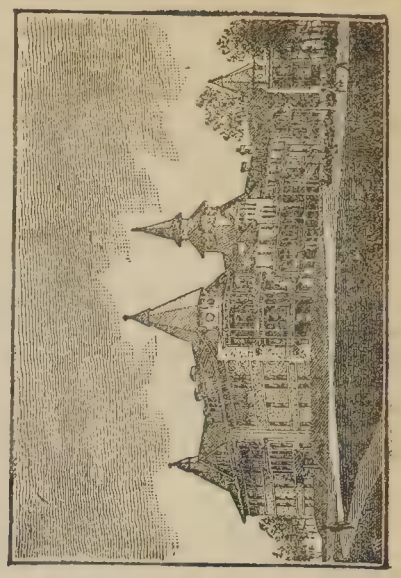
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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 5. Virginia City, Montana, August, 1887. Whole No. 53.

Kalendar.

AUGUST, 1887.

21 Eleventh Sunday after Trinity.
24 St. Bartholomew the Apostle.
28 Twelfth Sunday after Trinity.

SEPTEMBER, 1887.

4 Thirteenth Sunday after Trinity.
11 Fourteenth Sunday after Trinity.
18 Fifteenth Sunday after Trinity.
21 St. Matthew the Apostle. (Ember Day.)
23 Ember Day.
24 Ember Day.
25 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Butte, Sunday	Aug.	28
CONVOCATION.		
Dillon, Wednesday	"	31
CONSECRATION OF CHURCH.		
Argenta, Friday	Sept.	2
Bannack, Sunday morning	"	4
White Sulphur Springs, Sunday	"	25
Martinsdale, Monday evening	"	26
Ubet, Tuesday evening	"	27
Stanford, Wednesday evening	"	28
Cottonwood, Sunday morning	Oct.	2
Lewistown, Sunday evening	"	2
Grass Range, Wed'sday eve	"	5
Fort Maginnis, Sunday morn	"	9
Maiden, Sunday evening	"	9
Glendive, Wednesday evening	"	12
Crow Agency, Friday evening	"	14
Fort Custer, Sunday	"	16
Billings, Tuesday	"	18
Big Timber, Friday	"	21

THE BISHOP'S RECORD.

AFTER a stay of thirty-six hours at home, I took the train on the thirteenth of July for Moreland. A ride of four hours brought me to my destination about noon. Moreland is a mission under the charge of the Rev. Mr. Lewis, of Bozeman. He has held service there during the past year once a month whenever the weather was propitious. It is a rural region, a school house is the place where services are held, and we have no Church families in the neighborhood. But no other services are held there, and the people are glad to have ours. In the afternoon I made calls on the families living near the station.

About six o'clock, Mr. Lewis appeared, having driven from Bozeman (twenty miles) with a team, prepared to take me over the country where my appointments were to be met. In the evening we held service in the school house with a good congregation. We were entertained most hospitably at the hotel by an Englishman, the son of an English Clergyman, and he seemed delighted to have the service.

The next morning we spent an hour fishing in a branch of the West Gallatin, and though the flies were abundant and the mosquitoes numerous, we enjoyed our sport and met with good success.

In the afternoon we drove to Gallatin City. A thunder shower overtook us on the way, but we managed to reach a farm house, where we wanted to make a call, in time to prevent getting wet, and we reached Gallatin City in time to call upon all the families living there. In the evening service was held at the house of Mr. Frank Dunbar, and four persons were confirmed, and a child was baptized. It was the first baptism and the first confirmation in this place since I have been Bishop of Montana. A yearly service only has been held, but even yearly services produce results. This is proven by what has been done at Gallatin City. We ought never to be weary in well doing. If we go straight on with our work, doing what can be done with the means at command, results always appear in due time. Paul may plant and Apollos water, GOD will surely give the increase. We have now ten or eleven communicants in that region, and Mr. Lewis will be likely to look carefully after their spiritual interests in the future.

Friday morning, we drove several miles up the Madison river, made two calls, had dinner at a ranch, and in the afternoon made our way to Three Forks. In the evening service was held in an office, with good attendance. We were entertained at the hotel, and our host was an English Churchman.

Saturday morning we started for Pony. By noon we reached Dr. Stafford's, in the Willow Creek valley, when we stopped to dinner. In the afternoon we drove on to Pony. There was time before night to call on the people and to arrange for the service of the next morning. We were hospitably entertained at the hotel. Sunday morning service was held in the school house and the Holy Communion administered. In the afternoon we attended the Sunday School, and a child was baptized. Last year seven persons were confirmed in Pony, though only yearly services had been held there. I asked then that a Sunday school be organized. It was done. It has been continued through the year with good success. I found it in better condition than I expected. Three or four of those confirmed had moved away. But the work had gone on and the prospects for the future were good. Services had been given there on four Sundays during the year—two by the Rev. Mr. Lewis and two by the Rev. Mr. Prout, and they were thankful for them. No other service had been held of any kind during the year. It is not all they ought to have, but it is all that can be given. The future may bring an improvement.

Sunday evening we drove down into the valley and held service in the school house. There was the largest congregation I have ever had at Harrison. The house was filled to overflowing. For two days we were guests of Mr. and Mrs. Harrison. Monday and Tuesday morning we devoted to fishing for trout in Willow Creek, and a good number of the speckled beauties were captured as the results of our efforts.

Tuesday afternoon we drove over to Red Bluff. Wednesday morning Mr. Lewis left for home, leaving me to do my work by myself and pursue my journey alone. In the evening I held service in the school house which was filled with an attentive congregation. Thursday noon the stage came along and carried me on six miles to Sterling, where I stopped and was the guest of Mr. William Reel. In the evening, service was held in the office of the old

Midas Mining Company, now owned by Mr. P. V. Jackson. The congregation numbered thirteen, but there were no more people to come. No service had been held since the service I gave last year, and I am always glad to give service in such places.

On Friday when the stage came along, I boarded it and went on to Ennis in the Madison Valley. Here the Rev. Mr. Prout, of Virginia City, met me. Saturday we devoted to fishing, and our well-filled baskets attested our success. Sunday two services were held and the Holy Communion administered. We have here a successful mission. There are sixteen communicants. And the foundation is laid for a good parish in the future. Monday and Tuesday we devoted to making calls, driving all over the valley for the purpose. Tuesday evening we drove over to Virginia City, where Mr. Prout has had his home for thirteen years. The log house given to Bishop Tuttle many years ago is his home, and a happy home it is. I wish all rectories were as bright and attractive as this one situated in Alder Gulch. Not many men would have kept to their work through all vicissitudes of changing fortune as Mr. Prout has done. His reward is seen in the love of his people, and in the confidence of the people of all the field where he serves. I remained in Virginia City nine days. The time was spent in calling upon the people, in looking after business matters, and in writing up my correspondence. On Sunday July 31, two services were held, four persons confirmed, and the Holy Communion celebrated, with thirty-one persons to receive, the largest number ever present at any communion in the history of the mission. This is the oldest mission in the territory. Bishop Tuttle bought and built the church, during his first year of missionary life in the west. The people of the town paid nearly the whole cost of the building. It is beginning to need extensive repairs. The people are not able to pay for them. If an appeal is made for help, there is no mission in all the land that will deserve it more.

Thursday afternoon, Aug. 4, Mr. Prout took me in his carriage, drawn by his good horse, Frank, on a journey over the Ruby Valley. Until Saturday night we traveled and visited as many families as possible. One child was baptized. On Sunday service was held at Sheridan in the morning, two persons were confirmed and the Holy Communion was celebrated. In the afternoon a child was baptized. In the evening, service was held at Twin Bridges. Here the Rev. Mr. Hooker from Dillon, met us in order to drive me to Dillon on Monday. So this morning, Mr. Prout started back to Virginia, while Mr. Hooker took the road up the Beaverhead valley to Dillon, where we arrived about three o'clock in the afternoon. His missionary team did good service over heavy roads. "Paul" has passed into other hands, but another horse, called John, has taken his place. So that now the Missionary team of Beaverhead county is "Peter and John."

L. R. B.

Dillon, M. T., Aug. 8, 1887.

NOTES.

—SUNDAY, August 28, the first day of our Annual Convocational meeting, is to be marked by the consecration of St. John's Church, Butte, to the worship and service of Almighty GOD. Bishop Brewer will be the consecrator, of course; the Rev. Mr. Webb, of Helena, will be the preacher.

—LOTS have been given for Church purposes at Philipsburg, and it is hoped that the near future will see them put to use.

—WORK has been begun on a church at Granite, near Philipsburg; the first work being the blasting away of the rock on the mountain side to level a place for the foundation.

—THE *Church Record*, of Connecticut, giving news from Montana, says: "The new chapel at Kay's Creek is almost finished." Some Montanians are disposed to ask: "And where is Kay's Creek?"

—THE Acting Treasurer of the Convocation acknowledges the receipt, since our last issue, of the following assessments:

St. Luke's, Billings.....	$ 4 80
St. Andrew's, Livingston.....	2 80

—THE August number of the *Spirit of Missions* contains the following "Acknowledgements" from Montana:

GENERAL.

Livingston, St, Andrew's, S. S. Lenten....	$ 2 10

DOMESTIC.

Fort Benton, St. Paul's.....	5 00
Madison Valley, Trinity.....	21 05
Virginia City, St. Paul's.....	37 80
" " " " S. S. Lenten....	13 95

CHURCH BUILDING FUND COMMISSION.

Butte, St. John's.....	10 70
Helena, St. Peter's.....	5 00

The Church at Large.

STIRRING WORDS BY BISHOP TUTTLE.

BISHOP TUTTLE in his first address to the Convention of Missouri uses the following hearty and strong language on the subject of Domestic and Foreign Missions: "I do earnestly request every clergyman of this diocese to make it a foremost duty to interest his people in missions, and to see to it that at least one offering every year from his people be given to Foreign Missions, and one offering also to Domes- Missions. We cannot hope for GOD's f blessing on us as a diocese unless we a alive to our duty and our privilege in g ing to these two great departments of m sions which the united Church has tak in hand to look after. There is a reproa over the American Church in that eve parish and mission-station does not fait fully give to Foreign and Domestic M sions. I have it greatly at heart that t reproach may be rolled off from Missou by our taking care to give. Help me, m brethren of the clergy, that our record m be improved. I shall not be satisfied, I ca not be grateful, unless every one of yo will at least twice a year talk missions, an secure one offering each for the Foreig and Domestic fields." If all the clerg would act on the principle of this advic we should see a revival of life through the Church. Why should not collection be taken and sent to the treasury of t General Board before the end of Augus which closes this fiscal year?

NOTES AND CLIPPINGS.

Domestic.

—AT its recent annual meeting the Die cesan Convention of Missouri, with the a quiescence of Bishop Tuttle, requested th Parochial Missions Society to hold a gene al mission in St. Louis during the comin Advent season. In preparation for thi the General Missioner, the Rev. Dr. Van D Water, has visited St. Louis and called meeting of all the parishes in the city. A enthusiastic co-operation was elicited. I was decided to hold a mission in ever church in St. Louis next Advent, and i addition a noonday business men's meetin in Christ Church.

—THE Diocesan Council of Nebraska, a the suggestion of Bishop Worthington, ha requested a mission at Omaha next Lent to be conducted under the auspices of th Parochial Missions Society. As in St Louis, every parish in Omaha has deter mined to hold a mission.

—COLORADO has organized as a diocese and will ask to be admitted into union at the next General Convention. The new diocese has elected as its bishop, the earnes hard-working and successful Missionary Bishop who has administered the jurisdic tion for over thirteen years. Bishop Spald ing has proved himself to be a wise master builder. His foresight and prudent man agement have brought the affairs of the Church into a prosperous financial condi tion. A respectable Episcopal Fund has been raised, and will be so increased that when the Board of Missions withdraws its stipend, upon the admission of the diocese into union, an ample support for the Bish op will be provided. Nor is this the only in-

tance of Bishop Spalding's sagacity. The strengthening of the Church in the see city, the founding of a hospital, the successful management of the schools, the building of churches, and extension of the Church in his vast jurisdiction, bear witness to his energy and wisdom. He has been strong in purpose to wait until his jurisdiction could take its place among the dioceses with something of an equipment. The new diocese has honored itself by the hearty and unanimous vote by which it asked Bishop Spalding to become its diocesan.

—It is officially announced that a majority of the Bishops and Standing Committees have given their assent to the election of the Rt. Rev. W. F. Adams, D. D., as Bishop of Easton. Bishop Adams bade an affecting farewell to his people Sunday, July 24. Resolutions of regret were passed by the entire congregation of Trinity church, Vicksburg, Miss., of which he was rector, and addresses were made by Col. R. N. Booth, Judge H. F. Simrall and Mr. Murray F. Smith. A residence has been secured for the Bishop at Easton and he will enter upon his duties without delay.

—The Sisterhood of the Good Shepherd, St. Louis, has received as a gift the Eads Mansion on Compton Avenue. It is due to the liberality of a gentleman in Kansas City, and was purchased at a cost of $50,000. The sisters are having such alterations made in the building as will better fit it for their purposes. The site is probably the highest in the city, and is very accessible. The same one who made this gift to the Sisterhood of the Good Shepherd has also given $60,000 to the Church Building Fund.

—The Bishop of Albany blessed the new tower and bells of Bethesda Church, Saratoga Springs, N. Y., on Sunday, July 3.

—On the Fifth Sunday after Trinity the congregation of Trinity Church, Watertown, N. Y., were very agreeably surprised by the appearance in the chancel of a new altar-rail, the gift of Miss Mary D. Pierrepont, in memory of her father, the late William C. Pierrepont, L.L. D.

—A fine memorial has just been given to the Church of the Nativity, South Bethlehem, Pa., in the shape of an eagle lectern of very large proportions and wholly of fine brass. The gift is a memorial of William Haysham Sayre and his wife.

—By the death of Bishop Lee, Bishop Kip, of California, becomes the President of the Associate Alumni of the General Theological Seminary.

—Bishop Gilbert (Assistant Bishop of Minnesota) made his first visit to the Indian missions July 21, reaching White Earth after a service and confirmation at Richmond. The Indians had great curiosity to see their new chief pastor, the assistant bishop, and he made a most favorable impression upon them. He announced the resignation of the work at White Earth by the Rev. J. J. Emmegahbowh by reason of his increasing years and infirmities.

—Bishop Howe, of Central Pennsylvania, at the ripe age of fourscore, retires from the active work of his diocese, and will be Assistant-Bishop Rulison's adviser. Bishop Howe, it is said, is the oldest member of the House of Bishops by years but not by consecration.

—On June 23, a cyclone visited Grand Forks, N. Dakota, and besides injury to the new rectory, did some $200 damage to St. Paul's church, of which the Rev. W. T. Currie is rector. The loss to the town was $200,000. The mission was just seeing its way to clear itself of debt, and will need assistance in its present distress.

—The Rev. Dr. Doty of Christ Church, Rochester, N. Y., accompanied by his choristers and others, recently visited a gypsy camp near the city and baptized an infant born in the camp. These gypsies claim to be loyal members of the Church of England.

—The Diocesan Convention of Missouri is to erect a monument over the grave of Bishop Robertson. It will be a cross of Maine granite, nine feet high, upon a square base, and will cost $750. The overplus of the money raised for it will go to the Bishop Robertson Memorial Fund for Missions.

—Six German missions have been admitted into union with the Council of the diocese of Fond du Lac during the past year, and on one occasion 100 Germans were confirmed at Oshkosh.

—The corner-stone of St. James' Chapel for colored people, in Pittsborough, N. C., was laid on Tuesday, July 26, by the rector of the parish, with appropriate ceremonies.

—The old cathedral property in Topeka, Kansas, has been sold. It is proposed to build a cathedral and chapter house adjoining at the cost of $100,000.

—An offer has been made to the Bishop of Kansas by the citizens of Salina, of forty acres of land and $50,000 toward the establishment of a boys school.

Foreign.

—The announcement that the Bishopric of Nova Scotia had been offered to the Rev. Wm. H. S. Cogswell, of Chester, Eng., and accepted by him, was premature and unfounded. At the meeting of the Synod, the Rev. E. G. Edgehill, Chaplain General of the British Army, was elected Bishop on the first ballot. He has however since declined, to the great disappointment of the Church at large, which had, altogether irrespective of party predilections, enthusiastically endorsed his election. But Dr. Edgehill's present position is one which in many respects offers a wider and more important sphere of usefulness than a colonial bishopric, he being virtually Bishop of the English Army, for the work of which he has evinced special and exceptional qualifications. His declination therefore cannot under the circumstances be wondered at and in fact appears almost unavoidable. The Synod was to re-assemble in Halifax on August 10, to proceed to a fresh election.

—The Bishop of Rochester has received peremptory medical orders to discontinue work and take a prolonged and complete rest. He will take it by making a tour through Canada on the new Canadian Pacific Railway.

—It is now announced that arrangements have been made for a "Pan-Anglican Synod," to be held in London during next summer. It seems to be understood that, if possible, this synod shall be held once in ten years.

—Bishop Parker is very desirous of having a church built at Frere Town in memory of Bishop Hannington and the Uganda martyrs. Some years ago Mr. Robert Williams and his family gave Mr. Price £1,000 to build a church there, but the materials purchased proved insufficient, and, with Mr. Williams' consent, a large part of them was used in the erection of Mr. Shaw's Church at Kisulutini. The committee have cordially approved the Bishop's present plan, and are prepared to receive special offerings for the memorial church. The Bishop writes: "I think it is good for us all, whether Europeans or native Christians, to have in the diocese a perpetual reminder of such examples as those of the late Bishop and the Baganda martyrs."

—Bishop Quintard, of Tennessee, assisted, July 9th, at the laying of the corner stone of a new chapel in Paris called with the Queen's consent the Victoria Chapel in commemoration of the Jubilee; the stone was laid by Lord Lyons, the British Ambassador.

—During her recent visit to the Continent, Queen Victoria visited the monastery of the Grand Chartreuse. No woman is ever allowed to pass the sacred threshold of this superb house of religion; and from this regulation a dispensation can only be granted by the Pope himself. Hitherto only one lady—and she a Roman Catholic Queen—has entered the monastery. The Pope's dispensation being obtained, the Queen of England was the second woman to enter this abode of solitude and devotion to Almighty God. Her majesty was accompanied by her maid of honor, and this brings up the number of female visitors to

three. After viewing the splendid buildings and talking with the Superior and some of the monks, her majesty was informed that one of the Fathers was a Russian General who had fought in the Crimean War, and that one of the Brothers was a rich young Englishman, who had joined the order four years before, when he was eighteen years old.

—TRURO CATHEDRAL is rapidly nearing completion, and the opening ceremony is to take place in October. It is fully expected that the Prince of Wales will again visit his Duchy. The laying of the foundation-stone by His Royal Highness will long be remembered in Cornwall. But the Queen, who, it was hoped, would be able to attend the opening ceremony, thinks the journey too fatiguing. Truro Cathedral will be a magnificent memorial of the Primate's administration of the diocese.

—THE Rt. Rev. S. E. Marsden, late Bishop of Bathurst, Australia, will for the present act as coadjutor to the Bishop of Winchester, who is still in a delicate state of health. Bishop Marsden will commence his duties at once by an episcopal visitation of the Isle of Wight.

—THE English Church Union has adopted a memorial to the convocations of Canterbury and York, for such an increase in the number of dioceses and of the episcopate as shall enable Confirmation and Episcopal visitations to be held annually in all parishes throughout the kingdom, and also for the restoration of true diocesan synods.

—A WHOLE town of five hundred inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners, on account of the troubles between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true GOD, who could hear their prayers and save them. Because of their despair they listened, and joined with him in asking GOD to stay the plague; and GOD honored their faith, imperfect though it was, and the plague was stayed that day. The people then held a conference, and as a town they resolved to accept the new religion, and worship the GOD who helped them. Although some have fallen away since, the majority remain steadfast, and have contributed more than £20 to build a church.

The Montana Churchman.

VIRGINIA CITY, MONTANA, AUGUST, A. D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE Seventh Annual Convocation of Montana will meet, D. V., in St. John's Church, Butte, on Sunday the twenty-eighth day of August.

THE "BAPTIST SUCCESSION."

THE *Baptist Mountaineer*, one of our exchanges, published in Salt Lake City, is the "denominational organ for the Territories of Utah, Idaho, and Montana." The number for August 1, 1887, puts in the place of honor and prominence a sermon preached before the Baptist Territorial Assembly, held in Butte on June 14. This utterance seems to call for some notice.

Now, we acknowledge that it would be impertinent in a very high degree for us to except to this discourse because it sets forth uncompromisingly some of the peculiarities of the Baptist system. The preacher's ecclesiastical brethren, the congregation gathered there, would expect such a sermon, justly and rightly; and we have no wish, as we have no reason, to fault it in that respect.

Again, we acknowledge it to be true that it is rarely worth while to "break a butterfly upon the wheel." If the sermon in question had been confined to its original place, there would have been no reason for us to comment upon it. But by its position in the *Baptist Mountaineer* there is given to it a larger circulation and something of editorial *imprimatur*, which may cause some harmful effect greater than is due to any intrinsic strength which it possesses. And we are further induced to notice this sermon, because it is so exactly of a piece with statements sometimes heard of by our clergy in their parochial work; statements which by their confidence of assertion tend to unsettle the faith of some, while they are a serious strain upon the Christian charity of others. When the ministers of any Christian organization say in effect to the members of all other bodies that call themselves Christian, "You are not Christians at all, and entitled to no Christian privileges," it seems a time to say something on the other side, if there is anything to be said.

We have no thought of impugning the honesty and good faith of the writer of this sermon. His logic and his statements, however, are in a very different class from his sincerity and convictions. Here it is to be observed that the discourse has little of argument in it. Its statements are mostly as dogmatic in their form as the articles of a creed or the definitions of a catechism. And further they are principally of a nature to be met, not by extended argument, but by unqualified admission or categorical denial.

The text of the discourse is the declaration of our LORD, "Lo, I am with you always, even unto the end of the world" (St. Matt. xxviii, 20); the subject "The Perpetuity of the Church of CHRIST." Text, subject, and the connection of text and subject are altogether natural and legitimate. The writer says he used to apply the text as he had always heard it applied, exclusively to the individual. He now sees in it a more forcible signification;

"'CHRIST'S presence with His Church,' or 'The perpetuity of CHRIST'S Church.'"

"This text is a part of the commission of CHRIST; in its nature universal, continuous to all time. This commission was to be perpetuated by, and through the Church only. The Church was the sole executor of His last will and testament. Through it His Kingdom was to be preached, and His ordinances administered. His presence is here promised her, to aid her in her executive character. This promised presence is twofold, (1) "always;" (2) "even unto the end of the world." This brings us to the doctrine of the text, i. e. the perpetuity of the Church. * * [Here follow several references.] All these Scriptures forbid the extinction of the Church of CHRIST for one moment."

To all this we assent. It seems to us to admit of no question. We recur to two statements which we have omitted in quoting. Concerning this "more forcible signification" the preacher say it is "overlooked by Baptists"—with the truth of which we are not concerned further than to say, so much the worse for the Baptists. But he adds that this signification is "de-

nied by all others," which is untrue even to absurdity. The doctrine of the "Perpetuity of CHRIST's Church," and its statement in this text, so far from being a new discovery of this writer are notoriously common-places of Church teaching. The statement that the doctrine is "denied by all others" but Baptists is no doubt uttered in all honesty and sincerity, but it evinces an ignorance that is utterly unpardonable in one who desires to teach truth, and expects that any confidence will be placed in his statements.

Again he says the doctrine of the text is "the perpetuity of CHRIST's Church, or in popular phraseology, 'Baptist succession.'" A more glaring logical *non sequitur* it is scarcely possible to conceive. We venture to oppose our own equally confident assertion that "popular phraseology" knows no such thing as that "Baptist succession" and the "Perpetuity of CHRIST's Church" are equivalent and convertible terms.

"Five noted facts" are adduced by the writer to support the doctrine of the perpetuity of the Church of CHRIST as—we take it—to be found alone in the "Baptist succession." Of these some are undeniably true, others are pure assumption. We append them with certain comments of our own.

1. (Briefly.) If angels, prophets, and our LORD Himself are to be trusted, "His Church has never been overcome, never destroyed for an hour." This proposition we believe to be beyond controversy.

2. "If it has never been destroyed, it exists to-day." Axiomatic in its truth, assuming, as the writer omits to do, that it ever had a beginning.

3. If it is in existence, it can be distinguished from all others." We should assent to this as unreservedly as to the two preceding propositions, if it were not notorious that there are many men who appear to be unable to make the necessary distinction. But as we understand it, the proposition is that "perpetuity"—"succession"—is a distinguishing characteristic of CHRIST's Church. True.

4. "But two churches have ever claimed to be the original Church of CHRIST, the Baptists and the Catholics." If, as "popular phraseology" warrants us in assuming, by "Catholics" are meant "Roman Catholics," the proposition is untrue, as Presbyterians and Lutherans, to instance no others, lay claim to "succession." If in the term are included all those who believe themselves to be members of the "Holy Catholic Church" of the Apostles' Creed, the statement is true but irrelevant.

5. "Ecclesiastical historians all give this honor to the Baptists." Ecclesiastical historians do not all do any such thing. Some, *perhaps*, do. We say "perhaps" advisedly, as not necessarily admitting that any ecclesiastical historians do in any true sense "give this honor (of 'succession') to the Baptists." This 5th proposition is that upon which the preacher's conclusion depends, that alone which can justify him in holding the "Perpetuity of CHRIST's Church" and "Baptist succession" to be equivalent terms. This he acknowledges in that it is the one proposition which he endeavors to support. Yet it is pure assumption in two ways.

First he brings to support it, not the elder Church historians, as Eusebius, Sozomen, Theodoret, but some half-dozen modern Baptist divines; which is legitimate enough, except that he does not quote their investigations or repeat their references, but instead quotes merely their own conclusions. To these are added three or four others, some of whom we are not able to locate, but all modern. The only really respectable authority quoted is Mosheim, and from him too are cited not historical references but conclusions, more or less irrelevant. One of the authorities quoted, to our mind, surrenders the whole position. The Baptist theory, that none can baptize but those who have been themselves baptized, and that none have been baptized but those who have been immersed, involves continuity in the Church as essential to the perpetuity or "succession" which distinguishes the Church of CHRIST. But the quotation from the *Baptist Denomination*, by D. C. Haynes, distinctly says:

"We do not propose to find a succession of Baptist churches—that is to say, one church terminating in another indefinitely. Baptist churches are independent of each other, and may exist without each other's knowledge. But we do find them in being in all ages, the periods so to speak lapping over each other."

But it needs no great discernment to see that over-lapping does not in the least involve that continuity essential to the Baptist's position.

The authorities cited, might be held to have measurably established this 5th proposition, if it were not for the second assumption which is implied. It is assumed that that question which is at issue between the Baptists and other Christians has been settled in favor of the Baptist theory. That theory is that the mode of application of water in Holy Baptism is of the essence of Baptism, that immersion is the only proper mode, that therefore the immersed alone are Christians. But that is controversially unsettled. The Baptist says it is proven, others with at least equal sincerity deny that it is proven. It is not therefore just to assume as an unquestionable proposition that which is questioned, nor to adduce in its support conclusions only of a few modern divines. The opinions and conclusions of quite as long an array of divines, equally honest and well-informed, might be cited against the proposition without disproving it thereby, as we maintain it has not been proven. The preacher confidently states that this 5th proposition, upon which his thesis turns, is true; we as confidently state that the conclusion of our judgment is that it is not true.

We cannot at this time enter into a discussion of the underlying question at issue. Nor can we dwell upon the inadequate conception of the nature of the Church of CHRIST that would make its perpetuity depend upon a confessedly discontinuous adherence to a mode of Baptism.

We have written thus, at much greater length than may to some seem worth while, for this reason. There are some persons, not having had opportunities for thorough information, to whom an uncontradicted assertion, not inherently improbable, comes with something of the force of a demonstration. Lest some of these might be disturbed by the confidence of assertion of this sermon, it is that we have thought it worth while to contradict some of its statements, and to expose some of its fallacies.

—YOU had better throw a stone at random than an idle word.

—PEACE in a sinful course is one of the greatest curses.—*Bunyan.*

Selections.

"I HAVE NO TIME."

"I HAVE NO TIME; MY BUSINESS TAKES EVERY SPARE MOMENT." And this is your excuse for neglected repentance, and thus you will live, and thus *die*. But a word with you, my friend. Do you not take time to refresh the body with sleep and food, and shall you not attend to the wants of your immortal soul? Could you not spare half-an-hour daily from your business for your devotion, or could you not without disturbing your business, rise earlier, and so gain the requisite time? The busiest man, as Lord Brougham, has been able to accomplish great and numerous results by saving merely fragments of time, as goldsmiths save the filings of precious metals; and could not you do the same?

And where is your Sunday, the day given expressly for devotion, which, properly improved, would save the soul? How can you say you have no time, when fifty-two Sundays every year close your place of business and invite you to GOD'S house of prayer? But you mean that you devote *Sundays also* to the cares of business, the writing of letters, the examination of accounts; and thus, truly, you have no time, but the reason is you kill it, and you deceive yourself with an excuse. GOD has given you abundant opportunity for repentance. Your business cannot be so engrossing as Daniel's, who, with the superintendence of a kingdom found time to return to his chamber and worship GOD three times a day.

No, you do not really *wish* to repent, and then you lay the blame upon the want of time. However, after death you will not be so troubled with these busy cares, and you will have ample time for repentance, but then it will be too late.

Each moment of time is so valuable that GOD never gives us one until the previous one is taken away; of them, differing from all His other gifts, there can be no accumulation. And they are our spare moments which, by proper use, accomplish life's great object. The excellent Robert Boyle well remarks:—"As though grains of sand and ashes be but of despicable smallness and very easy to be blown away, yet the skillful artificer by a vehement fire brings of these to make him that noble substance, glass; by whose help we may see ourselves and our blemishes represented, as in a looking-glass; discern heavenly objects, as with a telescope; or with sunbeams kindle, as with burning glasses; so when these little fragments of time, which if not carefully looked to would be lost, are managed by a skillful Christian, and improved by the fire of devotion, they may afford us looking-glasses to dress our souls by, and perspectives to discover heavenly wonders, and incentives to inflame our hearts with charity and zeal."

While Philip de Neri was living in an Italian university a young man ran to him with a face full of delight, and told him that he had come to the law-school of that place on account of its great fame, and that he intended to spare no pains or labour to get through his studies as soon as possible. Philip waited for his conclusion with great patience, and then said;—

"Well, and when you have got through with your course of studies what do you mean to do?"

"Then I shall take my Doctor's degree." answered the young man.

"And then?" asked Philip again.

"And then," continued the youth, "I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"And then?" repeated the holy man.

"And then," replied the youth, "why there can't be a question I shall be promoted to some high office or other; besides I shall make money and grow rich."

"And then?" repeated Philip.

"And then," pursued the young lawyer, "then I shall live comfortably and honorably in health and dignity."

"And then?" asked the holy man.

"And then," said the youth,—"and then —and then—then I shall die."

Here St. Philip raised his voice—"AND THEN?"

Whereupon the young man made no answer, but cast down his head and went away. The last "*And then*" had like lightning pierced his soul, and he could not get rid of it. Soon after he forsook the law, and gave himself to the Ministry of CHRIST, and spent the remainder of his days in godly words and works.

"*Your* business, reader, takes every spare moment." "*And then?*"—*Church League Tracts.*

ALWAYS IN HIS PLACE.

IT is surprising to observe of how much importance anybody may become by simply being always in his place! One need not be wealthy, or influential, or talented, or even educated, to attain this importance. Try it!—in the Sunday-school, the Choir, the Church Services, the Vestry meetings, the Guild meetings, the Parish gatherings. The people who are always in their place are the people we "count on," as we say. They are the people who are never heard complaining that they are overlooked, or forgotten, or slighted. Their neighbors are especially glad to see them because they knew they *should* see them. They would have been as surprised *not* to see them as they would be if the Clergyman failed to appear at one of the services. And perhaps nobody "counts" on them quite so much as the Clergyman himself does.

"Dear me," he soliloquizes in his study, "what a comfort So and So is! He is always on hand."

Perhaps So and So is some humble person, but the Pastor knows that his constancy, at church and elsewhere, implies sympathy; devotion to the interests of the Church; a desire to help all he can, and do all he can; to get all the instruction the Church can give him, and to render to GOD the worship and honor due Him. Perhaps So and So is poor, but his little systematic offerings swell the treasury more than the notes that the "rich man" drops into the alms-box when he *occasionally* appears at church, besides being far more acceptable to GOD. Of course the person who is "always in his place" is not one of that class of people who are always saying that they *have* no place prepared in the world. Everyone has a place in the world; a place prepared for him just as surely as our Blessed LORD is preparing a place for each one of us in the other world. Yes; each one of us has his appointed place in the world, but lest we should feel ourselves of too much importance, and be consumed with vanity, GOD takes care that there shall be plenty of people ready to fill the place vacated by death; the work and happiness of the world goes on without interruption. Our place here may be a place of hardship, an uncomfortable place, a trying place, an obscure place, but it is a place in which we can serve GOD if we will, and gain his favor, which is beyond all else, and become fitted for that place of supreme blessedness which he is preparing for us in the eternal realms. Faber sang:

> "O Paradise, O Paradise,
> I greatly long to see
> The special place my dearest LORD
> In love prepares for me."

O, gentle reader, man or woman, boy or girl, let your longing take the shape of a simple humble effort to be found always in your place here; in your daily toil, in the steadfast pursuit of duty, in GOD'S house, at His Altar, in hours of worship, in labors of love, in friendly offices, in innocent pleasures, in obedient following of the Master. Being thus ever in your place here, He will constantly fit you for your "special place" in Heaven, which you will never be called to leave, which no other one can fill, and in which no trial or pangs can ever mar your service or your joy in the LORD.—*Living Church Tracts.*

SUNDAY SCHOOL FAILURES.

It is just possible that the majority of our Sunday schools ought to fail, for the reason that they are not recruiting for the public worship—are not training children

to Churchly ways, or fitting them for Confirmation and the Holy Communion; but are, instead, giving them an hour of Sunday amusement, and a plausible excuse for not attending public worship with their parents, as all children in Christian families should. Some attribute failure to incompetency of teachers, to their irregularity, or lack of enthusiasm for their work. But this does not explain it all. Of course we might have better Sunday schools if we had better teachers, and if all teachers would attend regularly and prepare for their classes as they ought. But without a Churchly order and system we cannot get much good out of such schools, even with pretty good teachers; while under the right plan we may have good schools with very poor teachers, or with no teachers at all, if we have a competent superintendent.

For example: The Sunday school in ———parish is conducted in this way. The session is in the afernoon. There is the call to order, class-roll call, attention to library books, recitation of collect or other short memorized lesson, giving of notices, etc.

After this skirmishing, the real work of the school begins in earnest, with a hearty rendering of the evening service, except that the lessons are special and short. The children, down to the smallest, with Prayer Book in hand, take the proper positions; and it is surprising how soon they learn to find the places, to make the responses, sing the canticles and the Psalter, even, and to give the whole a spirit and heartiness that are rare in adult service. Then they have their offering, standing, while their young wardens bring their gifts to the holy altar. Every Sunday they have a recitation, or drill, or talk, in the catechism, the aim being to make them all thoroughly familiar with the text of it, and as intelligent as possible in its comprehensive meaning. The service is never wearisome to the children; they enjoy it, and are constant in attendance.

Advantages—the school works in line with the Church, and is auxiliary to it; is not obstructed, if competent teachers cannot be had, but is in a measure independent; every scholar, not already confirmed, is in a course of preparation, and morally certain to be confirmed, as soon as prepared.—*Living Church.*

"HOLY COMMUNION; NEED I RECEIVE IT?"

A STRANGE question surely for Christians to ask! JESUS said, "Do this in remembrance of Me," and professing Christians now ask: "Need we do this?"

If JESUS CHRIST is our LORD, His word is sufficient. He has commanded it, and were there no other reason it would be our duty to *obey* His command.

Obedience is at the root of our Christian life, and if we put our opinions before CHRIST'S commands we may be sure there is something wrong.

But GOD'S commands are very loving, He always makes His promise go hand in hand with them. He not only *bids* us to come to the Holy Communion, He *invites* us to meet him there, and promises to feed our souls and give us the joy and comfort of His presence within us.

It is then not only our *Duty* but our *Highest Privilege*, our truest joy, to seek, in sweet Communion with JESUS, at His Holy Table, the strength and comfort we need so much.

But how are we to go? We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat to our own damnation! Better to stay away.

Yes, it is better to stay away than to come lightly and after the manner of dissemblers with GOD.

If you want to live in sinful pleasure, or to live godless worldly lives, don't come to the Holy Communion, for St. Paul says, "Ye cannot drink the Cup of the LORD and the cup of devils; ye cannot be partakers of the LORD'S Table and the table of devils."

But remember what the choice means: we cannot choose the world now and GOD hereafter. We are living for Eternity! Communion with GOD here is the only true preparation for Communion with GOD in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy:

> "O agony of wavering thought,
> When sinners first so near are brought:
> It is my Maker—dare I stay?
> My Saviour—dare I turn away?"

If it be true, *we are all unworthy!* If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in GOD'S presence! But CHRIST came because we were sinners, He has given us Grace because we were sinners, He has given us the Holy Communion because we were weak, helpless sinners, and therefore we know that sinners are welcome. Sinners! yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to JESUS, and He did not spurn her from Him, but it was with the Tears of Penitence, and the Offerings of Love. Another—a despised stranger conscious that she had no claim of her own, was content as a dog to be fed with crumbs. Did JESUS send her away empty? Listen to his words. "O! woman great is thy faith, be it unto thee as thou wilt."

Come with such Penitence and Faith and Love, and, though *unworthy* you will come *worthily*, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self-examination—

1.—*Repentance*—Do I repent truly of my past sins?

2.—*Amendment*—Do I steadfastly purpose to lead a new life?

3.—*Faith*—Have I a lively faith in GOD'S mercy through CHRIST?

4.—*Thankfulness*—Have I a thankful remembrance of His Death?

5.—*Love*—Am I in Charity with all men?

Try and use these faithfully in searching your hearts. Don't want to know the *best* but the *worst* of yourselves, and if you are in doubt or difficulty, just as you would go to a physician about your bodies, you may go to GOD'S Ministers about your souls.

PROBLEMS FOR ATHEISTS.

IF you meet with an atheist, do not let him entangle you into the discussion of side issues. As to many points which he raises you must learn to make the Rabbi's answer, "I do not know." But ask him these seven questions:

First. Ask him where did matter come from. Can a dead thing create itself?

Second. Ask him where did motion come from.

Third. Ask him where did life come from save from the finger tip of omnipotence.

Fourth. Ask him whence came the exquisite order and design in nature. If one told you that millions of printer's types should fortuitously shape themselves into the Divine Comedy of Dante or the plays of Shakespeare, would you not think him a madman?

Fifth. Ask him from whence came consciousness.

Sixth. Ask him who gave you free-will.

Seventh and last. Ask him whence came conscience.

He who says there is no GOD in the face of these questions talks simply stupendous nonsense.—*Canon Farrar.*

CANONICAL LETTERS.

WE append the Canon which refers to the removal of Communicants from one Parish to another. No Rector is authorized to give any letter to a person who intends leaving the Church and connecting himself with one of the denominations.

TITLE II, CANON 12, SECTION 1.

A Communicant removing from one Parish to another shall procure from the Rector (if any) of the Parish of his last residence, or if there be no Rector, from one of the Wardens, a certificate stating that he or she is a Communicant in good standing; and the Rector of the Parish or Congregation to which he or she removes shall not be required to receive him or her as a Communicant until such letter be produced.

Miscellany.

—At a school at Wallsend, near Newcastle, the master asked a class the meaning of the word "appetite"; and after a brief pause, one little boy said: "I know, sir; when I'm eatin' I'm 'appy, and when I'm done I'm tight."

—We remember a good point made by a Quaker witness who had been hard pressed by a lawyer on cross-examination. The witness insisted on the word "also," in his testimony, and could not be induced to say "likewise." "Now," demanded the lawyer, in his fiercest tone, "can you tell us the difference between also and likewise?" "Certainly, I can tell the difference," blandly responded the Quaker. "My neighbor Jones is a lawyer and an honest man. Thee is a lawyer also but not likewise."

—Professor—"My dear madam, the progress of modern astronomy is astounding. We know the distance between the sun and the planets within a few thousand miles." Madam—"Yes, Professor; but think of it; that we know even the names of all these distant luminaries."

—Some would-be wag sent Henry Ward Beecher a letter, containing on a sheet of paper only the words "April Fool." Mr. Beecher opened it and then a delighted smile beamed over his face as he exclaimed: "Well! I've often heard of a man writing a letter and forgetting to sign it, but this is the first case of a man signing his name and forgetting to write the letter!"

—Many stories have been told lately to illustrate the density of the ignorance of children in spite of school-board education. The latest runs as follows: In answer to the question, put by the diocesan inspector: "Describe some effects of the proceedings under Queen Mary," the glib answer was reeled off: "Many of the bishops were deprived of their sees." One of the managers, however, cross-examined the children on the above answer, and asked the meaning of the statement. After a long pause one boy put up his hand and said, "Had t heir eyes put out!"

—"Dutch courage" has evidently something more than a metaphorical significance. During the battle of Shiloh, an officer hurriedly rode up to an aide, and asked for General Grant. "That's he with the field-glass," said the aide. Wheeling his horse about, the officer furiously rode up to the General, and touching his cap, thus addressed him: "Sheneral, I vants to make one report: Schwartz's battery is took.—"Ah!" said the general. "How was that?"—"Vell, you see, Sheneral, de sheshenists come up in front of us, and the sheshenists flanked us, and the sheshenists come in de rear of us, and Schwartz's battery was took."—"Well, sir, you of course spiked the guns?"—"Vat," exclaimed the Dutchman, in astonishment. "Schpike dem guns! schpike dem new guns! No, it would schpoil dem!"—"Well," said the General sharply, "what did you do?"—"Do? Vy, we took dem back again!"

—After the clerk had pulled down everything in the store without satisfying his customer, a woman, she asked him if there was anything else he had not shown her. "Yes, ma'am" he said, "the cellar; but if you wish it, I will have that brought up and shown to you."

—A philanthropic and very modest gentleman recently visited a mission Sunday school, and was prevailed upon to make an address. "Children," he began, and then paused. "My dear boys and girls," he said, making a second start. Another awkward stop, when he essayed for a third time: "My young friends—" Just then a lad in one of the classes, thinking that he was waiting for some greeting in return, cried out: "Hello, yourself!" The speaker collapsed.

—An amusing story is told of a famous German savant, connected with the Berlin Royal Library, and notoriously absent-minded. Of a rare book, a very valuable folio edition suddenly disappeared twenty-five years ago from the library, and during that time there appeared annually search warrants, but all in vain. Among the most eager in the search was Dr. S. It was afterwards discovered (he died lately) that the Doctor had, with complete forgetfulness, during those twenty-five years been using the folio to raise his seat.

—The great hindrance to Christian progress is unchristian Christianity—Christian doctrine without a Christian practice.

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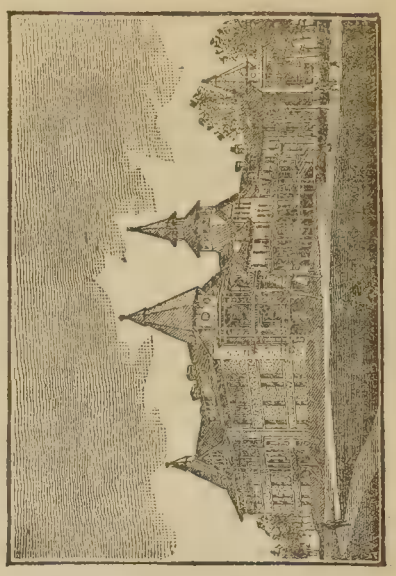
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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
Virginia City, Montana.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 6. Virginia City, Montana, September, 1887. Whole No. 54.

Kalendar.

SEPTEMBER, 1887.

21 St. Matthew the Apostle. (Ember Day.)
23 Ember Day.
24 Ember Day.
25 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

OCTOBER, 1887.

2 Seventeenth Sunday after Trinity.
9 Eighteenth Sunday after Trinity.
16 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist.
23 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude, Apostles.
30 Twenty-first Sunday after Trinity.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

White Sulphur Springs, Sunday	Sept.	25
Martinsdale, Monday evening	"	26
Ubet, Tuesday evening	"	27
Stanford, Wednesday evening	"	28
Cottonwood, Sunday morning	Oct.	2
Lewistown, Sunday evening	"	2
Grass Range, Wed'sday eve	"	5
Fort Maginnis, Sunday morn	"	9
Maiden, Sunday evening	"	9
Glendive, Wednesday evening	"	12
Crow Agency, Friday evening	"	14
Fort Custer, Sunday	"	16
Billings, Tuesday	"	18
Big Timber, Friday	"	21

SEVENTH ANNUAL CONVOCATION OF MONTANA.

ADDRESS OF THE RT. REV. LEIGH R. BREWER, S. T. D., MISSIONARY BISHOP OF MONTANA.

A PROPHET of Israel, who had been an exile from his home and a captive to a conquering nation, had returned to Jerusalem. During the weary years of his captivity he had studied his people's history and lamented their sad fate. He had investigated the predictions of the prophets of past generations, and enthusiasm filled his soul at the thought of the heritage of glory which might come to his nation in the developments of future years. He stands within the walls of the Holy City, and sees "a man with a measuring line in his hand." He asks in wonder, "whither goest thou?" And the answer is, "To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof." This vision gives to the prophet his parable and his prophecy. He stands in the midst of present desolation and ruin, but duty bids him inspire his people with a sense of the future greatness and glory of their nation. He remembers the past and has confidence in the future. He recalls the promises made from the beginning and continued through all the centuries. He studies the predictions of inspired messengers and has fullest faith in their ultimate fulfilment. He sees Jerusalem rising in grandeur and extending the limits of her power beyond the compass of all human measurements, till she has become the centre of the whole earth. Those hopes were real, but the Jew could not give them the true interpretation. It is the part of the Christian, illumined by the light of a fuller revelation, to see the spiritual Jerusalem, widening out to the borders of the whole earth, and reaching on to the end of time. What the Jew thought to be accomplishment was but the preparation work of a scheme grander and greater than his thoughts could take in. He made part of a nation, but he belonged to the whole race. He thought for himself, but he lived for the world. It is so in all things and for all people. GOD'S plans are greater and grander than man's. Human measurements are always confined and limited. We are ever building better than we know. We see ourselves in the horizon of the present. It is only the all-seeing eye of Omniscience, looking across all the centuries and knowing the end from the beginning, that can take in the whole compass of human events and rightly estimate the work of a single life or the poor achievements of one generation.

All progress which is real and permanent must come through the slow steps of a gradual development. The discipline of disappointment and failure is an essential feature of every true success. First the family, then the nation embracing the family. First the law, then the Gospel including, enlarging, and spiritualizing the law. At the beginning the rude altar of the Patriarchs set up wherever the darkness of night overtook their wandering feet. Then the Ark of the Covenant moving with the moving tribes through the wilderness and across rivers and deserts. Then the Temple with its splendid ritual and ornate service crowning and glorifying the heights of Mount Zion. And at last the simplicity and spirituality of Christian worship, extending to all lands and touching all hearts, with the sermon on the mount for its foundation and the Sacrifice of Calvary furnishing its life.

Revelation came not at once, but was tentative and disciplinary in character, till "the fulness of the time was come." The Church of GOD was four thousand years in reaching its final development. The human mind must pass through infancy, childhood, youth, before attaining the strength of mature manhood. And beyond that, even, lies the wisdom of age. Our spiritual life must be a thing of growth to have much substance and reality in it. There may be plenty of sentiment and feeling in it in its earlier stages, but sentiment and feeling must crystalize into principle controlling action, or their evanescent and changeful character will soon prove them to be unreliable. The building up of Christian character must be a life work, and if heaven is to be found in the future world, it must have its beginnings here on earth. What is true of GOD'S ways must also be true of man's. For in a very important sense, all human events are the orderings of Divine Providence. What is true of GOD, of Revelation, of the Kingdom of GOD, of worship, of the individual life of man, must also be true of all Diocesan and Parochial life. Strong Dioceses and stable Parishes can never be formed in a day. The struggle for existence, the efforts at growth and expansion, the oppositions, the disappointments, the calamities, the mistakes, the failures, are as necessary and salutary features in the life of the Diocese or Parish as they are in the experience of the individual. There can be no earthly life without discipline. And all discipline is good if rightly received. The professional man who is given a business with-

out effort on his part to acquire it will be very apt to fail in its management. The person who is made a millionaire by gift will soon learn from the difficulties in the administration of trusts and the care of property that the poor man has some advantages over the rich, and that we must all buy our experience. And a Diocese or a Parish springing into existence in a day, strong and wealthy, will soon be likely to find that it has materials in its composition which are not best calculated to promote its harmony or to bind it in peace. Small beginnings, steady growth, gradual development, are safest in the end. In our enthusiasm and ambition, we would gladly do everything at once. But it would not be done as well. In our restlessness under trial, we cannot understand why enterprises undertaken for good purposes should ever be thwarted. But a wise and beneficent Providence often brings highest good out of seeming evil. And we may rest assured in the strong conviction that GOD's ways for the government of His universe are wisest and best for all things which are in Heaven and earth.

Twenty years ago last month, Bishop Tuttle came to Montana and held service in Virginia City. He was accompanied by the Rev. E. N. Goddard, and they were the first clergymen of the Church to visit the Territory of Montana. Bishop Tuttle came as the Missionary Bishop of three Territories, a pioneer, to lay foundations. And he laid them wisely and well. His first winter was spent in Virginia City, the only clergyman of the Church in Montana. His next winter was spent in Helena, while the Rev. Mr. Goddard was at Virginia City. And they were the only missionaries that the Church had in the Territory. After the spring of 1869, Bishop Tuttle made his home in Salt Lake City. When he left the Territory, there were two clergymen in it, the Rev. Mr. Goddard, who was stationed at Virginia City, and the Rev. Walter F. Lloyd, who took the Bishop's place at Helena. But Mr. Lloyd remained only six months, and then Mr. Goddard was left alone. And so for a number of years the work went on with alternate hopes and disappointments. A place would be filled and then speedily vacated. Plans would be made for securing a clergyman, building a Church, starting a school, and then there would follow disappointment and failure. The population was small, there were no railroads, Montana was in the wilderness beyond the bounds of civilization. Clergymen would not come here, or if they came, they would not stay. It was the day of small things and a day of discouragements. It was not until 1875 that there was any permanent change for the better. Then there were four clergymen in Montana, the Rev. E. G. Prout in Virginia City, the Rev. E. L. Toy in Helena, the Rev. M. N. Gilbert in Deer Lodge, and the Rev. Thomas E. Dickey in Bozeman. Since that time, there has been a gradual though not a rapid improvement. The first Church was built in Virginia City in 1867—8, the second in Bozeman in 1876, the third in Deer Lodge in 1877, and the fourth in Helena in 1879. The development was slow and gradual. But who can say that good has not come from the experience? I think I can see good results from all our discouragements. Our experience may have been dearly bought, but in every instance where there has been faithful work, good results are sure. I can see them with every increasing year. Virginia City was the first Mission of the Church in Montana. It had the first Church, and has had a resident missionary almost continuously from the beginning. And the result is we are stronger there in proportion to the population than in any other place in Montana. Yet the place has not been prosperous. The population has been slowly decreasing. But the good work done there has helped the work in other places. Therefore the man who has been content to stay on in the place where he first came deserves the greater commendation. He has served the Church as her Master bids His servants serve. We have no cause for discouragement, but every reason to take courage. The future is bright with promise.

The first year there was one man at work and he was the Bishop. The second year there were two, and for six months of the time one of them was the Bishop. The third year there was one, with the exception of two or three months, when there were two. The fourth year there was one. The fifth year there were two. Then for two years there was one. The eighth and ninth years there were four. The tenth and eleventh years there were three. Then there was an increase to six, and finally in 1881 to eight. Since that time there has been no decrease, but a gain of three. The advance has been gradual enough to satisfy all the demands of true progress, and we need not be alarmed if large gains come to us in the future.

The first Church was built the first year after Bishop Tuttle came, the second after a lapse of seven years. One year later a third was added, and then after two years more the fourth was built.

Certainly the Church in Montana has been very moderate in her demands and very gradual in her growth. But as certainly she is growing. Her clergy are faithful and true men. The Territory is filling up. The resources are developing, the towns are growing, the population is increasing. And we shall have all that we can do to look after the interests of the Kingdom of GOD in this land. But our measurements must be after the Divine pattern. Immediate success we cannot always expect to see. We can only do our duty. And doing that, we may confidently expect GOD's blessing.

The number of our clergy remains the same as it was a year ago. The Rev. Percival MacIntire, who was a candidate for Holy Orders in this Jurisdiction pursuing his studies at Seabury Hall, has been transferred to the Diocese of Minnesota. But the Rev. James W. Van Ingen has come to us from the Diocese of Western New York. He will take the work of a general missionary with Helena as a centre. This makes the number of workmen twelve including the Bishop. It is a very small force for so large a field. I have had plans for increasing it, but those plans have not been realized. I never call a man to this work until I see the way clear to his support. But when I do call, men are not always ready to answer favorably. If it is difficult to raise the means necessary to carry on the work, it is quite as difficult to find the men to do the work, when the means are provided. Faith, patience, and perseverence, are essential qualities to be exercised in both cases. But our work is for a lifetime, the Kingdom of GOD stands forever. We live to do His will, and His will must be accomplished in the end.

While there are no important advances to be recorded in any single place, there is yet a decided improvement all over the field. In Miles City a new brick Church has been erected within the year, at a cost of three thousand dollars. It is not finished, but the furniture of the old Chapel has been moved into it, so that it can be used for services. It is the better way to move carefully and so avoid large debt. Billings remains the same, but has its debt of three hundred dollars placed where it bears no interest, and so has only to work to pay off the principal. Livingston has sold the poor building which was used as a Chapel and has between three and four hundred dollars on hand toward the building of a new Church. Bozeman has a fund of over four thousand dollars toward the building of a new Church. Trinity Mission, in Madison Valley, has bought a new organ within the year. In Virginia City, they are accumulating a fund for the repair of their Church which was the first Church that we own in Montana. In Dillon, a new Font, bell and carpet, are the accomplishments of the year. In Butte, the debt on the Rectory has been reduced by more than was promised to be paid, and a marked improvement made in the appearance of the interior of the Church. In Missoula, pews have been purchased for the Church. In Fort Benton, nearly four hundred dollars have been raised for the improvement of the Church

property. In Helena, the efforts of the year have been mainly devoted to the building of the new Hospital, and a new bell has been given the Parish. At Deer Lodge, a considerable sum has been expended in improving the interior of the Church, and a house of two rooms has been built in which the Missionary lives, and which will make part of a future Rectory. At Marysville, they have nearly three hundred dollars in hand toward the building of a Chapel. At Granite, a Church is in process of erection, built by two men who have been prosperous in mining operations in Montana. At Philipsburg, they have bought an organ and lots for building, and have one hundred and forty dollars on hand for building purposes. All this shows activity and a reasonable degree of prosperity everywhere. There are some debts, but they are neither large nor pressing. In Miles City, they owe about six hundred dollars on their new Church. At Billings they have a debt of three hundred dollars incurred in building. In Missoula, they owe one hundred and ninety dollars. And in Butte the Rectory debt is reduced to about fifteen hundred dollars. It is a good showing for the condition of Church property in the Jurisdiction.

For General Missions we have given at least five hundred and fifty dollars, which is a better record than we have ever made before. I hope it will improve with every succeeding year. No clergyman is faithful to his obligations who fails to do his duty to the Church in taking offerings for the support of her missionary work. We owe it as a duty, because we are a part of the Church in this whole land. If we fail in recognizing that duty, we cut ourselves off from any claim to the protection and help of the Church throughout the land. The work is ours, and belongs to Missionary Jurisdictions as much as to strong Dioceses. We are constantly receiving help from the East. Of our ten clergymen, eight receive a part of their support from the Domestic and Foreign Missionary Society, while your Bishop is wholly supported from the same source. If we fail to make such returns as lie in our power to make, the Missionary Society would be justified in refusing to make any more appropriations for work in Montana. And therefore I call upon every clergyman to take an offering each year for the general missionary work of the Church in every place where he serves. And whoever refuses or neglects to do this duty, need not expect to be nominated to the Missionary Board by the Bishop for a stipend as a part of his salary. And I may as well say here what I have had in mind to say for some years. We require, by resolution of Convocation, that three offerings shall be made each year for objects outside the Parish or Mission. Those offerings must be made, or I shall not consider myself bound to make up the salary of the Missionary. I intend to stand by my clergy. But I will not do it, unless the clergy do what they can to fulfil the duties that they have undertaken to fulfil. I recognize with thankfulness the faithfulness of the clergy belonging to Montana. I appreciate the difficulties under which they labor. I intend to share their burdens and, to the extent of my power, help them in their trials. But we are all alike servants of the whole Church. And duties which come to us because of the position which we occupy must have first consideration.

If slow growth be a pledge of permanency and final success, our Episcopate Fund has wonderful promise. Last year a strong and plain resolution was passed to this effect: "Resolved, That this Convocation lays it as a duty upon the clergy to see that during the current year, ending August 1, 1887, an offering is made in each Parish or Mission under their respective charge for the Episcopate Fund of the Missionary Jurisdiction of Montana: and that they are urged to take vigorous measures to secure a sum averaging not less than fifty cents from each communicant in each Parish or Mission." We reported last year nine hundred and twenty-seven Communicants, and the offerings for the Episcopate Fund amounted to $168.18. Three of our clergy, judging by the report of the Treasurer, made it a matter of duty to try to comply with the terms of the resolution. With the rest, it was a mere *brutum fulmen.* At this rate, we shall have a respectable Episcopate Fund in about a hundred years. There are some people who do not believe in working for their grandchildren.

The Enrolment Fund raised last year amounted to $1,030. As the proposed million of dollars was not raised, the money was not paid over to the Treasurer appointed by the Board of Missions, but was deposited in a Bank in Helena, where it is drawing interest at the rate of seven per cent. per annum, and is at the disposal of Convocation. I hope it will be allowed to remain in the hands of the Trustees appointed until it is seen whether the proposed object is accomplished. If it should prove a failure, I suggest that the sum we have raised be added to our Episcopate Fund.

At the last session of the Territorial Legislature, through the efforts of a committee appointed at our last Convocation, a law was passed, empowering religious bodies like this to which we belong, to elect Trustees for the purpose of holding church property. I think it will be wise for us to take action under that law at this session. All that will be necessary to be done will be to elect the Trustees, who must not be less than three in number, and who shall hold office for such terms and upon such conditions as the body electing them shall determine.

We have two Parishes in Montana. Each has organized under a general law of the Territory, and each has adopted a constitution and by-laws to suit itself. The result is a coat of different colors. And if other Parishes should be formed in the future, the garment would be likely to be more parti-colored still. The only way to prevent that undesirable result, will be to adopt a constitution by act of Convocation, and require all Parishes admitted into union in the future to adopt it, and to ask the Parishes already formed to make it their own. I suggest the appointment of a committee on the organization of Parishes, whose duty shall be to prepare a constitution for Parochial organization, to report at our next Convocation.

The work of the Woman's Auxiliary has not grown to very large proportions as yet in Montana, but a beginning has been made, which may in the future produce good results. The amount contributed is slightly in excess of the offerings last year. An organization has been effected in Helena, which bids fair to do good work. And it is hoped that other organizations will be formed, which will help in making known the needs of Church work, in diffusing missionary information, and in adding workers in the Church in Montana.

My personal record of labors reads as follows: I have visited forty-eight places in Montana. The offerings received at these places, when not handed over to the clergyman for use in his work, have been: for Missions in Montana, $371.80, for the Episcopate Fund $58.36; total, $430.16. I have delivered two hundred and sixteen sermons and addresses. I have officiated at two funerals, solemnized one marriage, baptized twenty-two children and one adult, confirmed ninety-five persons, celebrated the Holy Communion thirty-four times. I have received notice of the deposition of fourteen clergymen from the sacred ministry, and have given my canonical consent to the election of the Rt. Rev. William Forbes Adams to be Bishop of Easton. On the 16th of February, I ordained to the Priesthood, in Deer Lodge, the Rev. Arthur Bascom Howard; the Rev. F. T. Webb and the Rev. S. C. Blackiston acting as his examiners and presenters. From September to February I was absent from the Territory in attendance upon the sessions of the General Convention, and in presenting the cause of Missions in Montana to congregations in the East. For the rest of the time I have been steadily at work in the Territory.

On the 22d of June, with appropriate

solemnities, I laid the corner stone of St. Peter's Hospital, Helena. This institution, starting in a small way, has grown in its work and influence till there was necessity for better accommodations and more room. With the necessity, came increased effort and zeal, and larger help. The people of Helena have responded to appeals, and the loving philanthropy of the East has answered to our calls. The new Hospital will be built, and it will be admirably fitted in its structure and in its management to do its work for the good of humanity. When completed, it will have a debt. But there will be a way to work it off. We propose in this enterprise to show to the world that the Church of GOD has the broadest sympathies, and cares for the bodies as well as the souls of men.

The Parish Schools at Helena and Miles City are only Parish Schools still. They wait for help to make them something more. They ought to reach out beyond the places where they are placed. But they must be turned into Boarding Schools in order to do that. To accomplish this, means for building will be required. No one offers help for such a purpose. And so we wait in patience, and work on with what we have as best we can.

We have no reason for discouragement, but everything to fill us with hope and courage. We live in a new land where increase and development are seen on every hand. The possible resources are varied and abundant. The people are intelligent and appreciative of earnest life and true work. The promises of GOD are as true for us as for our fathers. We work on in doing our duty, confident of the result. There must be difficulties and disappointments. But there will also be realizations and victories. Whoever waits and labors in patience shall reap the reward.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

THE Committee on the State of the Church in this Jurisdiction beg leave to report:

That a tabulated statement of the various Reports, presented to the Bishop in accordance with the Canon, shows a gain compared with the returns to the last Convocation, in every important particular: in baptisms a gain of 19, in confirmations a gain of 32, in offerings of $6,743.92, in value of Church property of $15,797.91. The exhaustive *resume* in the Bishop's address, published in the pages of the Convocation Journal, drawn from his personal knowledge of the parishes and missions of the Jurisdiction, leaves little for a Committee to add.

The need, which grows greater each year, for legislation concerning the managment of the Episcopate Fund, the holding in trust of Church property, the organization of parishes, etc., indicates not only progress in a material way, but also a steady advance towards a complete diocesan establishment. We note also a marked advance in distinctively Church life, shown not only in the interest which is being taken in the care and improvement of our churches, but also in the increasing confidence which our people place in the efficacy of the sacraments as our LORD's appointed means of grace.

The enlisting of the interest of the women of the Church, in a systematic form, in Missionary work, through the establishment of branches of the Woman's Auxiliary, we believe to be one of the most promising signs of the times; and we commend, particularly, the effort which the General Secretary of the Woman's Auxiliary is making to bring together in a separate report the results of the work by the women of the Territory for the Church.

The Committee recommend the adoption of the following Resolution:

Resolved; That the Convocation recommend to all associations of women for Church work in the missionary district of Montana that they put themselves in communication, by their secretaries, with the General Secretary for Montana of the Woman's Auxiliary and that they be desired to make to her at the end of each Convocational year a detailed report of the work accomplished by them during the year.

All of which is respectfully submitted.

Frederick T. Webb,
W. Horsfall,
S. J. Jones. } *Committee.*

REPORT OF THE WOMAN'S AUXILIARY OF MONTANA.

THE Third Annual Report of the Woman's Auxiliary of Montana, though it shows no marked improvement in the work, still gives no reason for discouragement. Each year there has been a little larger amount of money raised; though the number of places contributing is smaller than the first year. In 1885 nine places sent $97.86; in 1886 six places gave $101.55; in 1887 six places gave $103.25.

The following is the report for 1887.

St. John's, Butte	$24 80
St. Paul's, Virginia City	10 00
St. James', Dillon	10 00
St. James', Bozeman	10 00
St. James', Deer Lodge	3 75
St. Peter's, Helena	44 70
Total	$103 25

A regularly organized Branch has been formed during the year in St. Peter's, Helena. Last March a meeting was called, officers were elected, a constitution was adopted, and pledges were secured from the members. Since that time meetings have been held each month for the purpose of talking and reading about the missionary work of the Church. It is hoped that with increased intelligence about the work an increased sense of individual prosperity will be awakened. To show the advantage of giving systematically, even though the sums be small, let me mention the advance in St. Peter's, Helena. Last year $31 were given by the ladies of that Parish, appropriating it from funds of their Aid Society. This year the sum forwarded to New York was $44.70; and it consisted of the pledges for only six months. The large majority of the pledges are for ten or twenty-five cents a month—sums which cannot interfere with the giving for the Parish work.

If all the women communicants of the Church in Montana would give even ten cents a month for missions, what a good amount it would make! And there are probably few of us who would miss this small sum; few who do not thoughtlessly waste more than this on trifles which we are perhaps far better without. Such pledges might be secured if the Secretaries would try to reach all within their own Parishes; and by correspondence, find out those in their neighborhood, and solicit them to give—of course giving them all needed information about the Auxiliary.

In nearly all places where services are kept up, Aid Societies and Guilds are formed to help in the support of these services. And upon the efficient and self-denying work of these faithful women the success of these missions is largely dependent. In quite a number of places, the young girls are organized into societies and are proving themselves most important helpers in the work. For instance, the Girls' Guild in Bozeman have been faithfully working for the last two or three years, not only for their own Parish which they have helped generally, but for the Church abroad; at one time sending money to a struggling mission in a neighboring Territory, and the present year giving $50 to the Bishop for mission work in Montana, and sending $30 for St. Peter's Hospital, Helena. In Helena, there are two societies of girls at work, "The Willing Hands," and an Altar Society. In Butte a Girls' Guild has been recently established, which has done good work in improving and decorating the interior of the Church. In Billings and Livingston branches of the "Ministering Children" are learning the lesson that even the little ones may share in the blessed privilege of working for the Master.

In some way, I wish that all these Societies, both older and younger, could be joined together as one organization and become Branches of the Woman's Auxiliary; each contributing something to missionary work, yet by no means interfering with the present necessary work of helping them-

selves. Indeed, I doubt not that when once we caught the spirit and the enthusiasm which come from union and organization, when once we had learned to look on the things of others, we would find our own home work done all the better and a new life would come into each struggling Parish.

We ought to have all the work being done by Societies reported; all that we do for our own home Parish or Mission, all that we do for the work in Montana, all that we give for General Missions.

"Let us consider one another to provoke unto love and to good works." Doing this, we would receive a quickening spirit which would make us not a whit behind even some of the stronger dioceses of the land, and our annual report would be to all of us a matter of pride and interest.

HENRIETTA W. BREWER,
General Secretary.

—AN interesting communication in regard to the Woman's Auxiliary in Butte will appear in the number for October.

DEATH OF BISHOP ELLIOTT.

ON Friday, August 26, at Sewanee, Tenn., died the Right Rev. R. W. B. Elliott, Missionary Bishop of Western Texas. A writer in the *Living Church* says: "Robert Woodward Barnwell Elliott was born Aug. 16, 1840, in Beaufort, S. C. He was the son of Bishop Stephen Elliott, of Georgia. He was an officer of the Southern army, but after the war he received Deacon's Orders in 1868, and was advanced to the Priesthood in 1871, having spent a year or two in preliminary study at the General Theological Seminary. He became Rector of St. Philip's Church, Atlanta, where he achieved a high reputation as a successful pastor and a preacher of great ability. At the General Convention of 1874 the northern and western parts of Texas were set off from the old diocese and made missionary jurisdictions. Mr. Elliott was selected to be the Missionary Bishop of Western Texas. He accepted with characteristic promptitude, although it was a trial to leave his beloved parish. He said in a letter to the writer: 'I should have arraigned myself as a coward and sneak if I had shirked the call of the Church.' He was consecrated Nov. 15, 1874. His record of hard and unceasing toil is well known to the Church. After thirteen years of labor, while still young, energetic, and enthusiastic, the call to rest has come, and the Church adds another name to her diptychs, a name which will touch many hearts with tender memories, and thrill many souls with chivalric impulse, for many years to come."

The Montana Churchman.

VIRGINIA CITY, MONTANA, SEPTEMBER, A.D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE CONVOCATION.

THE Seventh Annual Convocation of Montana met on Sunday, August 28, in St. John's Church, Butte, the Rev. S. C. Blackiston, Rector. There were present the Bishop, ten clergymen, and lay delegates from two parishes. The sessions occupied two days.

At the Sunday morning service, St. John's Church, Butte, was consecrated by the Right Reverend the Missionary Bishop of Montana. The Instrument of Donation and Request to consecrate was read by Mr. R. R. Hoge, one of the Vestrymen, and the Sentence of Consecration by the Rev. F. B. Lewis. The Consecration Sermon was preached by the Rev. F. T. Webb. An offering was made for the Episcopate Fund of Montana, amounting to $35.35; and the Holy Communion was administered to about sixty-five communicants besides the clergy.

The service was most pleasing to those who were engaged in it, and we confidently hope it was not displeasing to Him in Whose honor it was prepared. Even a stranger could see that the congregation there gathered was deeply interested, with an interest that was personal to all, in the event of the day; that all were thankful that their house for GOD was thus at last, by their offering and the Church's Office, made the House of GOD. St. John's Church has been greatly improved and beautified in its interior, and further improvements are in contemplation.

At the evening service, the Bishop made his Annual Address, which is presented to the readers of this number of the MONTANA CHURCHMAN, along with other papers of value and importance.

On Monday, Aug. 29, after Morning Prayer, the Convocation was organized for business. Two sessions were held during the day; and the Convocation was closed with a Missionary Meeting in the evening, at which addresses were made by the Bishop, the Rev. Mr. Stewart, and the Rev. Mr. Horsfall, and Mrs. Brewer's Report for the Montana Branch of the Woman's Auxiliary to the Board of Missions was read by the Rev. Mr. Clowes. The most important business transacted by the Convocation was the establishment of a Board of Trustees of the Episcopate Fund, in accordance with the amendment to the Territorial law of Incorporation, adopted last winter. Steps were also taken looking to the establishment of another corporation to hold Church property, and to the organization of parishes on substantially identical constitutions in Montana.

The Convocation was a pleasant and successful one. The Reports received marked progress and advance, not startling it is true, but firm and healthy. The hospitality of the parish was most cordial and generous, the services and discussions of the Convocation were hearty and inspiriting.

The summary of statistics for the year ending August 1, 1887, is as follows: Clergy (not including the Bishop) 10; Parishes and Missions 24; Church buildings 11; Rectories 5; Baptisms (infant 139, adult 19) 158; Confirmed 93; Communicants 1,005; Marriages 95; Burials 95; Sunday Schools 13 (Teachers 79, Scholars 663); Day Schools 2 (Teachers 5, Scholars 57); Offerings $27,719.49; Value of Church property $95,017.91.

The day following the adjournment of the Convocation, nearly all the clergy in attendance went down to Dillon, where St. James' Church was consecrated on Wednesday, Aug. 31. An account of this ceremony is necessarily deferred to our next number.

THE Editor would be glad to obtain a few of each of the following numbers of the MONTANA CHURCHMAN, to complete files: June, July, September, November, 1883; May, June, October, November, 1884; January, February, April, November, December, 1885; March, April, May, July, October, November, December, 1886; and January, 1887. If any of our readers have any of these to spare, and will forward them to us, we will be deeply grateful for the favor.

Selections.

SOCIAL PURITY.

BY THE BISHOP OF IOWA.

Much has been said, and well and wisely said, of late, in urging upon all classes the virtue of temperance; but is it not time for the teachers of the young and the preachers to the people to enter upon a crusade from desk and pulpit, and by private as well as public discourse to strive to check the tide of impurity sweeping in upon us on every side, and threatening to whelm in hopeless ruin the old and young alike? If the love of strong drink has undermined the character and effected the ruin of thousands, the sins of impurity have destroyed the souls and bodies of tens and hundreds of thousands. This evil is rampant. It no longer skulks in its dens of shame. It flaunts itself unblushingly in the sight of all men. It enters our homes, our schools, our churches; it permeates every strata of society. That which may be made use of in restraining or obliterating the vice of intemperance is powerless here, for the source of this evil is in the depraved and sin-loving heart, and in its breaking forth it may or may not render itself amenable to law, while in either event the ruin is certain. The moral taint corrupts the physical, the intellectual, and the spiritual man. We must, as Christians, as teachers of Christianity, meet this demon of lust. We must strike at the root of the evil. We must seek to create, by our teachings, both of the young and the old, primarily in catechisings and then in sermons, and in our daily walks and conversations, this great truth of our holy faith, that all who have hope in Christ must purify themselves as Christ was pure. No other standard is ours, and, as we desire to urge the blessedness of the Master's benediction, "Blessed are the pure in heart, for they shall see God," so, also, must we hold up the apostolic warning, "If any man defile the temple of God, which is our body, him will God destroy." It is time for action. The very atmosphere is polluted with the shameless words of unblushing, brazen impurity. Our children hear them at their sports; they learn them at school, where the bold and bad are the teachers of vice, and revel in the corruption of the innocent and unsuspecting. Our literature is full of impurity. Art is too often prostituted to minister to the cravings of sensuality and sin. Our amusements too often pander to vice. The sins of impurity as described by the inspired writers, as detailed in a prophet's scathing, burning denunciations, or revealed in all their sickening deformity by an apostle's vivid pen, are confessedly hideous and repelling. Disguised by the graceful style of a French play-wright or novelist, the evil is often unsuspected, but it is there all the same. Our modern stories are filled with descriptions or allusions which continually minister to sin. The trail of the serpent is everywhere. We must strive to build up a more wholesome and righteous public opinion in the matter of social purity. Let the mark of Cain be set on the forehead of the man who has wrought in thought, or word, or deed, a woman's degradation, or sullied in act, or speech, or purpose, his own purity. Let the book, or paper, or picture, which would weaken our sense of the exceeding sinfulness of sensual sin, be banished from our sight forever. Let the first symptom of a tendency to obliterate, or even lessen, the distinctions between purity and vice, be strongly and sternly reprobated. Let us, on the basis of God's Word, and in compliance with the clear teachings of God's Church, for ourselves and for our children, and for all whom we can influence or control, keep our bodies in temperance, soberness, and chastity, and be pure in heart, that we may indeed see God.

To this end we must arouse us to the hideous enormities of the divorce legislation of the land, with its legalized adulteries, its panderings to the sins of concupiscence, and its consequent harvest of demoralization and spiritual death. The Church recognizes but one cause for the breaking of the marriage tie, and her legislation, both restrictive and prohibitory, must be taught and enforced. We cannot consistently denounce the plague-spot of polygamy in a distant section of our national domain and unblushingly tolerate practical polygamy in another form, and with the sanction of so-called law and unrebuked by a vitiated public sentiment, at home. The statistics of divorce, at the East as well as at the West, are a national shame. Even the forms of religion are prostituted to give a seeming sanction to alliances which the Bible and the Church utterly and completely disallow. It is our glory that in our legislation, which is binding on clergy and laity alike, we have sought to prevent this evil so far as our authority or influence extends. Let this action of the Church of God be made widely known and invariably followed. Let no priest of the Most High God, from lack of moral courage or from careless indifference, or for the wages of iniquity, prostitute his sacred calling by attempting to condone this sin, as if the Church's word or the priestly benediction could avail to unite in holy wedlock any other than as God's Word allows. For these and all other evils by which private virtue and public morals are assailed, there is but one remedy. The young man can alone cleanse his way, our daughters can alone become handmaids of the Lord, by taking heed to the Word of God. He who has the care, or, as the old word expresses it, the *cure* of souls, has indeed a fearful responsibility. O, my reverend brethren, see to it by faithfulness in prayers, in personal oversight, in warnings, in watchings, in complete absorption in your work, that no lamb strays from your flock into forbidden pastures, that no soul goes down to moral death from under your charge, for whom and with whom you have not labored faithfully, persistently, and with the love of Him who came to seek and to save the lost. The preaching of "smooth things" is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pulpits as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again be a power when that Word is fearlessly proclaimed and the law of God is magnified. Remember, my reverend brethren, that your faithfulness will be approved of God. In your boldness in reproving sin, in your proclamations of the penalty of transgression, in your effort to clear your skirts from the blood of souls of men, sinners even will take knowledge of you that you have been with Jesus and learned of Him.—*Convention Address, 1883.*

A CHAPTER FOR MEN.

Most men prefer that their wives and daughters should be members of the communion of the Church. Unless they happen to be so pious that their piety interferes with my lord's pleasure, he rather thinks it a right and proper thing for women. But, as we read God's word, man was made in the image of God, and woman is the glory of man. God expects more from man than He does from woman. He should be an example of goodness and purity and piety that she could look up to, and in so doing be aided to the eternal kingdom. Here is an able-bodied man, that can work six days in the week, but is too weak to walk to church on Sundays. The woman, who is termed "the weaker vessel," can stand up and say her creed, and kneel down and say her prayers, but he, the lord of creation, the image of God, can do nothing of the kind. This specimen of God's image had better do a little thinking for himself. He will not be here many years longer; will have to go forth some of these days, and there will be no wife to wait on him or help him; will go forth a stranger into a strange country, and at the appointed time will have to stand up; can no longer loll and vote Christ's service a bore; will have to stand up before the Christ he was ashamed of, and account to Him for the way he lived, for what he did and for what he did not. Certain, is it?

As certain as the sunrise. O man, made in the image of GOD, redeemed by the precious blood of CHRIST, bestir yourself and act as one who must soon give an account to the Righteous Judge.

THE PASTOR TO HIS PEOPLE.

THE following circular has been addressed by one of our pastors to his parishioners, as an aid in self-examination and as a preparation for pastoral visits:

Is it your *rule* to attend Service on Sunday; and to receive the Holy Communion regularly?

Do you realize that it is sinful to absent yourself from Church on Sunday, and from the Holy Communion without good reason for doing so?

Do you try to attend the week-day Services, and do you realize the benefit of a service without a sermon?

Do you conscientiously and in the sight of GOD weigh your excuses for not performing religious duties?

Do you inform yourself about your faith and your Church? Are your children baptized?

Do you instruct your children about the Bible and the Church, and do you prepare their minds for Confirmation?

Do you encourage and *require* your children to be regular and punctual in attending Sunday School?

Are you and your children regular in your private devotions?

Do you say grace at meals, and have Family Prayers?

What is your *rule* for giving of your substance to the LORD?

Do you take a Church paper, or read Church literature?

Do you think of your responsibility as a parishioner? Do you pray for your Parish, your Rector, and your Bishop?

Do you ever want to ask your Minister questions concerning the Bible and the Church?

When you are sick will you use the Church's Prayers, and her Minister for your comfort and consolation, and not wait until recovery is considered hopeless?

Will you contribute five or ten cents (or more) monthly for Missions?

HOLDING ON.

WE lament and get discouraged if "our parish" does not flourish just as we would like, or think it ought. Parishes are like individuals, in some things. Hopefulness and earnest, faithful work, as a rule, advance them as they do the individual. It is just as much the duty of the parish collectively to be cheerful and hopeful, to frown down all cries of feebleness and slowness of advancement, as it is the duty of the individual Christian.

The true way is to do the very best, always, and leave the results to GOD. Here and there, all through the Church, are parishes and rectors that need to consider just these things. In many a place the Church of GOD, as there manifested, is "a day of small things," and one great difficulty in the way of making it a day of greater things is, that it is not only "despised" by those without, but by those within the camp, as well. The cry is: "We are such a feeble folk, and there are so many who are indifferent, if not opposed, to us." All such need to consider that, whatsoever their condition, they are set in their place for the manifestation of the Truth. It is the Holy Catholic Church which GOD has called them to represent, and the true, honest way, is to press faithfully on, although it be a struggle. The feeling that promoted the exclamation of the great apostle: "Woe is me if I preach not the Gospel," should be the animating influence of every baptized member of CHRIST'S fold. The faithful standing in the breach and contending, even unto death if need be, is the only manly discharge of the duty that is upon them. It was not because of what he accomplished that twenty-one hundred years have praised the heathen Horatius, but because he had the courage to be faithful to the trust imposed upon him, and all along the track of the ages the world's greatest heroes were men of just this very stamp, who, whatever the odds against them, have dared to do right. In worldly concerns it may, perhaps, at times, be best "to run away;" but of parishes, no less than of individual Christians, are the words of our Blessed LORD true: "No one, having put his hand to the plow and turned back, is worthy of the Kingdom of GOD." It is true that, sometimes, the work does seem almost hopeless, but it is GOD'S work; and, sooner or later, the tide must come, which, if the ship be ready, will carry it out on its way to the desired haven. In all such places, if we cannot have the active exertion, we want more of that sublime patience of the feeble folk by Bethesda's pool—the quiet waiting for the angel to come down. They need, also, to ponder such as those of their Master, intended for these very desponding ones: "First the blade, then the ear, after that the full corn in the ear." There is more real strength than is generally supposed in the quiet determination to "hold on"—a determination that has, again and again, though perhaps in a late harvest, brought in its rich, ripe sheaves of increase. After all, it is not the crowded Church, the influential position, the large list of communicants, the sums given for religious purposes, that always mark the real success, but *the impression produced.* The evidence of conviction—of being in the right—of having something worth clinging to, may do more for the final success of CHRIST'S Church than the noisy notice-demanding growth that is, perhaps, but the external life that marks the want of the "depth of earth."

When the congregation is small, and the progress is slow—or apparently none—let us remember that Paul and Apollos must needs plant and water, and that GOD is above us, Who has promised to give the increase.—*Living Church.*

—EVERY clergyman is called upon frequently to baptize some child upon the sick bed, and this remark is often heard:

"I am so glad the child is baptized, for I should be very sorry to have it die unbaptized."

Very true, but is it not equally as sad to have it *live* unbaptized? The Kingdom of GOD into which the child is baptized is not only future but present. The blessings of that kingdom are for our daily use *here*—its training, its instruction, its work—all belong to us now as much as in the future life. Parents should be careful that their children be baptized and live as children of GOD, and then they will die as His children. GOD cannot look with favour upon a parent who neglects the Christian nurture of a child while living, and runs for a minister because death is feared. It is true that if there has been some neglect, the minister of CHRIST should be sent for in the hour of necessity; but they who thus put off a duty should be so sorry and so truly penitent over their fault that they would thereafter choose the more excellent way, and resolve that they and their children shall live Christians as well as die Christians.

—IF the services of a clergyman are needed, he must be notified, because he is not supposed to be omniscient. It may happen that he has an engagement at the very hour his presence is desired. Appointments for Baptisms, Marriages, and Funerals should never be fixed until he has been consulted as to time and place.

"LEAVE ALL TO GOD."

LEAVE all to GOD,
Forsaken one, and stay thy tears;
For the Highest knows thy pain,
Sees thy sufferings and thy fears;
Thou shalt not wait His help in vain,
Leave all to GOD.

Be still and trust!
For His strokes are strokes of love,
Thou must for thy profit bear;
He thy filial fear would move,
Trust thy Father's loving care,
Be still and trust!

Oh teach Him not
When and how to hear thy prayers;
Never doth our GOD forget;
He the cross who longest bears
Finds his sorrows' bounds are set;
Then teach him not.

—*Anton Ulrich, Duke of Brunswick.* 1667.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Wm. Steele,
Mr. J. D. Wilson.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. J. W. Van Ingen, Helena.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1887, in parenthesis.

Anaconda——————Mission(11).
The Rev. A. B. Howard.

Billings—St. Luke's Mission(39).
The Rev. Alfred Brown.

Boulder, St. Paul's Mission(10).
The Rev. J. W. Van Ingen.

Bozeman—St. James' Mission(53). Ch. and rect'y.
The Rev. Frank B. Lewis.

Butte—St. John's Parish(135). Church and rectory.
The Rev. S. C. Blackiston.

Deer Lodge—St. James' Mission(24). Church.
The Rev. A. B. Howard.

Dillon—St. James' Mission(23). Church.
The Rev. S. D. Hooker.

Fort Benton—St. Paul's Mission(24). Church.
The Rev. H. E. Clowes.

Fort Keogh——————Mission(16).
The Rev. Wm. Horsfall.

Fort Shaw——————Mission(9).
The Rev. J. W. Van Ingen.

Gallatin Valley Mission(11).
(Moreland, Three Forks, and Gallatin City.)
The Rev. Frank B. Lewis.

Granite——————Mission(10).
The Rev. A. B Howard.

Great Falls——————Mission(12).
The Rev. H. E. Clowes.

Helena—St. Peter's Parish(303). Ch. and rectory.
The Rev. F. T. Webb.

Livingston—St. Andrew's Mission(32).
The Rev. Alfred Brown.

Madison Valley—Trinity Mission(16).
The Rev. E. G. Prout.

Marysville, St. Mary's Mission(20).
The Rev. J. W. Van Ingen.

Miles City—St. Paul's Mission(45). Chapel.
The Rev. Wm. Horsfall.

Missoula—Holy Spirit Mission(27). Church.
The Rev. Geo. Stewart.

Philipsburg—St. Andrew's Mission(12).
The Rev. A. B. Howard.

Pony——————Mission(8)
The Rev. E. G. Prout.

Sun River——————Mission(9).
The Rev. J. W. Van Ingen.

Townsend, St. John's Mission(12).
The Rev. J. W. Van Ingen.

Virginia City—St. Paul's Mis'n(38). Ch. and rect'y.
The Rev. E. G. Prout.

Miscellany.

—An illustration of the proverbial difficulty of transferring ideas from one language to another is related by Mr. Brady, one of the first missionaries to Sitka. He called in the help of the best interpreter he could find to secure a good translation of the Twenty-third Psalm. Now as we all know there is no small difficulty in making an ordinary company of city-bred people appreciate the pastoral similes of the Bible. If one knows nothing about sheep how can he know about a shepherd? The Alaskans are in even a still worse situation. Not only do they have no domestic animals, but they cannot go anywhere to get sight of any. Besides, they are familiar with a mountain sheep in such a way as to make the acquaintance positively misleading. They hunt the mountain sheep, and only a very bold and wary hunter can take him as he passes from crag to crag, with one eye on his enemy far below him and the other on his feeding places. Imagine Mr. Brady's chagrin when he found that the consoling phrase, "The Lord is my shepherd," had been translated "The Lord is a great mountain sheep hunter," thus completely reversing the figure.

—When John Lord, the historian, was examined for ordination, he was asked by a disciple of Dr. Emmons: "Are you willing to be damned for the glory of God?" His answer came with the force of unexpected cannon-shot: "No; but I am willing you should." He did not get ordained.

—"No," said a New York belle, who had just returned from a tour of Europe and Egypt. "No, I didn't go to the Red Sea. Red, you know, doesn't agree with my complexion."

—The library of Canterbury cathedral has been enriched by the addition of about ten thousand volumes bequeathed to the dean and chapter by the late Archdeacon Harrison. Included in this number is the Howley collection—the library of Archbishop Howley, which was left by that prelate to the late archdeacon.

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The Montana Churchman.
PUBLISHED MONTHLY
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.
The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 7. Virginia City, Montana, October, 1887. Whole No. 55.

Kalendar.

OCTOBER, 1887.

2 Seventeenth Sunday after Trinity.
9 Eighteenth Sunday after Trinity.
16 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist.
23 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude, Apostles.
30 Twenty-first Sunday after Trinity.

NOVEMBER, 1887.

1 All Saints' Day.
6 Twenty-second Sunday after Trinity.
13 Twenty-third Sunday after Trinity.
20 Sunday next before Advent (Twenty-fourth after Trinity).
27 First Sunday in Advent.
30 St. Andrew the Apostle.

The Church in Montana.

THE BISHOP'S RECORD.

I WROTE my last Record at Dillon on the 8th day of August. The next morning at four o'clock I took the train for Helena. We reached Melrose by six o'clock, and there we stayed till half-past two in the afternoon. A freight train had been wrecked in the Big Hole Canyon the night before, and all the night as well as a good part of the day was required to clear the track. The eight or nine hours of delay were spent rather impatiently. There was nothing to do except to read or walk. The Big Hole River was near by, and there was good fishing in it, as I know by past experience. But no one could tell when the train would start, and it would not be pleasant to be left behind even if the fishing was good. And so I hugged the depot until the train was under way.

I was under an engagement to stop off at Avon, on the Little Blackfoot, on that day to join a fishing and camping party. The delay of trains caused me to miss my engagement. But I stopped off at Deer Lodge, spent the night at the hotel, and went on in the morning, expecting to meet the party at the place appointed. By the kindness of the Conductor, the train was stopped, and I was allowed to get off near a log school house that had been designated. I found myself alone on the prairie, in a place that was entirely strange to me. It was a new situation, and not altogether pleasant. But I set out upon an investigation. I easily found the school house, but no one was in it or around it. I found the stream, and seeing a house beyond, I crossed the water on a bridge made by a fallen tree, and interviewed the people of the house. I found that my friends had been at the rendezvous the day before, and had returned to their home at nightfall. I was there alone, and something had to be done. I was not long in coming to a decision. I went back to the railroad track, and carried my traps to the school house. Then returned to the ranch where I had prosecuted my inquiries, and ate my dinner. In the afternoon I went fishing alone and caught some very nice trout. In the evening I was driven on to Elliston, a station on the railroad five miles toward Helena, where I spent the night. I rose in the morning very early, secured a lunch, and started out with my rod and basket. By eleven o'clock when the train came along, I had caught a good number of trout which I carried with me to Helena, where I arrived about one o'clock.

The following Sunday I took the services in St. Peter's Church, while the Rector went to Marysville, where he officiated and arranged for the work of the new missionary, the Rev. J. W. Van Ingen, who is to be assistant at Helena, and missionary over a large region.

On Saturday the 20th of August, I went to Boulder. I held service there in the Baptist Church on Sunday morning with a good congregation. In the afternoon I returned to Jefferson, where I held service in the evening in the school house, which was filled.

Monday I returned to Helena. On Wednesday, the 24th of August, I baptized my grandchild, in St. Peter's Church, Helena.

Friday, the 26th of August, I went to Butte for our Annual Convocation. It was held on Sunday and Monday, August 28th. and 29th. and was the most interesting Convocation that we have ever had. In the first place, St. John's Church was consecrated. This was an important event. When I came to Montana, we had no Church in Butte, now we have the best Church in the place. Then it was a mission, now it is a Parish and self-supporting. All this is good reason for devout thanksgiving. In the second place, we had more Clergy present than ever before. We numbered ten beside the Bishop. In an immense territory, where long distances are to be traversed, and where the rates of travel are very high, it is not an easy thing to get Clergy together. At this meeting only one of our Clergy was absent, and he was kept at home by reason of ill health.

In the third place, a meeting of the women of the Parish was held and a branch of the Woman's Auxiliary organized. Until within a few months our Auxiliary work has been of a most informal kind. Now we have organized branches in Helena, Butte, and Dillon, and the work for the future will be of a more substantial nature.

Tuesday I went to Dillon, accompanied by several of the Clergy. The occasion of our gathering was the consecration of St. James' Church in that place, which took place on Wednesday, the 31st of August. The first gift for Church building after I became Bishop of Montana, was made for Dillon. Then Dillon was a new place, scarcely six months old. It has grown and prospered with steady prosperity. We have now a beautiful little Church, which is free from debt, and consecrated to the service of Almighty GOD. The congregation is small, but the Missionary is brave and earnest, and the good work that he is doing will tell in GOD's own good time.

On Friday, the second day of September, Mr. Hooker drove me with his missionary team to Argenta. We held service there in the evening with a congregation of about twenty. The next morning we went fishing in Rattlesnake Creek, and caught a good number of trout to send back to our friends at Dillon. In the afternoon we drove on to Bannack. The next morning service was held and the Holy Communion celebrated. We have only three communicants in the place. But no services of any kind are held there except on the Bishop's annual visits, and an occasional visit from Mr. Hooker. It is true missionary work to visit such places as this. In the after-

noon, we drove back to Dillon in time for evening service. There had been services with the Holy Communion in the morning, by the Rev. Mr. Prout of Virginia City. In the evening two persons were confirmed.

On Monday afternoon, we started out on a camping expedition. There were seven in the party,—three clergymen and their wives, and a bachelor. Our destination was a point about forty miles from Dillon, on the Blacktail Creek. The first day we made something over half the distance, and camped at night where we could sleep under the shadow of haystacks gathered by ranchmen. The next day in the early afternoon, we reached our final camping place. It was at the mouth of a canyon, on the very brink of Blacktail Creek, and under the shadow of high mountains. Here, for nine days we stayed. We caught all the trout we wanted, and shot all the grouse we cared to shoot. Our appetites were enormous, and we enjoyed every moment of our stay. A snow storm came to vary the monotony of our stay, but it did not sensibly interfere with the pleasure of our vacation. Morning and evening family prayers were said, and on Sunday we joined together in the offices of the Church. It was a happy time, and I think those who shared in it will do better work all the year to come for the diversion.

On Wednesday, the 14th of September, we returned to Dillon. I remained with Mr. Hooker to preach for him on the following Sunday. In the afternoon of that day, I confirmed a man in the Jail. He was a criminal, who had killed his wife in a fit of jealous madness. In his despondency and penitence, he had sent for Mr. Hooker for instruction and help. Mr. Hooker, believing him to be truly penitent, presented him for confirmation. It was a sad and touching service. I have never witnessed one like it. CHRIST came to save sinners, and so came to save this man. The Church is for all people and so has a mission to the criminal of whatever name. Blessed are those who do CHRIST'S work in sowing beside all waters.

On Monday, I came to Helena. The Convocation, our annual gathering, is over; our vacation, the first since coming to Montana, is past. I hope good will follow from all that has been done.

L. R. B.

Helena, M. T., Sept. 21st, 1887.

THE CONSECRATION OF ST. JAMES' CHURCH, DILLON.

A Brief History of the Church—The Consecrating Ceremony.

SOMETHING over five years ago, in the spring of 1882, work was begun on an Episcopal Church in Dillon. Arrangements had been made for it nearly two years previously, when Dillon hardly had other existence than in prospect. During the last visitation that Bishop Tuttle made in this Territory he appointed a Missionary Committee in the region hereabouts, and then or soon afterwards a subscription list was started to provide funds for a Church building, headed with seven $100 subscriptions. This was the condition when Bishop Brewer assumed charge of the work of the Episcopal Church in Montana in February, 1881. He found here a few earnest and willing people, who desired services and the erection of a suitable house of worship. A Mission was at once commenced, being placed under the charge of the missionary at Virginia City, nearly fifty miles away. Far as he was away from Dillon, he was yet the nearest one. The services were carried on for a year at the rate of one Sunday a month, being held at first in the old school house (now the Court House), and afterwards in the Methodist Church.

Meanwhile the strength of the congregation increased little by little, and the need that they should have their own house of worship grew more urgent. The subscription list was enlarged, a generous gift of $500, gathered by a lady in New York, was made available, and as was stated above, in the spring of 1882 work on the structure was begun. Lots were given by the Dillon townsite company, on the corner of Idaho and Bannack streets. On July 2d the corner-stone of St. James' Church was laid by the Rev. E. G. Prout, missionary in charge, assisted by the Rev. C. O. Tillotson, of Butte, and an interested congregation. The Church was opened for Divine worship in November of the same year by Bishop Brewer.

But the Church had incurred a debt, as the cost had been more than was anticipated. So the consecration could not be had at once. Not until a few months since could the debt be entirely removed, and the Church be formally set apart for its holy purposes. But patience and perseverance have brought their reward and the Church has been freed from its burden.

Last Wednesday, August 31, was appointed as the day when the hope of years should find realization in the consecration of St. James' Church. The morning was somewhat cloudy and cheerless, yet a goodly congregation gathered at the summons of the sweet-toned bell. The Missionary Convocation had just been in session at Butte, and the larger part of the clergy gathered there came down for this ceremony. At 10:30 the procession of clergy advanced to the door of the Church where they were received by a representation of the Church Committee, and then marched up the aisle to the chancel, repeating the twenty-fourth Psalm. The Church was then solemnly consecrated by Bishop Brewer, the Instrument of Donation and Request to Consecrate being read by the Rev. S. D. Hooker, rector of the Church, and the Sentence of Consecration by the Rev. F. T. Webb, of Helena. The other visiting clergy were the Rev. Wm. Horsfall, of Miles City, the Rev. H. E. Clowes, of Fort Benton, the Rev. J. W. Van Ingen, of Helena, the Rev. A. B. Howard, of Deer Lodge, and the Rev. E. G. Prout, of Virginia City. Morning Prayer and the Holy Communion followed, forming part of the consecration service. The consecration sermon was preached by the Rev. Mr. Prout, the first Rector of the Parish. And so ended a most pleasing and enjoyable ceremony, to the congregation of St. James' Church the long desired consummation of several years of patient waiting and earnest work.—*Dillon Tribune.*

THE WOMAN'S AUXILIARY IN BUTTE.

IT is a great pleasure to me to be able to record the formation of a Parish Branch of "The Woman's Auxiliary" in St. John's Parish, Butte, on August 29, 1887. There seems to have been a want in this parish of some such organization; and it is hoped that under this head will be embraced all the duties of parishioners, and the more immediate needs of the parish, as an Altar Committee, a committee on decorations, committees for the relief of those in sickness and distress and for the welcoming of the strangers in our midst. We hope, however, always to bear in mind the wider field of usefulness in the aid of neighboring missions and of the Church throughout the Diocese and at large. We believe that when those of our own parish shall give time and money freely to assist this general work, it will be to create a more zealous and earnest interest in behalf of our own home work.

It was the wish of our Rector, the Rev. Mr. Blackiston, to have this organization deferred until Mrs. Brewer, the General Secretary for the Territory, might come to establish it, and the meeting of the Convocation furnished the desired opportunity. Mrs. Brewer made a full statement of our indebtedness as a Diocese to the Woman's Auxiliary, the origin of it, and its twenty years of usefulness. She told of the substantial aid given to St. Peter's Hospital in Helena, and to our Bishop for his work; of the generous supply of bed-linen and medicines and appliances for the relief of suffering; of the nurse supplied for the Hospital with her salary paid; of a faithful woman who had given her services one year without remuneration, and promised another year's work; of the sweet humanizing influence felt so far and wide. She plead that where the tender influence of our dear Saviour is felt, there should be a disposition to do something to mirror back some of the love in the pathway by which

He has led us. In these days, when the Gospel is so free, and so many opportunities are offered to develop a Christian character, we ought to be the more willing to extend all possible help to the less favored ones around, both abroad and at home, where in many instances as yet only the seed has been sown.

Mrs. Brewer further described the interest so widely felt in Missionary work throughout the East, and especially in Connecticut; and urged the reading of more missionary literature, that would enlighten this Branch upon its duties. The response would surely come, when the members knew what they were working for. It would seem as though, by its efforts, a Mission might be sustained here in our steadily developing Territory.

This interesting meeting for the organization of the Butte Branch of the Woman's Auxiliary was opened with prayer, the Rev. Mr. Blackiston officiating and presiding. The second Saturday in September was appointed as the time for the first regular meeting. The following officers were elected: President, Mrs. Charles A. Hoyt; Vice-President, Mrs. W. R. Kenyon; Secretary, Mrs. M. A. Sawtelle; Treasurer, Miss Esther Pettibone. Names for membership were taken, and pledges subscribed.

S.

Butte, Montana, Sept. 1, 1887.

NOTES.

—This number of the MONTANA CHURCHMAN is delayed by the printing of the Journal of the Convocation in our office and with our material.

—The September and October numbers of the *Spirit of Missions* contain the following "Acknowledgements" from Montana (the abbreviation "W. A," indicating gifts of the Woman's Auxiliary):

GENERAL MISSIONS.

St. John's, Butte, W. A.	$ 21 20
St. James', Deer Lodge, W. A.	3 75
St. James', Dillon, W. A.	10 00
St. Peter's, Helena, W. A.	40 05
St. Paul's, Virginia City, W. A.	10 00
St. James', Bozeman, W. A.	10 00
St. John's, Butte, W. A.	3 60
St. Peter's, Helena, W. A.	4 65
Holy Spirit, Missoula	10 00
" " " S. S.	5 00

CHURCH BUILDING FUND.

St. James', Dillon	10 60
St. Paul's, Virginia City	4 00

—In the afternoon of the day of the consecration of St. James' Church, Dillon—August 31—a meeting of the ladies of the Parish was held in the Church to inaugurate a branch of the Woman's Auxiliary to the Board of Missions. Mrs. Brewer spoke to the ladies, telling them of the various methods of work in the different branches of the Auxiliary and the amount of good that was done. Mrs. Hooker made a few remarks and then the ladies voted to form themselves into a branch. Mrs. Hooker was elected President, Mrs. R. J. Moore, Treasurer, and Mrs. H. D. Pickman, Secretary. They resolved to give monthly dues: the money at the end of the year to be given to home or foreign missions as the branch may decide; and also to hold a meeting for missionary intelligence on the first Saturday of every month, in the Church, at 3 P. M.—*St. James' Record.*

—Offerings received by the Bishop for "Missions in Montana" during the year ending July 31, 1887:

Madison Valley	$ 27 25
Virginia City	28 05
Sheridan	9 20
White Sulphur Springs	10 50
Martinsdale	4 25
Ubet	10 00
Maiden	2 00
Fort Maginnis	12 45
Helmsville	8 00
Miles City	24 30
Bozeman	101 15
Deer Lodge	7 80
Butte	28 60
Billings	2 50
Livingston	2 50
Helena	11 70
Dillon	5 00
Anaconda	5 00
Augusta	7 15
Choteau	11 70
Fort Shaw	5 40
Sun River	5 10
Fort Benton	5 00
Townsend	8 30
Phillipsburg	5 20
Granite	22 70
Missoula	1 00
Total	$ 371 80

—The Rector of St. James' Church, Dillon, in his Parish paper for October, acknowledges the gift of a brass Altar Cross, given by a kind friend in the East, "who wishes to be remembered in St. James' Church."

—On the fourteenth Sunday after Trinity services were said by the Bishop in the morning and by the Rev. E. G. Prout in the evening, in the canyon of the Blacktail, and the overhanging mountains echoed back the words of the Te Deum and the Apostles' Creed, perhaps for the first time in all their ages.—*St. James' Record.*

[A feature of the services at Camp Hooker in the Blacktail canyon on the fourteenth Sunday after Trinity, not the least interesting event of the day, is unnoticed both by the Bishop in his "Record" and the "Chaplain" in the quotation above. During the reading of the Decalogue at the morning service, it was discovered that the camp-fire had encroached on the reserve supply of wood and was endangering the camp. The officiant suspended his reading, but held his place, ready to go out to assist in subduing the flames, should his help be needed; the ladies waited the issue in suspense, while the rest of the men—three—attacked the rebellious fire. Providentially it was easily quelled, water being plenty and near. No further damage was done than the necessary tearing down of one of the tents to prevent its being burned up. Then we returned to the large tent, and the service proceeded to its end in as orderly manner as it had begun, not without an added element of thankfulness that the danger had passed with so little disaster.—Ed. M. C.]

—The Bishop has received from Mr. S. E. Larabie, executor of the estate of the late M. W. Kelly, one hundred dollars, bequeathed to "the Protestant Sisters of Charity of Helena." It will be used for the support of the nurses in St. Peter's Hospital. Mr. Kelly was a merchant of Pioneer, Montana, and a Roman Catholic.

The Church at Large.

INDIAN MISSIONS.

On September the 2d, Assistant Bishop Gilbert, of Minnesota, set out from Brainerd with the Rev. Mr. Poole of Duluth, and several others, to make his first round of the Chippewa missions. A drive of two days through the pines brought him to the first mission at Leech Lake. The beautiful Church, of which the Rev. Mark Hart is the Indian clergyman in charge, was packed solid with Indians anxious to see and hear for the first time their new Bishop. There was baptism, confirmation, and the Holy Communion. The Bishop's sermon was listened to with the closest attention by the Indians. They gave him a large offering ($8.81) for the "Bishop's Special Needs Fund." Afterward he had a conference, severally, with the men of the "Men's Guild," and the women of the "Women's Guild." They gave him their plans and ideas about their future work in speeches made by both men and women, which were interpreted to him. He gave them his advice in turn, and finally commissioned the ones whom they selected as presidents of the respective guilds. They were greatly pleased with their new Bishop and his ready comprehension and entering into their needs and wishes.

Next day the party embarked in three canoes, each with two Indians, on the lake to go to the next station, thirty miles distant, on Lake Winnibigoshish. Eighteen miles canoeing on Leech Lake, then dinner and a walk of five miles on the portage,

over which the canoes and baggage were packed by the canoemen, and then eight miles on Winnibigoshish, brought the party safely at ten o'clock at night to Raven's Point, Church of St. Philip, the Rev. Joseph Wakazoo, deacon. A thunder storm with drenching rain while the party were paddling in the dark on Winnibigoshish, made a change, though not quite an agreeable one. Next day a joyful service was held in the little Church, with baptism, confirmation, sermon, and Holy Communion. The Bishop was much pleased with the signs of spiritual life and growth which he saw; more especially as the clergyman in charge was his first-born son in the ministry, being the first clergyman ordained by him. This faithful man teaches a free day-school in addition to his regular duties.

After service the party again embarked, ascending the infant Mississippi, here a small stream, and camping for the night on its grassy bank. Then up stream once more and into the beautiful Cass Lake to its head where stands overlooking its waters the log Church of the Prince of Peace, the Church of the Mississippi, nearest its source, perhaps 800 miles from Minneapolis. Here again were service, sermon, confirmation, and Holy Communion. The Cass Lake Indians living so very scattered around their great lake, not more than four or five families in a place, makes work among them especially difficult.

Next day the party again embarked for Red Lake, a two day's journey of about 70 miles, going over ten lakes, many of them very beautiful, and over eleven portages, the longest being fifteen miles, and the shortest a few steps. The lakes, imbedded in the virgin forest, untouched by the hand of man, were surpassingly beautiful. Quite a number of Indians from Leech Lake accompanied the party in their canoes, going to attend the Indian convocation which had been appointed at Red Lake. Many of the canoes were manned entirely by women. It was quite a sight to see the flotilla emerge suddenly on some lake and swarm over it, the olive-complexioned, dark-eyed women bending to the paddle, their long, black hair bound in two braids falling from their bonnetless heads, the look of eagerness in their eyes, and the sides of the canoes all in motion from the paddles, giving it the appearance, at a little distance, of a vast centipede, swiftly making its way over the waters. When they came to a portage they were as quick as the men to pick the canoe out of the water and inverting it over the head, carry it across the portage, though it weighed perhaps eighty pounds. Others came along packing a great load on their backs, and perhaps on top of the highest part of the load a baby clinging, both mother and baby equally at home. When night came camp was made, the men and women lighted their fires a little apart, but when the time came for family prayers before lying down, the men went over to the women's fire, and held a joint service. The Ojibway hymn rang out among the listening woods, and the prayers for pardon, peace, and protection ascended toward the clear sky. The Christian Indians never omit this service when travelling. The country is uninhabited. Only one family was met with living in the woods, and another out hunting.

In this way the Bishop gained an unusually good opportunity of seeing Indian life and observing the habits of his children in their native state.

Arriving at Red Lake, the second Indian convocation assembled in their Church, and after the opening service and address by the Bishop, proceeded to discuss very thoroughly and well the work of the LORD in their field and how to set it forward. Their natural abilities are fully equal to those of the white people; they are capable of seeing all sides of a subject, and in all lights.

Next day, Sunday, the Bishop had service, confirmation, and the Holy Communion in the Church, the Rev. Fred. W. Smith, the Indian clergyman in charge, interpreting for him. In the afternoon he went to the second Church on Red Lake, St. Antipas's, in the Old Chief's Village, five miles from the former, where there were again confirmation, sermon, and the Holy Communion, the Rev. Fred. Smith again interpreting.

The Bishop has the happy faculty of touching the right chord of Indian nature, and there was a deeply interested congregation. One Indian man was weeping; an unusual thing in an Indian congregation. Going back to the agency, a second service was held in the evening in the Church, which was crowded with Indians, and an address was made them by the Rev. Mr. Poole. It was followed by one by the Bishop, which, like that in the afternoon, aroused a strong feeling in the congregation. They adjourned from the Church to their guild room, and there kept up a religious meeting till 2 o'clock in the morning, in which they gave vent to their feelings which had been extraordinarily stirred by the events of the day. There was a succession of religious addresses by both men and women, with the singing of hymns, and with prayers. As one of the speakers said, although there had been at other times an earnest feeling to serve GOD, yet now for the first time did it seize them all as by a common, united impulse. Looking upon them that evening one could only think of the "disciples who were filled with joy and with the HOLY GHOST."

Leaving Red Lake, the Bishop and party went by wagon two days' journey through an uninhabited country to the White Earth Reservation; where, at Wild Rice River, he found another Indian Church—that of the Epiphany, the Rev. Charles Wright, Indian clergyman, in charge. On the morrow the Indian congregation assembled, and there was—to the Indians—another very profitable series of services held, with the usual offerings, confirmation, and the Holy Communion. The services over, they became personally acquainted with the Bishop, who inquired into the working of their men's and women's praying bands or guilds, and did what was necessary for their more effective development. The Bishop kindly took a large number of mats made by the women's guild to sell for them in his own city of St. Paul.

That visitation ended, he went down the Wild Rice River six miles to the Church of the Holy Spirit, Pembina settlement, now without a resident clergyman, where he held a short service and conference with that little flock, orphaned by the death of their clergyman, the late Rev. George Johnson, of whom they spoke most lovingly. The same day he drove to White Earth agency.

At White Earth the Bishop held the last of his series of services in the Indian country in the beautiful Church of St. Columba. Their retired clergyman, the Rev. J. J. Enmegahbowh was present. The Bishop spoke kind words about his former long service to them and of his present retirement through age. He also made arrangements for the new carrying on of the work. He held a separate conference with both the men and the women afterward, and put all things in order. At those conferences, as indeed everywhere in the Indian country, the Indians expressed unabated love and devotion to their old Bishop and their sense of how much he had done for them. They were also able to see and be thankful that GOD had raised them up another, the right man, to carry on the work in the same spirit, and that they had reason to bless GOD as well for the promise of the future in the new Bishop, as for what GOD had done for them in the past in giving them Bishop Whipple. Bishop Gilbert visited every Indian Church and congregation and clergyman on this trip, eight in all, spending two weeks in the wilderness, travelling 400 miles, of which 200 was by wagon and about 100 by canoe, roughing it, but feeling all the better for it.—*The Churchman.*

NOTES AND CLIPPINGS.

Domestic.

—AT the call of the Presiding Bishop the House of Bishops of the Protestant Episcopal Church in the United States will meet in Philadelphia, at St. James' Church,

October 27. The special business before the meeting will be the election of a successor to the late Bishop Robert W. B. Elliott, of the missionary jurisdiction of Western Texas, and to elect a Missionary Bishop for Nevada and Utah in place of the Rev. Reynold M. Kirby, who was elected last October, but declined. Much interest attaches to the bishopric of Utah, as a field of peculiar responsibility during the approaching crisis of Mormonism. A tender regard will be felt also in finding a successor for the lamented Elliott, to take up his arduous work in Western Texas. It is an occasion that demands the prayers of the whole Church.

—THE Bishop of Iowa has declined the election to the bishopric of Nova Scotia. He was to sail from England on the 15th day of October, stop in Philadelphia for the meeting of the House of Bishops, and then go directly to Iowa, arriving home about Nov. 1.

—ON the night of August 16th an attempt was made to burn down the mission chapel of St. Athanasius, Brunswick, Georgia. The fire was detected by one of the congregation, and was at once extinguished. This is the second narrow escape from fire the Church has had within seven months. The unknown incendiary was undoubtedly incited to the deed by some of the colored people who are strongly opposed to the evangelization of their race by the Church.

—WHAT promises to be a *cause celebre* has made its appearance in the papers. The Church of the Holy Trinity, in New York, having engaged an English clergyman, the Rev. E. Walpole Warren, as rector, Mr. Kennedy, president of the St. Andrew's Society, calls upon the collector of customs to prosecute the Church officers for violating the law of Congress which prohibits "importation and immigration of foreigners or aliens under contract or agreement to perform labor in the United States." Mr. Kennedy thinks that as the law is enforced stringently against all other workmen, it should be applied to those whose labor is performed in Church. If the case is pushed in the courts, there will probably be a rush for naturalization papers.

—THE Rev. John F. Williams, a colored deacon, was advanced to the priesthood by Bishop Seymour, in the Church of the Transfiguration, New York, St. Matthew's Day, September 21. The Rev. Dr. Langford presented the candidate, the Rev. Dr. Houghton assisted in the services, and Bishop Seymour preached the sermon. Mr. Williams, a West Indian by birth, graduated at the Divinity School, Philadelphia, and was ordained deacon by Bishop Stevens. He has worked, during the past summer, among the colored people in the Diocese of Springfield, but has now sailed to Africa to serve as a missionary under Bishop Ferguson.

—AT a recent seance in Rochester by a medium from Brooklyn, several written communications, purporting to come from the spirit world, were handed out from the cabinet. Six of the notes, in which the chirography seemed to be the most dissimilar, were submitted to experts in the matter of handwriting. Both of the experts agreed that not more than two persons wrote the notes, and one of them was inclined to think that all were written by the same hand. A pencil drawing, purporting to be a portrait of Jean Ingelow, represented her as a man.

—ST. Stephen's Church, Casselton, North Dakota, was consecrated Tuesday, August 30, by Bishop Walker. The Church is built of granite boulders, is 24x47 feet in dimensions, with organ chamber and porch on the north, and vestry on the south. It is probably the finest specimen of Church architecture in the jurisdiction. It is of the English style with detached granite tower. One must see one of these churches, built of the prairie boulders, pointed with black mortar, to appreciate this beauty and distinction. Mr. George Hancock, of Fargo, is the architect. The edifice as it now stands, completely finished and furnished, is the gift of Gen. Geo. W. Cass of New York, and erected by him as a memorial to his two sons, George D. Cass, aged 21, and Samuel K. Cass, aged 28.

Foreign.

—TEN missionaries, including four lady workers, one fully-qualified medical missionary, three ordained men, and two missionaries' wives, have recently departed to China and South Africa, in connection with the London Missionary Society.

—THE death is announced of Mrs. Craik, widely known as Miss Mulock, the author of "John Halifax, Gentleman," and "A Noble Life." She was born in 1826, and published her first novel, "The Ogilvies," in 1849. Her works are widely read and appreciated.

—ON Sept. 17th, Bishop Wilkinson consecrated the new Church of St. Alban, at Copenhagen, for which the Prince of Wales had ordered a peal of bells in addition to his previous donation to the building fund of the Church. The ceremony took place in the presence of the Prince and Princess of Wales, the King and Queen of Denmark, the Emperor and Empress of Russia, the King and Queen of Greece, the Crown Prince and Princess of Denmark, Princess Marie of Orleans, Prince Albert Victor and Princesses Victoria and Maud of Wales, Prince William of Glucksburg, and other members of the Royal and Imperial families of Denmark, Russia, and Greece, the Ministers of State, and many distinguished generals and admirals, and the Bishop of Zealand, while the whole of the Diplomatic Corps also attended.

—THE Bishop and Dean of Lincoln and one lady, are stated to have formed the congregation at some hotel in the Alps. The Bishop expressed a hope that the chaplain would not preach a sermon because he was present, but the divine inflicted on the three a discourse of inordinate length, which the Bishop is said to have borne meekly. The chaplain evidently thought that time brings its revenges.

—ON Whitsun Day, at Onitsha on the Niger, Bishop Crowther ordained another native deacon in the presence of 436 persons, of whom 54 communicated. On Trinity Sunday, Archdeacon Johnson at the same place, baptized nine adults, and the Bishop confirmed 20 candidates.

—THE bishopric of Lahore, India, will shortly become vacant by the resignation of the Rt. Rev. T. Valpy French, who was consecrated in 1877 as the first Bishop of the See. It is stated that his successor will be the Ven. H. J. Matthew, Archdeacon of Lahore, who is highly spoken of as an administrator.

The Montana Churchman.

VIRGINIA CITY, MONTANA, OCTOBER, A.D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

ENTERED into rest, on the 3rd inst., at her home on the Lou Lou, Missoula County, Mrs. Nettie Gilbert, wife of Mr. Fred Gilbert. She was a fine and exemplary Christian woman. Her greatest delight was to be able to do something for CHRIST and His Church. The world did not know her; for she was modest and also shrank from any prominence among those with whom she lived. The Church knew her good works; we believe that the Saviour knew her all her life as one of His own little ones; and that now she knows Him better than ever before. Rest in peace. B.

Married.

HAMMETT—GIST.—At Stanford, Montana, on Thursday, September 29, 1887, by the Rt. Rev. L. R. Brewer, Miss EUGENIE L. GIST to Mr. GARRARD A. HAMMETT.

RANK—HILL.—In Virginia City, Montana, on Wednesday, October 26, 1887, by the Rev. E. G. Prout, Miss ELIZABETH HILL to Mr. CHARLES W. RANK, both of Virginia City.

Selections.

GOOD PREACHING.

By good preaching we mean effective preaching; preaching that accomplishes results. We know of a plenty of preaching that is ineffective, that fails. Why is this? Is it the fault of the preacher or of his message? Certainly not of the message, because it is Divine; and we never knew of a preacher that did not say *some* good thing in every sermon. It must be then that the pews are mostly responsible for the failure with which the pulpit is charged. We therefore have no hesitancy in ascribing feeble preaching in a great measure upon small congregations. We attended an important Church not long ago, which on a Sunday morning had a congregation of twelve persons. We asked ourselves "Where are the people? What are they doing?" They are not out of town. There are certainly some representatives of every family "in residence." And yet the minister is expected to keep the Church open and to preach as good a sermon as though every seat were occupied by willing worshippers, and hearers.

How can a pastor preach effectively to empty pews? No matter how eloquent, devout, and spiritual he may be, he cannot help being influenced by such conditions. A large congregation rouses and inspires him. It is not merely the encouragement that he feels on account of the presence of numbers, but the congregation itself is almost sure to be in a more receptive mood if the house is well filled. A large congregation is generally alert, expectant, impressible. It listens more sympathetically than a small congregation. The pastor knows and feels this. It is a call upon him for his best service. It rouses and kindles him. His sermon is always more effective. A sermon preached to a large congregation, not only does more good because more persons hear, but one is apt to be far more impressed by the truth of it, than if he heard it in a sparse and cold assembly.

If all this be so, then why do not people go to Church? There are many reasons: but there is one excuse which doubtless has its weight with many who ought to know better. Many members of the Church, by Baptism, Confirmation, and Communion, seem to suppose that the reason for going to Church is simply for selfish interest and advantage,—to be taught and inspired, when they feel like going, or having some silly reason for staying away. They imagine, that if one does not attend, the loss is all confined to himself individually, and hurts nobody else. Would to GOD it were so? But alas: it is far otherwise. People go to Church not only for their own sakes, but for the benefit of others also. If this were not so, the deaf might properly be excused, because they cannot hear the preacher. People go to Church to help kindle, by their *presence* in the great congregation, that fire of sacred love, which makes the souls of those who listen attentively, sensitive and mobile under the touch of Divine truth. They go to help others to listen: to help to create the conditions under which they can listen well. Embers that look like dying may be kindled into a flame by contact one with another. The people go to Church to help the minister preach; to add vitality and warmth, and convincing power to his words.

Good preaching cannot be produced by one man. It is the fruit of the combined power of an inspired preacher and an inspiring congregation, acting one upon the other. If the people fail to supply their part of the power the work of the minister will be much less effectually done. If we would have good preaching, pews must cooperate with pulpit. The pews must be occupied to overflowing, by attentive, earnest, and sympathetic hearers, and the pulpit by men whose souls are alive with the love of JESUS CHRIST and burn with a desire to save a lost and ruined world. Let the Churches be filled and there will be, without doubt, good preaching. Who has within him eloquence enough to preach to empty seats?—*Missionary Visitor.*

"WELL, BOYS, WE'VE GOT TO DO IT!"

THE lips that spoke the words have long years ago ceased to move. Their last words were spoken under the brow of Culp's Hill on the third bloody day of the battle of Gettysburg. These words came earlier. It was a bitter day after Christmas—a day of dampness, high winds, snow melting as it touched the earth a paste of Virginia clay. "The boys" of his company were snugly housed in an old "slave's quarters," a roaring fire on the great hearth, and a generous pot boiling over the live coals. The chaplain sat in one corner and read aloud to a group of listeners a story in the last "Harper." Suddenly an orderly dismounted at the door, entered, and delivered a letter. It was an order to march at once to a point two miles away, and remain there till relieved. No reason given, of course. The winds howled, the snow came thicker, the temperature went down, down, and the chaplain's voice stopped in the middle of a thrilling sentence. It was pretty rough on men who had been in a heavy skirmish and a great battle, and had marched near fifty miles in a week. Never was snow less beautiful and fire more so, never was discord so harsh as that wailing blast, nor music so sweet as the boiling of that pot. It would have been easier to obey an order to go to the front with sixty rounds, and be fired at all day. Tough old veterans as they were, they fairly shivered to think of a march in that nasty weather, with exposure to it all day long. Young as their captain was, he had from the start (beginning as a corporal) been their inspiration. He had left college and taken up arms at the first call of duty. He had exchanged (to quote Holmes' Cambridge poem):

Love, friendship, learning's all prevailing charms,
For the cold bivouac and the clash of arms.

One word from him was enough to restore the *morale.* You can read it above. There was a great deal in those words to those men that day. They dashed the beauty of the fire and spoiled the song of the pot. They help to keep everything bright and warm all day. They took the edge off from the weariness of the march back to camp, and softened their slumbers through the night.

But that was not all. The words that made the boys strong for a day made some of them strong for years. The pure patriotism of a college lad taught a lesson that is good for all time—good for CHRIST'S soldiers and servants to their lives' end.

"We've got to do it!" It is very hard to do hard work, but mostly because we make it hard. CHRIST'S yoke is easy the moment we put it on, His burden light as soon as we take it up because it is our duty to do so. Ah, if this constraining motive could but come to us in our homes, our dioceses, what a revolution would begin! The trials of the ministry would not be trials longer, and our jeremaids would turn to doxologies. Gold and silver would take the place of nickel and copper in our offertories. The pot boiling for Sunday's dinner would not prevent us from even a two-mile march to the House of GOD, whither He has ordered us. This cheerful spirit of obedience because "we've got to do it" would raise up hundreds of teachers for our Sunday Schools, would fill our seminaries with candidates, would keep hospitals from debt, would quadruple our collections for missions, would transform slavish fear into joyful service, and would make the barren wilderness of many a Christian life blossom as the rose.—*Diocese of Chicago.*

POPULAR THEOLOGY IMMORAL.

IN a sermon at his cathedral, on the afternoon of Easter Day, the Bishop of Peterborough said the popular idea was that CHRIST came to save people from hell. He came for no such purpose, but to save us from our sins. His lordship continued:—"The common notion is this—'There are two places in the other world, one called Heaven and one Hell; I have no very great liking or desire for the first of these, but I have a very great dread of the other, and I would be very glad indeed to go to Heaven when I die, and not go to Hell

when I die, and the LORD JESUS CHRIST has come into this world to make it easy for me to go into Heaven in some way or other, and save me from Hell, and if I only go to Him one of these days, and say I am very sorry for my sins, He will put me into Heaven." I put it to you whether that is not the common idea of the salvation of our LORD JESUS CHRIST. Now, in the first place, any such salvation would be distinctly immoral—it would be immoral for GOD to make bad men happy, and, what is more, it would be impossible. Men make their own happiness and unhappiness, sin makes a hell wherever it is, and righteousness makes a heaven, and the two have little to do with outward circumstances."

WHERE ARE THE CHILDREN?

"WHERE are the children?" is often asked as one looks over our congregations. The reason given is that "they attend the Sunday-school." But is this any reason at all? Is it designed that the Sunday-schools be to the children a substitute for the Church? We all know that these schools do not in any sense fill the place of public worship. Songs and banners and libraries and illustrated papers, and the amusing ways by which young teachers draw together and hold the interest of children, all have their value, but can it be weighed a moment against the solemn impression made upon childhood by the Christian Year, by the gathering together in the family pew, by the dear old familiar prayers, by the holy reverence for the house of GOD, by the love of public worship formed in childhood and growing with the years? If these and all the clustering advantages and associations of public worship must be given up for the school, who will not say that the loss is greater than the gain? Christian parents! send your children to the Sunday-school, but do not, on this account, fail to have them at your side in the house of GOD. In a few years they will go from you out into the world, and where will they get a love for the Church and habits of attendance unless they acquire them when young?

TALKING PASTORS UP AND TALKING THEM DOWN.

THE RELIGIOUS *Herald* makes a suggestion on a certain kind of pastoral support which it holds to be more important than an abundance of bank notes. The illustration which the *Herald* takes as the basis of the suggestion, is the case of Dr. James Shaw, pastor of the brick Presbyterian Church, of Rochester, N. Y. After he had been settled several years, there began to be expressions of dissatisfaction with his qualities as a preacher, and many of the members were discussing the question whether it might not be best for them to get another pastor. The congregation fell off, and the state of things was becoming quite deplorable. At this juncture two prominent business men, who attended the church, talked over the situation, and concluded to advise the church to change its course at once. They said: "Mr. Shaw is not a great preacher, but he is a good man, and we all have confidence in him. Now, instead of talking him down, let us talk him up." This advice was given and acted on. A marked change was soon apparent. The congregation rapidly increased, and the church prospered. Dr. Shaw has been the pastor forty-seven years, and is still active and influential, and the church has a membership of 1500. The story carries its own moral with it.—*Boston Journal.*

YOUR BROTHER IS DOWN THERE.

A LITTLE while back, said the Rev. A. G. Brown, of London, in the course of an address delivered at the Mildmay Conference, in the East of London, they were digging a deep drain in the neighborhood of Victoria Park. Some of the shoring gave way, and tons of earth fell down upon several men who were there at work. Of course, there was a good deal of excitement; and, standing by the brink was a man looking on—I grant you with great earnestness—on those who were attempting to dig out the earth. But a woman came up to him, put her hand on his shoulder, and said, 'Bill, your brother is down there.' Oh! you should have seen the sudden change! Off went his coat, and then he sprang into the trench, and worked as if he had the strength of ten men. Oh, sirs, amid the masses of the poor, and the degraded, and the lost, your brother is there. We may fold our arms and say, 'Am I my brother's keeper?' Yes. It is not for us to shirk the responsibility. There lie our brethren, and we shall have to give an account concerning them.

"GIVE HIM A CHEER."

MANY a man fails in a good but difficult effort because he receives criticism when he needs and ought to have encouragement. It is better to help than to hinder, but the latter is easier; a child may throw a railroad train off the track.

A fireman was trying to reach from the top of a ladder a poor woman who was imploring help at the window of a burning house. One among the crowd below cried: "You can't do it, come down."

He was already sufficiently discouraged by the difficulty, was somewhat burned and almost choked by the smoke. He began to descend, and was leaving the woman to her fate, when a man shouted: "Give him a cheer."

The vast crowd made the air ring with their encouragement, whereupon the fireman stopped, again ascended towards the window, and, aided by the cheering of the multitude, wrought a seeming miracle and brought the woman safely to the ground. "Give him a cheer" is a good motto.

—A GENTLEMAN sitting in a public room at C——, where an infidel was haranguing the company upon the absurdities of the Christian religion, was much pleased to see how easily his "reasoning pride" was put to shame. He quoted these passages:—"I and the Father are one," and "I in them and Thou in Me"—in reference to the doctrine that "there are three persons and one GOD." Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said, with an oath: "Do you believe such nonsense?" The gentleman replied: "Tell me how that candle burns." "Why," replied the infidel, "the tallow, the cotton, and the atmospheric air produce the light. "Then they make one light, do they not?" "Yes." "Will you tell me *how* they are one in the other, and yet but one light?" "No, I cannot." "But do you believe it?" He could not say he did not. The company instantly made the application by smiling at his folly, and the conversation was immediately changed. This may remind us that if we only believe what we can explain, it will indeed be but little, for we are surrounded by the wonderful works of GOD, Whose ways are past finding out.

THE CLAIMS OF THE CHURCH.

FROM time to time, by reason of my office, there comes to me a view of the unrest which prevails so largely in the religious world of to-day, as someone in perplexity and doubt seeks counsel and information, either by letter or personal interview, touching the claims and the polity of our Church. And I am well satisfied that if there were a more bold and fearless presentation of these in our pulpits, our own people would better appreciate them, and many who are now drifting in dissatisfaction and uncertainty, would be drawn to us, and find rest to their weary souls in the household of faith.

Let my last word be one of exhortation to the Pastors and Teachers of the flock, that they may be more bold and fearless than hitherto in asserting and maintaining, publicly and privately, the claims of our Catholic Apostolic Church as the healer of strifes, and the custodian of the best gifts of men.

If we only appreciated at its true value the grand inheritance which is ours, we would seek occasion to tell its worth to every listening ear. We would boldly challenge investigation, and the Church's claims would not be spoken with bated breath, for fear of giving offense to others! If we were more faithful stewards there would be far larger increase.—*Bishop Scarborough.*

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
Registrar—The Rev. E. G. Prout, Virginia City.

Standing Committee.

The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Wm. Steele,
Mr. J. D. Wilson.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. J. W. Van Ingen, Helena.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1887, in parenthesis.

Anaconda——————Mission(11).
The Rev. A. B. Howard.

Billings—St. Luke's Mission(39).
The Rev. Alfred Brown.

Boulder, St. Paul's Mission(10).
The Rev. J. W. Van Ingen.

Bozeman—St. James' Mission(53). Ch. and rect'y.
The Rev. Frank B. Lewis.

Butte—St. John's Parish(135). Church and rectory.
The Rev. S. C. Blackiston.

Deer Lodge—St. James' Mission(24). Church.
The Rev. A. B. Howard.

Dillon—St. James' Mission(23). Church.
The Rev. S. D. Hooker.

Fort Benton—St. Paul's Mission(24). Church.
The Rev. H. E. Clowes.

Fort Keogh——————Mission(16).
The Rev. Wm. Horsfall.

Fort Shaw——————Mission(9).
The Rev. J. W. Van Ingen.

Gallatin Valley Mission(11).
(Moreland, Three Forks, and Gallatin City.)
The Rev. Frank B. Lewis.

Granite——————Mission(10).
The Rev. A. B Howard.

Great Falls——————Mission(12).
The Rev. H. E. Clowes.

Helena—St. Peter's Parish(303). Ch. and rectory.
The Rev. F. T. Webb.

Livingston—St. Andrew's Mission(32).
The Rev. Alfred Brown.

Madison Valley—Trinity Mission(16).
The Rev. E. G. Prout.

Marysville, St. Mary's Mission(20).
The Rev. J. W. Van Ingen.

Miles City—St. Paul's Mission(45). Chapel.
The Rev. Wm. Horsfall.

Missoula—Holy Spirit Mission(27). Church.
The Rev. Geo. Stewart.

Philipsburg—St. Andrew's Mission(12).
The Rev. A. B. Howard.

Pony——————Mission(8)
The Rev. E. G. Prout.

Sun River——————Mission(9).
The Rev. J. W. Van Ingen.

Townsend, St. John's Mission(12).
The Rev. J. W. Van Ingen.

Virginia City—St. Paul's Mis'n(38). Ch. and rect'y.
The Rev. E. G. Prout.

Miscellany.

—Lady visitor to scripture class—"With what weapon did Samson slay his enemies?" After a period of unbroken silence the questioner, touching her blooming cheek, asked: "What's this?" Chorus—"The jor bone of a hass, mum."

—The following incident, which occurred in one of our largest Sunday-schools is related by the victim: A short time ago I was asked to give an address at a festival given to our Sunday-school. Not being prepared with anything very suitable for the occasion I tried to picture to the children, in a comic way, the dolefulness of my position, when suddenly I asked them this question, "What would you do, were you compelled to stand on a platform before so many bright boys and girls, who expected a speech from you, and had nothing to say?" You may imagine my feelings when one small boy replied: "I'd keep quiet." The audience was convulsed in laughter, and I sat down.

—A colored brother was explaining his system of giving to the Lord. "Yas, sir," he said to the visitor, easing himself back on his spade, "I gives de truck off o' one acre ebbery year to de Lawd." "Which acre is it?" inquired his friend. "Wal, that is a dibberant question. Truf is, de acre changes most ebbery season." "How's that?" "Why, in wet seasons, I gibs de Lawd de low land, and in the dry seasons I gibs Him de top acre on the whole plantation." "In that case the Lord's acre would be the worst on the whole farm, for in wet seasons it would be flooded, and in dry times parched." "Jest so," rejoined the systematic giver; "ye don't allow I'se goin' to rob my family of de best acre I'se got, did ye?" And he went on with his digging with a sturdy smile of conscious peace with God. We think we have known several white men who were just as shrewd in their financial management as this colored man.

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The Montana Churchman.
PUBLISHED MONTHLY
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.
The Rev. E. G. PROUT, Editor,
Virginia City, Montana.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 8. Virginia City, Montana, November, 1887. Whole No. 56.

Kalendar.

NOVEMBER, 1887.

20 Sunday next before Advent (Twenty-fourth after Trinity).
24 THANKSGIVING-DAY.
27 First Sunday in Advent.
29 DAY OF INTERCESSION FOR MISSIONS.
30 St. Andrew the Apostle.

DECEMBER, 1887.

4 Second Sunday in Advent.
11 Third Sunday in Advent.
14 Ember Day.
16 Ember Day.
17 Ember Day.
18 Fourth Sunday in Advent.
21 St. Thomas the Apostle.
25 CHRISTMAS DAY. (Sunday).
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 The Holy Innocents.

The Church in Montana.

THE DAY OF INTERCESSION FOR MISSIONS.

Resolution of the House of Bishops.

"*Resolved*, That the Bishops of this Church be urged at once to address the Clergy and Congregations committed to their care, as to the importance of observing the Eve of St. Andrew's Day, already set apart as a Day of Intercession for Missions, and to ask the Clergy to give their people, on the Sunday before, instruction and information as to the present needs and condition of the Missionary Field, both of this Church and throughout the world."

Pastoral of Bishop Brewer.

My brethren in Montana:

I wish that this resolution of the House of Bishops might be carried out in Montana. We are in a Missionary field. We can speak for Missions. We ought to pray for Missions. And when the whole Church joins in prayer to GOD for Missions, and her commissioned Ambassadors speak for them, there must be an answering result through all the world.

L. R. BREWER,
Bishop of Montana.

IN MEMORIAM.

"BLESSED are the dead who die in the LORD."

Soon after the meeting of our Annual Convocation, I heard of the death of Bishop Elliott of Western Texas, and his death filled me with inexpressible sadness. For days the thought of him seemed to be ever before me. I thought of him as he looked at the last General Convention in Chicago, suffering from disease, gentle in manners, brave in spirit, bold in action, true to the Church, and faithful to his Master in whatever he did and said. He was a bright example to the true Missionary Bishop. No one met him except to be attracted by his bearing, no one met him but to be won by his presence. His whole heart was in his work, and all his strength was given to do the work to which he was appointed. It is no wonder that his people loved him. He gave himself for them, and they returned him all the wealth of their affection. When asked to change his field of labor, his answer was: "No, I belong to Western Texas, and I will live and die among my own people." When offered respite from work, he refused to take rest. He worked on till there was no strength for further labor. The welfare of his people was nearest his heart till the end came. He is an example to us all. "He rests from his labors and his works do follow him."

While I was away on my last missionary journey, I learned of the death of Mrs. Frederick Gilbert at her home on the Lou Lou, and I felt at once that the Church in Montana had suffered a great loss by her death. When I came to Montana, her home was in Butte. And for the building up of the Church in that city, she did everything in her power. She never ceased her efforts and never lost courage. And that we hold the place there that we do, is due as much to her labors as to those of anyone that can be named. She cared little for the world and the things thereof, but lived for the Church and to do her duty toward GOD. She was the light and the life of a happy home, and now that home is shadowed by a dark pall of sorrow.

Before I reached my home, the announcement of another death startled and saddened me. The hand and face of Mrs. Joseph Hale have been among the first to give me warm welcome to Fort Shaw, since I began my visits there more than six years ago. The Church services were ever her delight and the interests of the Church ever commanded her sympathy and interest. She was the bright center of a loving family circle, and sadness now dwells where brightness reigned.

"In the midst of life we are in death."

L. R. BREWER.

THE BISHOP'S RECORD.

FRIDAY morning, the 23d of September, I left Helena for White Sulphur Springs. The journey was by rail to Townsend—thirty-five miles—and by stage from Townsend to the Springs—fifty miles. The railroad part of it was short and easy. But the stage portion was long, rough, and hard. We left Townsend about ten o'clock in the morning and did not reach our journey's end till after eight o'clock in the evening. There were only four passengers, but there was a large load of freight and express matter. The road up the Deep Creek canyon seemed rougher than usual, and the driver seemed not to care whether he broke the passengers' necks or not. He certainly broke the thoroughbraces of the stage coach. But notwithstanding all, we reached our destination in safety. Saturday was spent in calling upon the Church people and in preparing for the services of the next day. The Methodist minister courteously offered me the use of his church for the services, and I thankfully accepted his offer. The congregations were good both morning and evening, and there seemed to be a heartfelt appreciation of the privileges offered. The Holy Communion was celebrated with thirteen to receive. There was a wish expressed for more frequent services, but I could only answer that I would do all in my power to meet their wishes.

Monday morning, I took the stage for Martinsdale. About noon I reached the ranche of Mr. Edgar Sayre, where I stopped to baptize his child. Toward night I was driven on to Martinsdale, where I held service in the evening, in a log school

house, with a small congregation. There is nothing at Martinsdale beyond a hotel, store, blacksmith shop, livery stable, and the inevitable saloon. But it is the center for a considerable region of country, and no regular services are held there. We have four communicants in the region roundabout. A week-day evening is not the best time for a service. But it was all I could give. A general missionary for that portion of Montana, who could give one Sunday a month to Martinsdale, ought to be provided. But no missionary bishop can do all that ought to be done. He must do all that he possibly can do himself, make plans and see them fail, ask for help and be refused, see the opportunities and fail to take advantage of them, sow the seed with no one to cultivate it, and after all, see others come in to reap the results of his labors. When will the Church be wise in her generation? When will she read aright the signs of the times? When will she give to her appointed agents the means to build up the Kingdom of God in this land?

Tuesday evening, I was due at Ubet. There was no stage on that day, and therefor, in order to keep my appointment, I was obliged to go by private conveyance. That method of travel is expensive, but there was no other way to adopt and keep my appointments. I arrived at Ubet about three o'clock in the afternoon, and in the evening held service in tne hotel, with a small congregation. I was most hospitably entertained by Mrs. Barrows, a Churchwoman who never forgets her Church.

I expected to start the next morning for Stanford, but the stage was nearly twelve hours late, therefore it was seven o'clock in the evening before I started on my journey. The coach was a jerkey, there were three passengers, the night was cold, and taken altogether it was not the pleasantest ride that I ever experienced. Yet I have had harder journeys, and this was not worse than I expected. I made myself as comfortable as possible under the circumstances, and managed to get a little sleep. After twelve o'clock I was left alone on the inside of the jerkey. I took up the seats and laid myself down on the floor of the jerkey, with my bag for a pillow, in order to gain a little rest. About three o'clock in the morning I was waked from a sound slumber, by a voice inquiring for the Bishop. I answered to the call, and found myself face to face with Mr. N. E. Metcalfe, who had been waiting for me twelve hours. I left the coach and was driven to his ranche, where we arrived at four o'clock in the morning. I was most cordially received, but went almost immediately to bed and enjoyed three or four hours sleep. That day was spent at the ranche of Mr. Metcalfe. In the morning I married Mr. G. A. Hammett and Miss Eugenie L. Gist, and in the afternoon baptized the child of Mr. and Mrs. N. E. Metcalfe. Some of the neighbors came in, and the day was most pleasantly spent. I had expected to have service at Stanford, a stage station seven or eight miles from Mr. Metcalfe's ranche, but through some misunderstanding no notice had been given, and so no service was held. I found three communicants of the Church in the vicinity, and I left them with the understanding that another appointment would surely mean a public service. Friday I was driven across the Judith Valley to Cottonwood, where I was most cordially received in the house of Mr. and Mrs. D. L. Shafer. Sunday morning I held service in the school house, with a full congregation. It was the second service I had held in this place, but the interest manifested made me wish for a Missionary to place in this field. In the evening Mr. Shafer drove me over to Lewistown, where service was held in the Methodist Church. It was court week and the little town was full of people. Hotels and private houses were filled and there was no place where a bed was to be found. The church was filled to overflowing with an attentive congregation, and I was glad that I could give them a service at such a time.

By appointment, Dr. Willard met me at Lewistown, and after the service drove me to his ranch where we arrived about twelve o'clock at night. There I stayed for two days. His family had gone to California; but the doctor is a good cook, and we lived well. Monday we went fishing in Big Spring Creek, a most beautiful stream. We caught trout enough to satisfy our appetites and supply the larder. Tuesday afternoon, Mr. Daniel Tyler came for me to drive me over to McDonald Creek, where I was due for a service on Wednesday evening. He drove me over the hills and mountains where there was no path or roadway, and where sometimes it seemed as if the wagon must roll down the mountain side. But we reached his house in safety just as the shades of night were drawing on. Wednesday evening service was held in Forest Grove School House, with a congregation of about twenty. It was the first religious service ever held in this region. The people are widely scattered. One family came ten miles to attend the service. We have four communicants in Mr. Tyler's family, and they would be very glad to have regular services established in their neighborhood, but all I could do was to promise them a visit every year. What a gain it would be for the Church, and what a blessing it would be for the people, if I could place a Missionary in every new portion of Montana thus developed, and tell him to work up the field and I would be responsible for his support. But no, I must wait for years before taking advantage of the opportunity presented, and then perhaps see the opportunity lost.

I had expected to go to Fort Maginnis on Thursday; but when I awoke in the morning, the weather had changed and a snow storm was in full blast. It snowed all day and all of Thursday night, and by Friday morning there was quite ten inches of snow on the ground. The result was that I did not leave till Saturday morning, and did not reach Maginnis till four o'clock of that day. I was heartily welcomed by Colonel and Mrs. Smith to their most hospitable home. I found there had been important changes at this post during the year. The force had been reduced till there were only two companies left, with four officers. But throughout the year, Colonel Smith, the commanding officer, had read the service of the Church in the Post Chapel on every Sunday. It was a great encouragement to find such a state of things. On Sunday, two services were held, and a child baptized.

On Monday morning I took the stage again. After two days of stage riding, I reached Custer station, and about twelve o'clock at night boarded the train for Glendive. I arrived at my destination in time for breakfast the next morning. The day was spent in looking up Church people. A mother and her child were baptized, and in the evening a service was held in the Methodist Church with a good congregation for a week-day evening. I found ten communicants there. Glendive ought to have services, but it is too far from any other centre for that end to be accomplished. For the present we must wait, and the Church people must be content with my yearly visits. The train was two or three hours late and so it was twelve o'clock before I started back to Custer station. I arrived there about eight o'clock in the morning, and found an ambulance waiting to take me to Fort Custer. The distance is thirty-two miles, and we made it by three o'clock in the afternoon. I was heartily welcomed by Lieut. and Mrs. Wainright whose guest I had formerly been at Fort Maginnis.

On Friday, General Williamson came for me and drove me out to the Crow Indian Agency, where service was held in the evening in the school house. The large school room was nearly filled with an attentive congregation, and not the least interesting part of the service was the singing of the Indian children of which the school is composed. There was a company of United States troops stationed there, on account of the trouble which Sword Bearer had originated. Our service was held in peace and quietness, but there was more or less of excitement, because of the threatened rebellion of the Crow Indians. That trouble has since been settled by the death of Sword Bearer and the arrest of the more

prominent of his misguided followers. The army had to be called in to settle the disturbance, but everything has been so well managed that the Indians will be likely to learn a good lesson from this experience. I found three communicants at the Agency.

Saturday morning I was driven back to Fort Custer in a pouring rain. But I was so well protected that the rain did no harm. The remainder of the day was spent in calling upon the people of the Post. I found a larger proportion of Church people there than upon my last visit, and there was universal gratification expressed at my visit.

On Sunday, two services were held in the Post Chapel, the Holy Communion was celebrated, and three children were baptized. They gave me a most cordial welcome at Custer, and as they have now no Chaplain there, I suggested that it might be possible for me to spend Christmas with them. The suggestion was eagerly taken up, and it is now arranged that it shall be carried out.

On Monday afternoon an ambulance took me back to the railroad. I had arranged to have a service at Custer station on my return, but a sick mule prevented my arriving in time. Instead, I baptized two children, and perhaps that service did as much good as any other.

The next morning I went on to Billings. The Rev. Mr. Brown met me at the train and took me to his home. With him I spent three days. Services were held on Tuesday and Wednesday evenings, and at the second service a class of seven was confirmed. The Church in Billings, under the care of the faithful Missionary, is gaining steadily in stability, and preparing for a bright future.

Friday morning, I went on to Big Timber, where I held service in the evening, with the school house well filled. We have four communicants at Big Timber, and Mr. Brown holds the only services given there. They have a guild organized for raising funds to build a church. A small sum is in the treasury for that purpose, and they hope to increase it by future efforts. A Sunday-School is organized and kept up through the efforts of Mrs. Hatch, with an attendance of from thirty to forty children. Altogether, Big Timber constitutes an important little centre for the Church, and we must see that the good work is continued.

Saturday I went on to Bozeman, where I spent Sunday, the 23d of October. The day was cold and there was a little snow on the ground, but the congregations were good and the services were interesting. The Mission at Bozeman does not grow as I would like to see it grow, but the foundations of the work are sound. There are some most earnest people, who never relax their efforts, and the Missionary is always faithful. By-and-by the harvest of faithful sowing will come.

Monday evening brought me to my home, after an absence of a little more than a month.

For ten days I stayed in Helena, taking the services of the Rector of St. Peter's Parish on Sunday, while he went off into the mountains and over the valley to do Missionary work, which he is always ready to do. The Parish grows with the growth of the city, and the prospect brightens with every increasing month. The Rector is most earnest in his work, and his people are devoted to their Rector. On Monday I attended a meeting of the Trustees of St. Peter's Hospital. There was a good deal of business to be attended to, and important questions to be decided. The new Hospital will soon be ready to be occupied, and we shall be glad when it is finished. We are turning away patients every day. To-day four were refused. We must be where we can take all who come. We shall have a good building and the best accommodations and care for the sick to be given in the Territory. But we shall also have a debt of at least fifteen thousand dollars. That will be a trouble and a worry to me, for I hate debt. But the work is begun, and we must go on. There will be a way provided to make it a success.

On Tuesday, All Saints' Day, I made an address in St. Peter's Church.

Wednesday, I visited the Parish School, which is doing good work under faithful teachers.

Thursday, I went to Deer Lodge, held services in the evening, consulted with the Rev. Mr. Howard about the interests of his work, and in the morning went on to Anaconda. I spent the day calling upon Church people, had services in the evening, and the next morning went to Butte.

Sunday, I preached for the Rev. Mr. Blackiston, celebrated the Holy Communion, confirmed two persons, and on Monday returned to Helena. Since last February, I have been all over the Territory, and examined all the ground.

On the whole, the work is prospering. Much more ought to be done. Many fields are unoccupied. But that is the case in the oldest Dioceses. It *must* be so in a new and growing field. We must make the best of the means at our command. We must try to do our duty where we are placed, and trust in GOD that all work done for Him will have His blessing.

L. R. B.

Helena, Montana, Nov. 10, 1887.

NOTES.

—ST. PAUL'S Church, Virginia City, has to acknowledge the receipt of a gift of $50 towards the Restoration Fund, given by Mr. Jas. H. Gamble, of Intervale, N. H., in response to a suggestion of the Bishop in his "Record" for August. Mr. Gamble was formerly a resident of Virginia City, and greatly interested in the Church work, as many valuable gifts have already attested. St. Paul's owes Mr. Gamble a debt of gratitude which is freely acknowledged and heartily paid.

—THE new brass Altar Cross for St. James' Church, Dillon, has arrived. It is the gift of George P. Bissell, of Hartford, Conn., for a memorial of his daughter, Henrietta Perkins Bissell, who entered into the rest of Paradise, August 17, 1868. The Cross is a beautiful piece of work from the Gorham Manufacturing Co., of New York. It is three feet high; etched with a passion vine, and bears the sacred letters IHS.—*St. James' Record.*

—THE ladies of St. James' Guild, Dillon, are working hard this fall to raise enough money to paint the outside of the Church. They are ready to fill orders for any kind of plain sewing or fancy work, especially Christmas gifts.—*St. James' Record.*

THE TRUSTEES OF THE EPISCOPATE FUND.

THE following new Canon was adopted by our Convocation at its session at Butte in August:

OF THE TRUSTEES OF THE EPISCOPATE FUND OF MONTANA.

1. There shall be a Board of Trustees of the Episcopate fund of Montana, to consist of five members, two of whom shall be clergymen, and three of whom shall be laymen, one of such Trustees to be elected at each Annual Convocation. In case of a vacancy occurring during the period intervening between two Convocations, such vacancy shall be filled by election of the remaining Trustees, until such vacancy is filled by the action of the Annual Convocation.

2. Such Trustees shall hold office for the term of five years each, and until their respective successors shall be duly elected.

3. It shall be the duty of said Trustees to take, hold, and administer all funds and other property which may be entrusted to them for the Endowment of the Episcopate in Montana; to invest the same as safely and securely as their judgment shall determine, and to re-invest the income arising from such investments; to administer any other funds that may be entrusted to them under the direction of the Convocation; and to submit to each Annual Convocation a detailed statement of all funds and properties administered by them belonging to the Convocation.

A full Board of Trustees was elected, as follows: Bishop Brewer for five years, Mr. S. J. Jones for four years, the Rev. F. T. Webb for three years, Mr. W. M. Jack for two years, and Mr. Wm. A. Chessman

for one year. As vacancies occur annually, they will be filled for five year terms. The following Resolution, authorizing the incorporation of the Board, was then passed:

Resolved, That the Trustees of the Episcopate Fund of Montana, to wit: Leigh R. Brewer, Samuel J. Jones, Frederick T. Webb, William M. Jack, and William A. Chessman, be, and they are hereby authorized to incorporate the Trustees of the Episcopate Fund of Montana, and for that purpose to file with the proper officer such certificate as is required by law, and such Trustees shall conduct the affairs of the corporation so formed until their respective successors are elected as canonically provided.

The Church at Large.

MEETING OF THE HOUSE OF BISHOPS.

THE House of Bishops held a meeting in St. James' Church, Philadelphia, on Thursday and Friday, the 27th and 28th of October. The Holy Communion was celebrated by the Presiding Bishop, assisted by the Bishops of Minnesota and Albany.

After adjourning to the chapel the names of the Bishops deceased since the House last sat were read, as follows:

The Right Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware; the Right Rev. William Mercer Green, D.D., LL.D., Bishop of Mississippi; the Right Rev. William Bacon Stevens, D.D. LL.D., Bishop of Pennsylvania; and the Right Rev. Robert Woodward Barnwell Elliott, D.D., Missionary Bishop of Western Texas: after which the collect for All Saints' Day was read.

The Bishops consecrated since the last meeting were also introduced and took their seats, as follows: The Right Rev. Mahlon N. Gilbert, D.D., Assistant-Bishop of Minnesota; the Right Rev. Ethelbert Talbot, A. M., Missionary Bishop of Wyoming and Idaho, and the Right Rev. Elisha S. Thomas, D.D., Assistant-Bishop of Kansas.

The report of the Presiding Bishop was read, who also raised the question as to whether in view of the increasing numbers of the American Episcopate, some other provision should not be made for the presidency of the House than the present rule making the senior Bishop in order of consecration the Presiding Bishop. The subject was referred to a committee to report to the next sitting of the House.

Alaska was erected into a separate jurisdiction and nominations were made for the other vacant missionary sees.

On the second day the Rev. James S. Johnston, Rector of Trinity Church, Mobile, Alabama, was elected Bishop of Western Texas, and the Rev. Abiel Leonard, Rector of Trinity Church, Atchison, Kansas, to be the Bishop of Utah and Nevada. The Jurisdiction of Alaska was placed in the care of the Presiding Bishop.

The Bishop of New York formally placed an office at the disposal of the House in the See House of New York, and stated that in accordance with the expressed wish of the donor of the building, the late Miss Catherine Lorillard Wolfe, certain rooms had been set apart for the use of Missionary Bishops when temporarily in New York.

The Bishops were specially requested to commend to their respective dioceses the observance of St. Andrew's Day as a day of special intercession for missions.

The Secretary, the Rev. Dr. William Tatlock, was instructed to prepare a full record of the members and officers of the House from the beginning.

NOTES AND CLIPPINGS.

Domestic.

—THE Territory of Alaska has been erected into a Missionary Jurisdiction and placed in the care of the Presiding Bishop.

—THE REV. A. D. DRUMMOND, lately at Cloverdale and Healdsburg, Cal., has taken a position as assistant minister at the Church of the Advent, San Francisco.

—THE Bishop of Southern Ohio, Dr. Jagger, has returned to this country. It is understood that his health is improved, but the date of his resumption of official duties has not been announced.

—THE Woman's Auxiliary in the diocese of Connecticut held its annual meeting in Norwich on Thursday, Nov. 3. The Treasurer's report showed that all the pledges for the past year had been filled and paid. Appropriations for the coming year were made to the amount of $3,000, in which is included an appropriation of $400 to St. Peter's Hospital, Helena. All raised over and above these pledges is to go towards the endowment of a scholarship in Western Texas for a memorial to Bishop Elliott. Addresses were made by Bishop Williams, of Connecticut, Bishop Weed, of Florida, Bishop Hare, of South Dakota, and the Rev. Mr. McKim, of Japan. The summary of work done and money collected in the Connecticut Branch of the Woman's Auxiliary is as follows: Money collected $6,325.42; Boxes, value, $13,142.45; Total $19,467.87.

—BISHOP QUINTARD has procured for the University of the South a copy of the famous work of Henry VIII against Luther. It was published in 1525, and secured from the Pope for the king and his successors the title of Defenders of the Faith. It is probably the only copy in the country.

—THE first meeting of the Missionary Council, instituted by the last General Convention, was opened in St. James' Church, Philadelphia, on Tuesday, October 25. The Holy Communion was celebrated by the Presiding Bishop. The preacher was Bishop Tuttle, of Missouri, whose text was; "Brethren, my heart's desire and prayer unto GOD for Israel is, that they might be saved." [Romans x; 1.] The sermon was a grand setting forth of the Catholic principles of the Church and her missionary work. Immediately upon the conclusion of the Communion office, without leaving the chancel, the Presiding Bishop called the Council to order. The Rev. Dr. Henry Anstice, of Rochester, N. Y., was elected Secretary. After a recess, the annual report of the Board of Managers was read and referred to a Committee. A Committee was appointed to try to define the cause or the trouble which keeps us from obtaining men and means for carrying on missions. The Council requested the House of Bishops to erect Alaska into a missionary jurisdiction. The report of the Commission on work among the Colored People was presented, and the subject discussed at length. A report was presented from the American Church Building Fund Commission, and a resolution was adopted, commending the fund to the laity, and earnestly recommending that all parishes, not hitherto contributing during this year, do so on the day suggested by the Bishops—Nov. 13. The Council was addressed by Mr. Biddle, of Philadelphia, on the Missionary Enrolment Fund, expressing the disappointment of the originators that the Church had not responded. A resolution was adopted earnestly endorsing the Enrolment Plan and commending it to the Church. The Rev. Dr. Henry Y. Satterlee of New York, said he had heard a great deal about men and money, but little about prayer, and suggested that five minutes be spent in silent prayer for missions, which was done, and the LORD'S Prayer was said at the close most heartily by all. The Bishop of Minnesota, from the committee on arousing the missionary interest in the Church, said the Committee found three causes of hindrance. 1. The lack of Christian sympathy. 2. The people care so little because they know so little, the fault of which lies at the door of the clergy of the Church. 3. We are living in the days of the most intense worldliness. The sixteenth annual report of the Woman's Auxiliary was read, and showed that during the year nearly a hundred thousand dollars had been raised, and two thousand eight hundred and forty-eight boxes, of the value of $154,362.55, were sent to mission fields, making a grand total of $251,702.90. After resolutions of thanks, and words of congratulation by the Presiding Bishop,

the 284th Hymn was sung, prayers were said, and Bishop Williams closed the first Missionary Council with the Benediction. The meeting will no doubt give a new impulse to the work of missions, for all must have felt, as the Bishop said in his closing address, that it was good for them to be there.

—The Rev. Abiel Leonard, rector of Trinity Church, Atchison, Kansas, has been nominated by the House of Bishops for the jurisdiction of Utah and Nevada; and the Rev. James S. Johnston, rector of Trinity Church, Mobile, Alabama, for the jurisdiction of Western Texas.

—The appeal of the Bishops for the Church Building Fund, which, as first printed, was signed by 53 bishops, has since been signed by Bishops Quintard, Perry, Pierce, Paret, and Ferguson, three of whom were out of the country and the others not easy to reach sooner. This makes 58 bishops signing the appeal.

—In Philadelphia, the second sermon of the series 1887-8, for young men, was preached by the Rt. Rev. D. S. Tuttle, D. D., Bishop of Missouri, at St. Mary's Church, Locust St., above 39th, on the evening of Oct. 30th. The service was choral and included Gilchrist's *Magnificat* in F, and Garrett's *Nunc Dimittis* in F, which were finely rendered by the vested choir of 40 voices. The church was crowded, most of the pews in the middle aisle being filled with men.

—At a late meeting of the Church Building Fund Commission, loans were voted to the following places: St. Andrew's, Jacksonville, Fla., $2,000; St. Edward's mission, Lake Park, Fla., $300; St. Mark's, Aberdeen, Dak., $1,000; Grace, Huron, Dak., $1,000; Mission, West Point, Miss., $500; St. Ann's, Amsterdam, Albany, $5,000; St. John's, Marlin, Texas, $300; St. Stephen's, Grand Island, Neb., $3,000; Mission, Fernwood, Pa., $1,450.

—A meeting for the purpose of organizing an association for the promotion of funeral and mourning reform is to be held in Grace Chapel, East 14th St., New York, on Monday, Nov. 28th, at 2:30 P. M. The Rt. Rev. the Bishop of New York will preside. This is a timely subject, and the movement deserves encouragement and success.

—The chiefs of the conspiracy which culminated in the "Haymarket Massacre" eighteen months ago, have suffered the extreme penalty of the law. They have had a long and patient hearing. The Supreme Court of the State reviewed the case, and affirmed the sentence. The Supreme Court of the United States could find no reason for interference. The Governor of Illinois, a man of tender heart and loving nature, could see no reason for the exercise of his prerogative of mercy in the case of five out of the seven condemned men, and the law took its course.

Foreign.

—The Ven. H. J. Matthew, Archdeacon of Lahore, has definitely accepted the bishopric of Lahore, which Dr. French will vacate at the end of December, and he will be consecrated in England early in January.

—On St. Luke's day, the Archbishop of Canterbury in Westminster Abbey, consecrated the Rev. Charles Edward Camidge, D. D., vicar of Thirsk, and honorary canon of York Minster, to the Bishopric of Bathurst, in Australia.

—The declination of Bishop Perry of the see of Nova Scotia, though not altogether unexpected, has been a grievous disappointment to the great majority of Churchmen of that diocese. It is declared by competent authorities that the reference of the question to the English bishops is illegal, and that a third election must be held.

—The English Church Congress met at Wolverhampton the first week of October. The opening sermon, by the Bishop of Durham, was an eloquent statement of the position and work of the Church of England. It gave the keynote to the Congress. Significance is attached to the Bishop's recognition of the growing influence of the "Patriarchate of Canterbury." In view of next year's Lambeth Conference, it was noticeable that he said: "We shall lay down for ourselves as an aim, not the multiplication of English churches on a foreign soil, but the creation of native churches;" and as to the mode of doing this: "We shall not impose our Articles, or even our Prayer Book, as a necessity on native peoples." There, in a few words, is the whole missionary policy and ideal of the Church of England. The next Congress will be held at Manchester.

—At the final sitting of the diocesan synod at Capetown it was resolved to inaugurate a jubilee Cathedral Church Fund, for the purpose of building a metropolitan cathedral to commemorate the celebration of the jubilee year of the Church of England in South Africa ten years hence, Bishop Jones heading the list with a yearly contribution of £100.

—The death is announced of Mr. Beresford-Hope, M. P., the well-known representative in Parliament of the University of Cambridge. He is revered as an earnest Churchman. He purchased the ancient buildings of St. Augustine's Abbey, Canterbury, and founded the famous St. Augustine College, a training school for missionary clergy. He was the author of "Letters on Church Matters by D. C. L.," "The English Cathedral of the Nineteenth Century," "Worship in the Church of England," etc. He was a prominent member in the Church Congresses. He was one of the many noble laymen of whom the Church of England is justly proud.

—Scottish Churchmen are moving energetically for the restoration of the Archbishopric of St. Andrew's. They assert that the abeyance of the office of Metropolitan is a serious loss to the Church.

The Montana Churchman.

Virginia City, Montana, November, A.D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE DAY OF INTERCESSION FOR MISSIONS.

The House of Bishops has adopted the following Resolution;

"*Resolved*, That the Bishops of this Church be urged at once to address the Clergy and Congregations committed to their care, as to the importance of observing the Eve of St. Andrew's Day, already set apart as a Day of Intercession for Missions, and to ask the Clergy to give their people, on the Sunday before, instruction and information as to the present needs and condition of the Missionary Field, both of this Church and throughout the world."

My brethren in Montana:

I wish that this resolution of the House of Bishops might be carried out in Montana. We are in a Missionary field. We can speak for Missions. We ought to pray for Missions. And when the whole Church joins in prayer to God for Missions, and her commissioned Ambassadors speak for them, there must be an answering result through all the world.

L. R. BREWER.

Some of our readers may have observed that the last number of the Montana Churchman contained no "Editorial," and that this also does not. Our excuse, which we think a fully valid one, is lack of time to prepare editorials. After all, we think the paper is *almost* as good without them as with them.

Poetry.

ADVENT.

BY MRS. C. A. H. MILBURN.

"Tell ye the daughter of Sion, Behold, thy King cometh unto thee."

The awful race is well-nigh run,
The torrid noon is past,
And surely each returning sun
Tells it may be my last.

Behind me lie the hopes of youth
Like unproductive seed,
And onward, to the Great White Throne,
My weary footsteps lead.

The griefs of long ago have laid
Their frosts upon my brow,
Like spectres in the midnight shade
Their ghosts are with me now.

The holy ones who dwelt and found
Sweet comfort at my side
Have gone to swell the immortal song
To Him who lived and died!

Who lived and bowed His glorious Head
Beneath the crown of thorns—
No symbol rare of regal might
His earthly course adorns;

But poverty and shame and woe
Forever then became
Crowned for His sake, and signify
His stricken children's claim

To sympathy above all thought,
All human love and trust—
For these are mortal, and partake
The fate of human dust!

That JESUS died for thee, my soul,
Remember, and be calm—
Such love the saddest dirge should turn
To faith's rejoicing psalm!

Tears, blood, and life for thee He gave,
O loved Jerusalem,
Church of the living GOD, His Bride,
Adorned with every gem!

Who standeth firm, who waiteth well—
How long, O LORD, how long,
Shall Thy beloved in sadness wait
For her triumphant song?

Oh, solemn days of Advent-tide,
That bid her now prepare,
Shake off her ease and sloth and pride
To meet Him in the air!

Repentance, Faith, and Love she needs
To shame her lukewarm past—
How can she fail while JESUS pleads,
Or cease to pray and fast?

And mourn her absent LORD, her home
From this, her house of day?
Until the King Himself proclaim
Her coronation day!

—*The Churchman.*

Selections.

THE CHURCH'S OFFICE.

BY THE BISHOP OF MINNESOTA.

BRETHREN, we are living in troubled times. The conflict grows fiercer; unbelief challenges faith. It is no holiday parade, it is an honest fight for all which we hold dear for time and eternity. These are no days for timid counsels or shifting anchorages. Our feet must rest on the eternal verities of the revelation of GOD.

This is the one sure foundation of faith, because it is the record of GOD's work in the redemption of the world. You cannot teach in GOD's name unless you believe GOD's Word. Our LORD said to the unbelievers of His day: "Had ye believed Moses, ye would have believed Me." "If ye believe not his writings, how shall ye believe My words?" GOD's revelation is at unity with itself. The one golden cord which runs through all is "CHRIST." This revelation has borne the test of the most searching critical scholarship. All that the malice of the devil or man's carnal will could do has been done to assail it. Out of every conflict it has come victorious. With the revelation of GOD as the sure foundation, brethren preach CHRIST as the only hope of sinful dying men, and then work loyally in His Church. Sin, sorrow, and death are not priestcraft. They are facts. All that experience and wisdom can tell us of a remedy for them is to say, "I do not know." The only one who has claimed the power to heal sin, to cure sorrow, and lead men through the valley of death is JESUS CHRIST. His words upon any other lips would be the ravings of a mad man, but spoken by Him they are the words which have healed sin-sick souls, comforted mourners, and brought wanderers unto GOD. In the days when men were weary of the strife about election and free will and indetectible grace the Church was GOD's haven of rest, because her only message was about CHRIST Incarnate, CHRIST Crucified, CHRIST Risen, CHRIST Ascended, CHRIST the Mediator, and CHRIST the Judge. It will be so again. There are no new themes for ministers of CHRIST and ambassadors for GOD. We cannot lead others to CHRIST unless we have grasped His hands ourselves. It is our personal faith in CHRIST, in our experience of she renewing and sanctifying influences of the HOLY SPIRIT, that we find the way to draw other weary souls unto the Saviour.

Men find peace and rest with GOD in the creed of the Church, which presents to aching hearts a living personal CHRIST, and not in the philosophies and theories about things hard to be understood, which unstable men wrest to their own destruction. The outlook is sad, as we see the body of CHRIST rent and torn in Christian strife—East separated from the West—the Church itself grieved by the dissension of her children.

Our own beloved land is the home of countless rival faiths, creeds, and Churches. Whatever has been done to soften the bitterness of strifes, whatever victories have been won are due to this faith in a personal Saviour. The Church, by her apostolic creed, her plain directions as to duty, her scriptural worship and lineage as a branch of the historical and Catholic Church, has done much to soften asperities and break down hedges. We have no right to dream that the whole Christian world will be absolved by any fragment of the Church. Christendom will not be healed by any theories of ecclesiastical hierarchy. No human irenicon will ever become more than the badge of a party. We can, in the spirit of charity, bear witness to the truths of which the Church is a trustee, we can show those who love our Blessed LORD that all these separations have come from elevating human opinions into faith, we can show them that Christian fellowship must come from fellowship with CHRIST and baptism in the name of the Blessed Trinity. It is the faith of the heart which unites us with CHRIST and to each other. It is the greatest and simplest of all theology, because he who loves GOD must love his brother also. Our duty is to bear the evangel of GOD's love to a lost world; and to be peacemakers in the family of CHRIST we must be careful not to introduce customs of which the fathers of the Church would have said, "We have no such custom, neither the Church of GOD." The people among whom we minister are the most practical people on the face of the earth, and they will only be saved from doubt and unbelief by holding up clearly and unmistakably the great doctrines of the Cross. Salvation alone is with JESUS CHRIST, and the renewal and sanctification of the heart by the HOLY GHOST. Ours is the Catholic Church in its vast comprehension and large liberty, for all who accept and believe in the Catholic and Primitive creeds. It is an historical Church in its faith, sacraments, and order. It will forever be a Protestant Church so long as one Roman bishop claims to be GOD's vicegerent on earth, and an infallible judge among his brethren.

Let us labor for the things which make for peace—not the peace of those who cry peace when there is no peace—not the peace of indifference to GOD's trust, but that peace which alone cometh to renewed hearts "from GOD the Father and our LORD JESUS CHRIST."

RELIGION AND BUSINESS.

You wonder why you find it difficult to be interested in religion; why its demands so often seem irksome, and its duties distasteful; why you do not find in it more pleasure and peace. There are more reasons than one, no doubt, but a chief reason is that you have never yet determined to make the services of GOD the very purpose of your life. You have faith enough o make you uncomfortable, but not enough to bring satisfaction of soul. You are not

guided by Christian principle, but very much by mere inclination and feeling. You attend Church when you feel like it, and you do not generally feel like it. You come but rarely to the Holy Communion. You acknowledge the duty but you often turn away because, as you say, you do not feel inclined to come. And this characterizes your giving, praying, doing—in short everything pertaining to Christian living. The only wonder is that you have not made shipwreck of your faith. A like course, as you know very well, would ruin your business in short order. You will arise to-morrow and breakfast, and go to your office whether you feel like it or not. You go to your work every day because you know you ought to. You attend promptly to business affairs quite irrespective of any mere whims or inclinations. Your office is opened every day promptly at nine o'clock in the morning, and soon after you are regularly at your desk ready for work. Suppose that to-morrow you do not go to your office at all, because you do not feel like it. Suppose you stay away from it whenever inclination might lead you elsewhere. Suppose you never give attention to your business affairs save when you feel like it. In such case your prosperous business would be ruined in a month. In such case you would not deserve or expect success.

Why then should you look for anything like success in the Christian life? What you admit would ruin your business you do not seem to suppose will ruin your faith. It is certain, however, that it will, unless, by GOD'S grace, you come to act more on principle and less on caprice. If you would only do what you ought to do because you know it ought to be done, your way would be made clear before you. Until you do that you cannot hope for either pleasure or peace in the service of GOD. "If any man will do His will," said our LORD, "he shall know the doctrine." Make up your mind to the determination that by GOD'S help, you will do His will, whatever it is, and whenever opportunity presents; that you will do what you ought to do, because you ought to do it, if you cannot from any higher motive, and therein you will find peace if not pleasure, and the time will soon come when you will find it not peace only, but pleasure as well.—*Dominion Churchman.*

BISHOP DOANE ON CHANGE OF NAME.

IN his recent Convention Address, Bishop Doane says, in regard to the discussion in General Convention upon the proposed change of name:

"The gist of the debate upon the question of the name turned chiefly upon the insufficiency of our existing title to express what the Church really is. Protestant, of course, against all errors, on either hand, yet her chief function is the proclamation of truth, and not the contradiction of error. Since ever the Church was, she has said always '*I believe*,' and never '*I do not believe*.' She has met error, not by anathemas, but by assertion of the truth when some denied. And the growth of creeds witnesses to this as the true attitude of the Church. In the same way it goes without the saying that the Church, whose creed is, "I believe in one Catholic and *Apostolic* Church," must be Episcopal. As a distinctive name then the corporate title is insufficient and unsatisfactory. Adopted against the counsel of wise men at the time, and merely as a substitute for the unnational title of the Church of England in America, it cannot be for all time, nor probably for a long time, the true description or the ecclesiastical designation of the Church. But meanwhile the question of what name to take is difficult to decide. The traditional feeling of affection on the part of the older clergy and laity is strong, and not lightly to be offended; and while the discussion in the house plainly showed a great advance in the movement which began nine years ago, it showed as plainly that the time was not yet fully come. Besides this it is to be remembered that in the Ratification of the Book of Common Prayer, by far the most important official utterance, the name does not appear; that the easy solution of the difficulty seems to be to conform the title-page of the Prayer Book to the language of the Ratification; that we have no narrow and local name in our Creed as they have, who at Trent declared their belief in the Holy *Roman* Church; that in the common language of everybody we are known as Churchmen and Churchwomen, and not as Protestant Episcopalians; and that the widely accepted description of our liturgy is simply 'the Prayer Book.' And through such atmospheric recognitions of our true position we shall pass in GOD'S good time to a titular description, not forced by a legislative assembly upon Church people, but demanded by the people from the General Convention."

A RELIGIOUS NEWSPAPER.

GIVE up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him, directing his attention particularly to this article.

Who is he? A professor of religion, and not taking a religious newspaper? A member of the visible Church, and voluntarily without the means of information as to what is going on in the Church? A follower of CHRIST, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making?

But I must not fail to ask if this person takes a secular newspaper. Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the Church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? Or how defend himself against the charges it involves? He cannot do it, and had better not try, but go or write immediately for some good religious newspaper; and be certain of paying for it; let him pay in advance. There is a satisfaction in reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now, suppose you were the publisher, and the publisher was one of your subscribers, and was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer.—*Dr. Nevins in the Standard of the Cross.*

NINE REASONS FOR BAPTIZING CHILDREN.

1. CHILDREN born of sinful parents come to know and suffer evil while infants.

2. Baptism is GOD'S instrument of the *second* birth in which they come to know and receive good while infants.

3. CHRIST said that little children are more fit for His kingdom than grown people.

4. CHRIST by His acts showed that little children, though they can neither believe nor understand, are capable of receiving a blessing.

5. In the olden time children were made members of the Church at *eight* days old; CHRIST cannot have meant that the Christian Church should have *less* of blessing for children.

6. At the very beginning of the Christian Church, in his first sermon, St. Peter said: "The promise is unto you and to your *children*."

7. Isaiah said of CHRIST: "He shall feed His flock like a shepherd; He shall gather the *lambs* in His arms and carry them in His bosom." CHRIST said: "Feed my *lambs*."

8. During the first thirteen years of the Church several whole *households* were baptized.

9. For fifteen centuries the Christian Church *universally* received infants to the fold by Baptism.

—Go where thou wilt, seek whatsoever thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the Holy Cross.—*Thomas a Kempis.*

The Church in Montana.

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The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
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The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
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The Rev. J. W. Van Ingen, Helena.
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CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1887, in parenthesis.

Anaconda——————Mission(11).
The Rev. A. B. Howard.

Billings—St. Luke's Mission(39).
The Rev. Alfred Brown.

Boulder, St. Paul's Mission(10).
The Rev. J. W. Van Ingen.

Bozeman—St. James' Mission(53). Ch. and rect'y.
The Rev. Frank B. Lewis.

Butte—St. John's Parish(135). Church and rectory.
The Rev. S. C. Blackiston.

Deer Lodge—St. James' Mission(24). Church.
The Rev. A. B. Howard.

Dillon—St. James' Mission(23). Church.
The Rev. S. D. Hooker.

Fort Benton—St. Paul's Mission(24). Church.
The Rev. H. E. Clowes.

Fort Keogh——————Mission(16).
The Rev. Wm. Horsfall.

Fort Shaw——————Mission(9).
The Rev. J. W. Van Ingen.

Gallatin Valley Mission(11).
(Moreland, Three Forks, and Gallatin City.)
The Rev. Frank B. Lewis.

Granite——————Mission(10).
The Rev. A. B Howard.

Great Falls——————Mission(12).
The Rev. H. E. Clowes.

Helena—St. Peter's Parish(303). Ch. and rectory.
The Rev. F. T. Webb.

Livingston—St. Andrew's Mission(32).
The Rev. Alfred Brown.

Madison Valley—Trinity Missi?(16).
The Rev. E. G. Prout.

Marysville, St. Mary's Mission(20).
The Rev. J. W. Van Ingen.

Miles City—St. Paul's Mission(45). Chapel.
The Rev. Wm. Horsfall.

Missoula—Holy Spirit Mission(27). Church.
The Rev. Geo. Stewart.

Philipsburg—St. Andrew's Mission(12).
The Rev. A. B. Howard.

Pony——————Mission(8)
The Rev. E. G. Prout.

Sun River——————Mission(9).
The Rev. J. W. Van Ingen.

Townsend, St. John's Mission(12).
The Rev. J. W. Van Ingen.

Virginia City—St. Paul's Mis'n(38). Ch. and rect'y.
The Rev. E. G. Prout.

Miscellany.

—A YOUNG lady, who had been teaching a class of half-grown girls in the Sunday-school of Dr. B.'s Church, Brooklyn, was called away from the city, rendering it necessary to fill her place. The Superintendent decided to request one of the young gentlemen of the congregation to take the class. The young man was very bashful—so much so that he insisted upon the Superintendent presenting him to the class. Accordingly the two appeared on the little platform, and the Superintendent began: "Young ladies, Mr. C. will in future be your teacher. I would like to have you tell him what your former teacher did, so that he can go right on in the same way." Immediately a demure miss of fourteen years arose and said: "The first thing our teacher always did was to kiss us all around."

—"JOHNNY," said the minister, rather severely, "do you chew tobacco?" "Yes, sir," was the reply, "but I'm clean out just now."

—BISHOP WHITE of Pennsylvania was sitting one day at dinner with that bold financier of the revolutionary times, Robert Morris, when the latter said, "Bishop, I have made my will and have devised to you all my impudence." "In that case," replied the Bishop, "you have certainly left me the greater part of your estate." "Yes, Bishop," interposed Mrs. White, "and it is plain that you have entered immediately upon your inheritance."

—"YOUR story does not hold together. You say that they were cast upon a desert island, with nothing but what they stood in, and yet you say they went to work immediately and built houses and tilled the land and slew wild goats, dressed their skins, and made themselves shoes and clothing." "Ah, but you see there was a woman in the party, with a handful of hairpins, and she taught her fellow castaways how to use them." "O, well! why didn't you tell me that in the first place?"

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The Montana Churchman.
PUBLISHED MONTHLY
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.
The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 9. Virginia City, Montana, December, 1887. Whole No. 57.

TABULAR VIEW OF THE STATE OF THE CHURCH IN MONTANA,

REPORT OF AUGUST 1, A. D. 1887.

FROM THE CONVOCATION JOURNAL.

NAME OF PARISH OR MISSION.	Baptisms.			Confirmed.	Communicants.	Marriages.	Burials.	Sunday Sch'ls.		Day Schools.		Church Buildings.	Rectories.	Value of Church Property.	Offerings.			
	Infant.	Adult.	Total.					Teachers.	Scholars.	Teachers.	Scholars.				Parochial.	Diocesan.	General.	Total.
Helena, St. Peter's	21	5	26	30	303	15	27	22	185	4	41	1	1	$ 31,000 00	$ 7,104 13	$ 48 57	$ 393 13	$ 7,95 83
Butte, St. John's	21	5	26	15	135	21	27	6	70	....	....	1	1	20,000 00	4,681 80	61 75	205 90	4,949 45
Virginia City, St. Paul's	3	2	5	4	38	6	6	7	75	....	....	1	1	4,100 00	1,077 75	102 90	121 75	1,302 40
Deer Lodge, St. James'	3	....	3	....	24	1	1	6	30	....	....	1	1	5,500 00	719 73	23 50	14 00	757 23
Bozeman, St. James'	8	1	9	4	53	9	5	8	60	....	....	1	1	9,100 00	1,723 15	131 05	321 45	2,175 65
Madison Valley, Trinity	....	....	....	....	16	4	....	....	....	....	....	..	..	150 00	482 30	63 75	31 05	577 10
Missoula, Holy Spirit	8	....	8	....	27	9	5	5	46	....	....	1	..	5,500 00	919 47	5 20	25 00	950 27
Fort Benton, St. Paul's	2	....	2	....	24	3	4	2	35	....	....	1	..	5,000 00	1,164 50	14 80	5 00	1,184 30
Fort Shaw	3	....	3	....	9	1	1	....	....	....	....	..	..	.....	106 35	11 20	.....	117 55
Sun River	9	....	9	1	9	1	....	....	....	....	....	..	..	.....	59 15	10 90	.....	70 05
Boulder, St. Paul's	....	....	....	....	10	....	....	....	....	....	....	..	..	.....	10 00	.....	.....	10 00
Dillon, St. James'	6	1	7	3	23	4	6	5	25	....	....	1	..	4,000.00	1,150 70	9 80	177 40	1,337 91
Miles City, St. Paul's	13	3	16	13	45	5	3	3	42	1	16	2	..	6,400.00	2,881 50	32 61	2 90	2,917 01
Fort Keogh	....	....	....	....	16	....	1	4	30	....	....	..	..	.....	213 25	2 40	2 50	218 15
Townsend, St. John's	1	1	2	4	12	....	....	....	....	....	....	..	..	150 00	19 30	.....	.....	19 30
Marysville, St. Mary's	....	....	....	7	20	1	....	....	....	....	....	..	..	100 00	240 00	.....	.....	240 00
Billings, St. Luke's	8	....	8	3	39	11	2	5	30	....	....	1	..	2,605 00	799 25	8 60	27 62	835 47
Livingston, St. Andrew's	7	....	7	3	32	1	3	2	15	....	....	..	..	487 91	913 82	8 60	12 10	964 52
Gallatin Valley Mission	1	....	1	4	11	....	1	....	....	....	....	..	..	.....	72 45	.....	.....	72 45
Philipsburg, St. Andrew's	2	....	2	....	12	1	1	....	....	....	....	..	..	515 00	647 45	11 40	.....	658 85
Anaconda, St. Mark's	1	1	2	1	11	1	....	....	....	....	....	..	..	.....	100 75	8 55	.....	109 30
Granite, St. Peter's	8	....	8	....	10	....	1	....	....	....	....	..	..	.....	157 25	32 70	.....	183 95
Great Falls	2	....	2	....	12	....	....	....	....	....	....	..	..	.....	225 00	.....	.....	225 00
Pony	1	....	1	....	8	....	....	2	15	....	....	..	..	.....	45 65	.....	.....	45 65
Miscellaneous	11	....	11	1	106	1	1	4	20	....	....	..	..	350 00	.....	92 75	.....	92 75
Totals	139	19	158	93	1005	95	95	81	678	5	57	11	5	$ 95,017 91	$ 25,508 71	$ 681 03	$ 1,340 40	$ 27,620 14

Clergy: Bishop 1; Priests 11.

Kalendar.

DECEMBER, 1887.

18 Fourth Sunday in Advent.
21 St. Thomas the Apostle.
25 CHRISTMAS DAY. (Sunday).
26 St. Stephen the Martyr.
27 St. John the Evangelist.
28 The Holy Innocents.

JANUARY, 1888.

1 The Circumcision of CHRIST. (Sunday after Christmas).
6 The Epiphany.
8 First Sunday after the Epiphany.
15 Second Sunday after the Epiphany.
22 Third Sunday after the Epiphany.
25 The Conversion of St. Paul.
29 Septuagesima Sunday.

A TABLE OF THE MOVABLE HOLY DAYS IN 1888.

Sundays after the Epiphany	Four.
Septuagesima Sunday	Jan. 29.
Ash-Wednesday	Feb. 15.
Good Friday	Mar. 30.
Easter Day	April 1.
Ascension Day	May 10.
Whitsun-Day	May 20.
Trinity Sunday	May 27.
Sundays after Trinity	Twenty-six.
First Sunday in Advent	Dec. 2.

The Church in Montana.

THE BISHOP'S RECORD.

FOR nearly three years I have not spent three consecutive weeks in my home until the last month. The first Sunday in November I gave to Butte. The other three Sundays I spent in Helena, officiating in St. Peter's Church, while the Rector went out on Missionary work. I also preached for him on Thanksgiving Day, and made a missionary address on the eve of St. Andrew's Day. The congregations in Helena at nearly all these services were good. The Parish is growing in numbers and increasing in strength. This is due in part to the growth of the town and in part to the wisdom and good qualities of the Rector. Happy is the Parish which has both these constituents as elements of its prosperity. Yet the Parish has always more on its hands than it can well do. The ladies, who are always hard at work, have just placed cushions in the seats. For nine years, since the Church was built, the seats have been hard and bare. At last the way

has been provided to secure cushions. And this has been done through the zeal of the women workers.

Last year the furnace so far burned out as to be incapable of properly heating the Church in cold weather. This necessitated a new heating apparatus. The Vestry decided to try steam. And therefore steam has just been put in at a cost of about nine hundred dollars. This will make a debt, but I hope it will not be long before it is paid off. The congregation is beginning to be too large for the Church. It is a good indication, but it shows the necessity for enlargement. That will require another effort and perhaps another debt. But I think when the time comes for action, the way will open to do what is necessary to be done.

On the second Sunday in November, Mr. Webb went to Unionville, where he held service in the morning and celebrated the Holy Communion. A few years ago Unionville was a mining camp of considerable importance. It is situated five miles from Helena, in a gulch running up into the mountains. When the principal mine of the district was yielding good returns and the stamp mill was pounding out gold from the quartz, there was quite a population in the camp. Mr. S. J. Jones was the superintendent of the mine. He and his most estimable wife carried on a Sunday School and were instrumental in sustaining services. The Missionary at Helena gave them a service every Sunday afternoon. It was a mission joined to Helena. And the support received there, helped materially in sustaining services at Helena. The good accomplished through those services remains to this day. For I have found communicants and worshippers in many towns and mining camps who received their Church education and training at Unionville. And Mr. and Mrs. Jones were the real missionaries who did the work. When I came to Montana the mine was shut down and the mill was silent. Many of the people have gone away and more have left since. But a few remain. Now and then a service is given them from Helena. This one was the first for some months. We must hold on for the sake of the future. The mines are not worked out. Bye-and-bye, a revival will come, and we must be prepared to take advantage of it. Unionville belongs to Helena, and Helena must look after the interests of Unionville. In the afternoon of that Sunday, Mr. Webb went out several miles into the Prickly Pear Valley, to hold service in a school house where a Sunday school is kept up. He found a fair congregation, a good degree of interest, and a desire for further services. He has not been able to go there since. Such work tells. We ought to go wherever there are ears open to hear the Gospel. The fact is, Mr. Webb ought to have an assistant. But the Parish is not able to supply one, and there are so many calls elsewhere that I cannot answer, that I cannot help him to accomplish that end. We must do what we can, not all that ought to be done.

On the third Sunday in November Mr. Webb went to White Sulphur Springs, and held service in the Court House morning and evening. We have ten communicants there, and they are very anxious to have the services of the Church. But occasional ministrations are all that at present can be given. He met with a warm reception, had good congregations, and had many wishes expressed that he should come again.

On the fourth Sunday, he went to Boulder, and held service in the morning. There was a small congregation, little interest manifested, and small encouragement to come again. In the evening, he went to Gregory, a mining camp, where we had never had service before. The congregation was good for the place, and the interest manifested made it seem more advisable to establish regular services there. When people are responsive to efforts made to serve them, it is a great encouragement. When they do not seem to care whether they have services or not, it is an incentive to let them entirely alone. But perhaps that is wrong. The Saviour's experience—"He came unto His own, but His own received Him not,"—would teach a different lesson. We ought to pray that our faith may be strengthened.

On the morning of the first Sunday in Advent I preached missions in Helena, in accordance with the resolution of the House of Bishops. The annual offering for Domestic Missions was made at that time. It was larger than ever before, but not as large as I would have liked to see it. But we ought to be thankful for every increase over the past.

The Second Sunday in Advent I spent at Marysville. This is the Rev. Mr. Van Ingen's field. Services were held morning and evening in the school house. In the morning there was a congregation of twenty-eight. In the evening the room was filled to overflowing. It is a mining camp. Men who have worked all night cannot go to Church in the morning, and women who have work to do cannot get through with it in time for service. It is hoped that next season we may be able to build a small chapel there. We are looking forward to that end, the Missionary is bending his energies to its accomplishment, and it looks as if his efforts might be crowned with success.

In the afternoon we went over to Empire for a service. Empire is three miles from Marysville. But the road leads over the mountain, and is steep to go up and steep to go down. Mr. Sizer, the superintendent of the Empire mine, sent his team to take us over. His driver was a veritable Jehu. He carried us over the road in safety, but I thought at times that life insurance would be a good thing to have. I find that experience in driving over mountain roads is necessary to confidence. At Empire they had just built a house for school and religious purposes. In that room we held the first service. Mr. Van Ingen baptized a young man, and I afterwards confirmed him. Thiswas the first fruits of the mission. I hope it may be an earnest of larger results in the future. Mr. Van Ingen is new to the work. But he has the right spirit and has begun in the right way. He has an immense field. But I am sure he will do all that is possible to be done in it. He is working for the Master, and he will not be impatient to see results.

Our new St. Peter's Hospital is nearly finished, and we hope to move into it next week. It will be a very complete building, an ornament to the town, and, what is far better, thoroughly adapted for the work to whlch it is to be devoted. It will be a blessing to this community, and a constant sermon on the Gospel of love and good will to men. It may be a burden for us to carry, but a burden that the Son of Man bade His followers bear. We are servants of Him who came to found a Kingdom. We try to preach His Gospel in a way that will show to the world that He came to win all hearts to Him.

L. R. B.

Helena, Montana, Dec. 9, 1887.

BISHOP BREWER'S REPORT TO THE BOARD OF MISSIONS FOR 1886-87.

THE seventh annual report of this jurisdiction will show some improvement. We have no more clergymen than we had a year ago; indeed the number on the clergy list is one less, for the Rev. Percival MacIntire has been transferred to the Diocese of Minnesota. But as he was a student at Faribault and only did work in Montana during the summer vacation of last year, our working force is practically the same as then. I had hoped to secure two additional men before this time, but my efforts failed. However, a new man, the Rev. J. W. Van Ingen, is now on his way to Montana, and I hope he comes to stay. This will give us eleven workmen, besides the Bishop. With these we shall reach about thirty places with services, though in half of them only monthly visits can be made, and there will be three or four where only quarterly services will be held. It is the best that can be done with the limited force at command.

The number of confirmations is fifty per cent. larger than ever before; the offerings

of the people for our own support have increased, and the value of our Church property is eighteen per cent. greater than last year.

NEW CHURCHES.

A brick Church costing about $3,000 has been erected at Miles City. It is not finished, but they have gone far enough to use it for services. The Rev. Dr. Eccleston, of Baltimore, raised a thousand dollars toward its cost, and the people have given the rest themselves. At Granite, two persons, who have large mining interests in that camp, are building a Church for the mining population. At Philipsburg, lots have been purchased for future use. At Great Falls, a new place, where we have begun services within the year, ground has been given by the town site company on which we hope to build in the near future. In all the places where we have Churches, there has been some improvement made in the property. The people are at work everywhere. There is much to be done, and we are all trying to do it as well as we can.

Our Episcopate Fund now amounts to $923.87, and is drawing interest. It does not grow as fast as I hoped it would, but I think it will increase faster after a time. I have five hundred dollars in hand for a Bishop's house, and it is put out at interest. Our two parish schools have been carried on during the year with reasonable success, and we are still hoping that the way will open for their development into boarding-schools.

The new St. Peter's Hospital that we hoped for last year is now in process of erection. We hope to be occupying it within three months, and then the work will be greatly enlarged. The people of Helena have given as they have been asked and will yet give more, and kind friends in the East have come generously to our help. There is yet much to be accomplished, but past success makes us hopeful for the future. As this is not my work, and as the money does not pass through my hands, I make no report of what has been received.

I have received the following sums for my work besides the appropriation of the Board of Missions: From the Diocese of Massachusetts, $1,055.25; Chicago, $703.30; Western New York, $611.81; New York, $523.95; Connecticut, $521.04; Central New York, $456.93; Montana, $381.80; Pennsylvania, $348.50; Albany, $324.92; Central Pennsylvania, $221.70; Michigan, $162.52; Southern Ohio, $93.05; Pittsburgh, $77.54; Maryland, $50.00; Missouri, $30.00; Ohio, $25.21; Long Island, $15.00 Total, $5,602.52. Of this sum one hundred dollars was given for an Episcopal residence.

The expenditures have been as follows: Missionary work, $3,344.51; Parish school, Helena, $368.40; Hospital, $500.00; Rectory at Deer Lodge, $549.30; Starving Indians, $13.00; Miscellaneous, $345.73; total, $5,120.94.

For all the help that Montana has received in the past from the Board of Missions, from parishes, from Sunday-schools, from personal friends, from strangers, I am devoutly thankful. I have tried to use wisely what has been placed in my hands. I believe the clergy of the jurisdiction are doing good work. I trust that in the future we shall merit the confidence and continue to receive the help of those who are able to help in sustaining the Missionary work of the Church.

L. R. BREWER,
Missionary Bishop of Montana.
HELENA, M. T., August 24th, 1887.
—*The Spirit of Missions.*

The Church at Large.

THE CHURCH TEMPERANCE SOCIETY.

THE Church Temperance Society has been holding its sixth anniversary, the first session taking place at 14 and 16 Fourth Avenue, the headquarters of the society. Bishop Scarborough presided. He said in his address that it was fatal to mix temperance with politics, and make it a way of bidding for popular suffrage. Mr. Robert Graham, the secretary, said an organization had been effected in 35 dioceses. The society had been instrumental in bringing about the retirement of the Board of Aldermen, and in securing the passage of the high license bill of 1887. In 1888, it would aim to bring about the passage of a local option bill, a high license bill, and a bill to have but one saloon to each 500 of the population. In the evening was held the second anniversary of the Knights of Temperance, Grace, Calvary, and St. Mark's companies attending. The Rev. Dr. Satterlee presided, giving a short account of the formation of the order, saying that in this they were greatly indebted to Dr. Huntington. The order had been founded in order to get hold of the young men. They could do many things which the older men could not do. As for Calvary company, he relied upon it as much as upon any organization connected with his parish. Other addresses were made by the Rev. Dr. Darlington, of Brooklyn, and by Mr. John P. Faure, in charge of St. Mark's company, which has been organized but a few months, but which, he said, would in the course of the year have a membership of 70 boys. The exercises were interspersed with singing, and in the course of the evening Calvary company went through various drills, showing remarkable skill and precision. On Tuesday afternoon, Nov. 15th, a third session was held at the same place, in which various gentlemen spoke to resolutions.

The purchase of *Temperance* in the course of the summer was approved by the convention. In speaking on the need of temperance literature, Dr. Huntington said a temperance literature was called for because of the literature of intemperance. Some of the noblest and loftiest minds had given themselves over to singing the praises of intemperance. He wished somebody would reckon up the amount of liquor consumed in Charles Dickens' novels. In the evening, a mass meeting was held at Cooper Union, the Bishop presiding. He gave some account of the origin of the Church of England Temperance Society, and of the remarkable change in consequence. To-day men begin to recognize the enormous evils of drink and the Church has come to recognize the fact that it has a duty in the matter. Hence the Church Temperance Society. He spoke of the broad platform of the society, and of various pledges adapted to all sorts and conditions of men. Mr. Graham next gave a synopsis of the annual report. Father Osborne then spoke on the "Dual Basis," saying it had effected a revolution as against the old total abstinence basis which so long held rule. The new method included other than total abstainers and allowed larger liberty according to individual consciences. Other speakers were Surrogate Calvin, General Wager Swayne, who spoke on the three bills to be introduced into the Legislature, and Bishop Garrett, of Texas, who spoke on "Temperance in the Far West," putting in earnest words for total abstinence.

NOTES AND CLIPPINGS.

Domestic.

—THE new Bishop of Western Texas was, like his predecessor, an officer in the Southern army during the war. He is the youngest son of Capt. James S. Johnston, of Church Hill, Miss., and was born in 1843. It is understood that he has accepted the appointment to Western Texas and is to be consecrated at Trinity Church, Mobile, on the Feast of the Holy Innocents, by Bishop Wilmer, Bishops Dudley and Harris assisting.

—WE are glad to state that Bishop Bedell, who has been very ill for some days, is improving, with good prospects for restoration to health. The Bishop has been prostrated by acute illness since the 16th, when he returned to his home at Gambier from a visitation in Southern Ohio.

—THE *Spirit of Missions* notes the fact that the contributions reported by the treasurer of the Board, for Domestic Missions, is really but a small portion of the sum expended upon home missions. In most if

not all of the dioceses extensive missionary work is done by local missionary organizations which do not report to the general Board. This unfortunate arrangement (so far as concerns accuracy of statistics) works an injustice both to the general cause of our missions and to our dioceses. As to the former, it makes the work appear to the world comparatively small, and lessens the confidence and enthusiasm which a full showing would inspire; as to the latter, it misrepresents the actual missionary zeal of many dioceses and subjects them to unfair comparisons and implied reproach. We would not recommend the merging of the local and general societies, but suggest that some plan might be devised by which the grand total of our home missionary work could be shown.

—At its session on Nov. 12th, the Church Building Fund Commission voted loans to the amount of $21,900. Two of these loans, aggregating $4,500, secured property to the Church worth over $22,000. A number of applications had to be postponed or declined for lack of funds. A full response to the appeal of the Bishops will enable much more to be done.

—The number of students who came forward for matriculation on All Saints' Day at the General Theological Seminary was forty. The special services of the day were attended by a crowded congregation. The Bishops of Missouri, Iowa, East Carolina, and the Assistant-Bishop of Minnesota were present. The Bishop of Missouri delivered an impressive address to the students. A reception was held in the afternoon at the residence of Dean Hoffman.

—Last year a "Chrysanthemum Club" was organized in Hartford, Conn., to raise plants during the summer and to exhibit and sell them, the proceeds of such exhibit to go toward St. Peter's hospital, Helena. The "chrysanthemum show" being the first of the kind ever held in Hartford, roused a great deal of interest, so that this year the exhibition was on a much larger scale, and as a flower show, was a very beautiful success. The florists of Hartford and the owners of private green-houses have taken active part and generously loaned their very beautiful collections of chrysanthemums. The good taste of those having the matter in charge contributed to make all the decorations of hall and platform very attractive, so that one hardly knew what time to choose to pay a visit to this fairy scene, whether by daylight, when the colors of the flowers in all their delicate shading were most plainly to be seen, or in the evening when the white and colored electric lights and the delightful music given them, made a new phase of the scene, which at any time could not fail to exercise a most refining influence on the spectator. Even if the actual proceeds of the sale, owing to the increased expenses, the very moderate price of admission, and the stormy weather, be not as great as last year, the "club" has given a great deal of pleasure by "the chrysanthemum show."

—A Church Students' Missionary Association is to be formed, for the United States and Canada, "to consist of young men attending the nineteen Theological Seminaries and the eighteen Universities and Colleges of our Church, the nearly fifty recognized Church Schools, and the Church Societies in other colleges and institutions, for the purpose of invoking God's Holy Spirit on our Church and Ministry, and especially on Missions,—Domestic, Foreign, Diocesan, Associate, City, and Parochial, for discussing places, needs and methods; for hearing addresses and reports by Missionary Bishops, Mission Priests, Evangelists and Mission workers in all departments of Church work; for consecration to the Master's work in various portions of the field indicated above; for the strengthening of one another in the missionary spirit, and for the acquisition of knowledge concerning the Church's fields and plans. The advantages of such a gathering of young Churchmen, moved by a common impulse, must be at once apparent to every one." We have quoted in the main from a letter which has been mailed by the chief promoters of the scheme to the various seminaries, schools, etc.

—On Sunday evening, November 13, a meeting in the interest of the work among the colored people in the southeastern portion of the city was held in St. Luke's church, Philadelphia. After the service the minister in charge of the Church of the Crucifixion read the annual report. In the course of an eloquent address Mr. Herbert Welsh said that Christianity was on trial and it would appear sometimes that it was too weak to grapple with the stupendous growth of vice in this and other cities. He appealed to wealthy philanthropists on behalf of the population which is compelled to herd in rookeries. He urged the example of the late Theodore Starr as showing what such might do. The Bishop of Northern Texas followed in one of his characteristic, eloquent and impassioned addresses. He told his hearers that they could not shirk their responsibility of this awful state of things; that God, for His own wise purpose had brought the negro in contact with American civilization; that we may not turn from them though they are steeped in vice and ignorance. The Church if true to her commission cannot withhold her aid.

—Seldom has Thanksgiving Day—the Church's Harvest Home Festival—been observed in Arkansas as it was Thursday, Nov. 24. For months, a severe drought has existed and everything was drying up. Forest fires were raging and wells failing. At last on Wednesday the 23d, God sent "a joyful rain," and it continued for the best part of three days. In the pouring rain people went to the "Houses of God in the land," and gave thanks for the rain, as well as for the harvest store, given by the bountiful Giver of Good.

—Bishop Beckwith, of Georgia, was spending the month of October in Palestine. Letters report that his health has greatly improved.

—A quiet day for women was observed on Monday, Nov. 21, in the Church of the Heavenly Rest, New York city. The Bishop made a short and pointed address on the dangers of "Isolation," "Limitation" and "Disintegration." The latter he considered the great danger of our times. A second service was held at 11:30, at which, after Morning Prayer, an address was made by Archdeacon Mackay-Smith. In the afternoon an address was made by the Rev. P. P. Harrower, West New Brighton, L. I., while Archdeacon Smith again addressed the conference in the evening.

—According to the papers the grounds now belonging to the Leake and Watts Orphan Asylum in New York, have been selected for the Cathedral. They embrace three blocks, or about four acres, and are located between 110th and 113th streets and Morningside drive and Tenth avenue. The elevation is about the highest on Manhattan Island, and commands a splendid view in all directions. To the West, the Palisades across the Hudson and the uplifted parts of Jersey City; to the north, ever-growing Harlem, including the river as far as the eye can see; to the east, the upper part of the city, and beyond the East River the line of blue caused by Long Island Sound and the bordering of white which marks the Long Island shore; to the South, Central Park and the big city. No cathedral on the face of the earth occupies such a commanding site, and not even Solomon's temple could have been so conspicuous. The value put on the property is said to be $970,000.

—A large number of laymen of the Church in New York have associated themselves under the name of the "Church Club." Their organization has been so far perfected as to excite a lively hope that it is to be an instrument of much good. A general association of laymen must be a most valuable assistant to the bishop of a diocese. It does not override parochial responsibility or parochial privileges, but it binds parishes together, taking from each a number of men, young and old, who are especially fitted for pushing on Church work. We can readily understand that the building of the new cathedral will be greatly promoted by

such an organization; that the eleemosynary work of the Church can be systematized and enlarged by them; and further, that the Church's doctrinal position can be more widely explained by them. The Church Club may be, in fact, the bishop's army, and discipline and courage and patience, we trust, will be its characteristics. —*The Churchman.*

—The Bishop of Minnesota has been invited by the vice-chancellor of the University of Cambridge, England, to preach the sermon before the University in June next.

Foreign.

—London is to have another suffragan Bishop. The Drapers' Company have been asked to allow the income of St. Michael's, Cornhill, to be set apart for the maintenance of a Bishop—probably for Northeast London—in the same way that St. Andrew's Undershaft supports the Bishop of East London. To this the patrons have acquiesced, and the Crown will appoint from a list of three names—two supplied by the Company, and one by the Bishop of London.

—The consecration of Truro Cathedral on the 3rd inst., was a notable event in the history of the Church of England, as it was the second cathedral consecrated in England since the reformation, and the first erected for a new see. (St. Paul's, London, was rebuilt after the great fire). The see of Truro was erected in 1876. It was the revival of the ancient Bishopric of Cornwall, which was united with Exeter about the middle of the 11th century. The present Archbishop of Canterbury, Dr. Benson, was consecrated the first Bishop of Truro in 1877. Upon his translation to the throne of St. Augustine in 1883, the present Bishop, Dr. George H. Wilkinson, was consecrated. Within two years after Dr. Benson's consecration, plans for the cathedral were prepared by the architect, Mr. J. L. Pearson, and the work begun. The corner-stone was laid in 1880, by the Prince of Wales, who is Duke of Cornwall. Since then the work has gone steadily on, the new Bishop giving it added impetus by the fresh energy and new interests which he brought to bear, and now, eleven years after the erection of the new see, the choir and transepts have been finished and consecrated.

—The Bishop of Lichfield has returned from the Continent after an absence of less than three weeks, during which, along with the Bishop of Salisbury, he has visited Bonn, Freiburg, Olten, Munich, and Vienna, holding conferences with the Bishops, clergy, and some of the principal laity of the Old Catholic Church, and attending their services. The Bishop was accompanied by the Rev. J. R. Keble, vicar of Perry Bar, one of his chaplains. The Bishops also had an interview with the veteran, Dr. Dollinger, whose learned and powerful letter on the recent dogma of Papal Infallibility gave the first impulse to the Old Catholic movement, and still remains the most comprehensive statement of the grounds upon which they felt constrained to withdraw their allegiance from the Pope. The two Bishops carried with them a letter in Latin, from the Archbishop of Canterbury, addressed to the Bishops and clergy and laity of the Old Catholic Church.

—The Rev. John Scott, Secretary to the North China Mission, writes that he has been enabled to send out a student of St. Boniface's college, Warminster, in deacon's orders, to Chefoo, and that there is now a student at St. Augustine's, Canterbury, who is anxious, when his course is finished, to go to China. The Bishop has been able to send a priest and a deacon 400 miles into the interior to Tai An Foo, at the foot of the great sacred mountain, Tai-Shan, and hopes, through the number of people who annually visit the shrine, to spread the knowledge of the Gospel wider than would be done by any other means.

—The Rev. Dr. Alberigh-Mackay, Senior British Chaplain, Paris, has come to America for the purpose of interesting churchmen in the important work of Pere Hyacinthe. Dr. Alberigh-Mackay has had many years experience in the movement inaugurated by the latter. He comes to this country with the full sanction of the English and American Bishops who have been connected with efforts to sustain the Old Catholic reform in France.

—There is now a question as to the proper title for the new bishop suffragan of London. By act of Henry VIII., it is said, the authorities are limited in choice. The nearest titular see to that of London, not already taken, is that of Thetford, a small place in Essex. It is probable then that this will be the name adopted.

—As evidences of Church growth in Wales it is noted that recent papers report the opening of a magnificent new church in Piollheli, the consecration of a new church at Llanelly, accommodating 500 worshippers, and a gift by Mr. Assheton Smith of over $6,000 to pay the entire debt of the new church in Llamberis. It is also reported that the Welsh services which have been started at the Cymmrodorion Chambers, Cardiff, have thus far been attended by crowded congregations.

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.
And then, they say, no spirit dares stir abroad;
The nights are wholesome: then no planets strike,
No fairy takes, nor witch hath power to charm,—
So hallowed and so gracious is the time.
—*Shakespeare.*

The Montana Churchman.

Virginia City, Montana, December, A.D. 1887.

Entered at the Virginia City Post Office as second-class mail matter.

THE CHRISTMAS SEASON.

That Festival is upon us, which appeals to human sympathies more than any other of the year's round. The interest which it inspires is as wide-spread as the preaching of the Gospel, and within the limits reached by the Gospel message it is universal. The Christmas Feast is the popular one; touching the heart more nearly than even Easter. The reason is not far to seek. At Christmas we celebrate the taking of our manhood into God; it is the Feast of that divine condescension that has elevated our human life. Its theme is the Brotherhood of God to man —"peace on earth to men of good will"—while the Easter theme is the triumph of man, through the divine indwelling begun on the first Christmas Day. The characteristic note of Christmas is of love, good will; that of Easter is of victory. So while Easter is the Queen of Feasts, for the triumph which it asserts, Christmas touches humanity more nearly, for that it is the Feast of the assuming by God of our humanity. And all men, who have heard of the Feast respond, in greater or less degree, to its suggestions. The coming of Christ into the world, man's divine Brother, the preaching of His Kingdom has deepened and extended the sense of brotherhood among men, in a measure inconceivable before His Advent.

The practical lesson is that of "good will;" good will to men from God, peace to men of good will; of good will to all, not to friends alone, but to enemies as well, not to relations alone, but to the poor and needy and desolate as well, to all who share in the humanity glorified by the Incarnation of the Son of God.

Poetry.

THE NATIVITY OF CHRIST.

The shepherds sing, and shall I silent be?
My God, no hymn for Thee?
My soul's a shepherd too; a flock it feeds,
Of thoughts, and words, and deeds.
Thy pasture is Thy Word; the streams Thy Grace,
Enriching all the place.
Shepherds and flock shall sing, and all my powers
Out-sing the day light hours.

—*George Herbert.*

Mysterious truth! that the self-same should be
A Lamb, a Shepherd, and a Lion too!
Yet such was He
Whom first the Shepherds knew,
When they themselves became
Sheep to the Shepherd Lamb.
Shepherd of men and angels, Lamb of God,
Lion of Judah, by these titles keep
The wolf from Thy endangered sheep.
Bring all the world unto Thy fold;
Let Jews and Gentiles hither come
In numbers great that can't be told,
And call Thy lambs, that wander, home.
Glory be to God on high,
All glories be to the glorious Deity.

—*Jeremy Taylor.*

O Child of beauty rare—
O mother, chaste and fair,
How happy seem they both, so far beyond compare!
She, in her Infant blest,
And He in conscious rest,
Nestling within the soft warm cradle of her breast!
What joy that sight might bear
To him who sees them there,
If, with a pure and guilt-untroubled eye,
He looked upon the twain like Joseph standing by.

—*Goethe.*

Selections.

THE CUT FINGER.

BY "OBADIAH OLD SCHOOL."

We sometimes learn important lessons from strange teachers. I cut one of my fingers the other day. It was a ragged and painful wound. It sent a thrill through the net-work of nerves to every part of the body. There was aching in the head as well as in the hand. Even the toes seemed to twitch in sympathy. As I sat, faint from loss of blood, and watched the binding of the wound, I thought of St. Paul's beautiful figure of the Church as the body of Christ, "And whether one member suffer all the members suffer with it." There is a sympathy which we cannot control. United as we are in even nominal fellowship, any reproach which any Christian brings upon himself he brings upon us all. But we should have such mutual love that we would feel not merely humiliated, when a brother or a sister falls into sin, but sympathize promptly in whatever interests any one who is a member with us of the mystical body of our Lord. Oh, if the Church was knit together as the parts of my body are, and if the nerves ran everywhere, so that to touch one would waken all, what a blessed brotherhood it would be! This is the ideal Church. And just so far as we have departed from it we have shorn it of its pristine power. If we were all of "one accord" as were the converts after the day of Pentecost, the Lord would add to the Church daily such as should be saved.

I learned from that cut finger the use of pain. It was bad enough to have a member mutilated and rendered useless for a time. Why must I suffer too? Because the suffering would compel me to attend to the wound, and would help me to be more careful in the future. So disease brings pain to warn us of its ravages. If there were no pain connected with the abuse of our bodies, how careless we would become! I have read of a doctor in Chicago who applied cocoaine to the limbs of his children and then cut and hacked them to prove the power of the anæsthetics. He could not have done that, crazy though he was, if the children had screamed with pain. Suffering was their safe-guard. And so it is in regard to sin. It is well for us that it brings sorrow, and brings it speedily. That sense of shame is the shadow of the great and terrible future thrown forward to warn us. If we could sin on and not suffer, if we were simply gathering np condemnation and anguish for the future, there would be little hope of awakening men. But now we can appeal to their present feelings of sadness and remorse. We can show them that they are wrong because they are unhappy. I am told that there is a new class of diseases, the result, largely, of sedentary habits and fast living, that are exceedingly insidious. They seize upon their victim with a death grip, and yet he knows it not. They seize as it were with gloved hands, but with a hold that nothing can relax. Such diseases are terrible. But there are modern and fashionable kinds of sin just like them. They are so soft and velvety in their approach that the victim is bound hand and foot before he is aware of his danger. Conscience is chloroformed. Oh, save us from this drugging of the soul into insensibility! Let us call things by their right names. Let us cultivate the faithful old fashioned conscience. Let us be glad that pain follows sin, and learn from it to shun that blackness of darkness of which it warns us.

But I learned also from that cut finger how promptly and how wonderfully God saves us from our sins. As soon as the wound was bound up the remedial agencies began their work. Microscopists tell us that all through our bodies there are minute particles of living matter. They call them bioplasm, I believe. These particles, too small for our eyes to see, are really looms that weave tissue, getting their warp and woof from the blood. If, by accident or design, any part of the body is cut away, they go to work at once to replace it. They cannot make a new limb, but they can heal a wound. They cannot restore life, but they can patch the body and keep it in pretty good condition as long as it is alive. As I felt the itching and the throbbing in that wound, which assured me that the little looms were all busy, I could not but adore the goodness of God; and I could not but believe that since He takes such an interest in the healing of our bodies He will surely heal our souls if we will let Him. Some would-be wise men sneer at the revelation of a remedial system in the Bible. They say law is inexorable. Whoever sins must bear the full penalty of his sin. But it is not so in the case of my finger. I was careless; I needed not to cut myself, but I did. Now, the full penalty of that abuse of my body would have been a gaping wound, a sore and useless finger, the rest of my life; but God provided for the contingency. He did not punish me as my folly deserved. He gives me, through the wondrous working of the bioplasm, a finger as good as before, with only a scar upon it to remind me of my carelessness and of His mercy. I find great comfort in this analogy. No doctor could have healed my cut finger; he could only bind it up, so that the tiny weavers should not be hindered in their work. God alone could heal it, and He did. And so He has moral forces waiting to restore our souls. If we go to Him and put our broken and contrite hearts into His hands, He will work in us both to will and to do of His good pleasure. He will create in us new hearts and renew right spirits within us.—*The Interior.*

TO BE REMEMBERED.

It is well that people be reminded that there are certain things that are impossible for ministers to do.

1. In the first place, it is impossible for a minister to live, with any comfort for himself and family, unless his salary is paid promptly and regularly. The daily expenses continue.

2. It is impossible for a minister to preach as good a sermon to a small congregation as to a large one. There is something very uninspiring in empty pews.

3. It is impossible for a minister newly entering upon a parish, to know everybody at once. They all know him, of course, for they see him every Sunday in the pulpit; but the great mass of the congregation are not known to him personally, and so he has to make his way as best he can. There are some who feel grieved and offended because he passed them in the street and did not recognize them.

4. It is impossible for a minister to visit his parishioners as often as they would like to have him, or as often as he would like to

visit them. He must visit the sick and afflicted. He must spend a certain time in his study, in order to prepare his sermons and lectures.

5. It is impossible for a minister to know who are sick in the parish without being informed of it. He has no special revelation of the fact. How often it occurs that parishioners lie sick for days, and feel hurt because the pastor hasn't the remotest idea of the fact, and no effort has been made to inform him of it. They expect him to hear of it incidentally. He may and may not so hear of it. They don't expect the doctor to hear of it in that way.—*Selected.*

A CATECHISM FOR THE OLD YEAR.

1. WHAT has been the dominant motive of my life for the old year?

2. Is it such that it should so remain for the new?

3. What have I done to influence for the better my family and friends?

4. What have I done to advance the cause of CHRIST'S Holy Church?

5. What proportion of my time, talent, and money have I given to GOD, the giver of all good things?

6. Have I so given freely, or because I have been urged to do so?

7. Have I used the same diligence in things spiritual as in things temporal?

8. Have I gained a clearer idea of my duties as a child of GOD, or do I rest satisfied with what I have attained?

9. Have I noted all GOD'S mercies to me and mine, or only counted up the sorrows and disappointments?

10. Have I been engrossed in my own pleasures, and forgotten to share them with others?

11. Have I been absorbed in my own sorrows, and forgotten to try to lighten those of others?

12. If I knew this would be the last year of my life, how would I employ it?

A SHORT BAPTIST SERMON.

For the Feast of the Circumcision.

"AND Abraham circumcised his son Isaac, being eight days old."—Gen. xxi: 4.

Circumcision was the ancient mode, divinely appointed, whereby persons were admitted into the Church of GOD. Upon this point there can be no doubt in the mind of any intelligent reader of the Scriptures. All must admit the fact.

Hence (looking through Baptist spectacles) we are forced to conclude that Abraham was guilty of a great crime when he administered the sacrament of circumcision to that little eight-day-old baby, Isaac.

His conduct (to our Baptist mind) was monstrous, wicked, absurd. His sacrilegious course (in our opinion) will be punished by GOD, and work incalculable harm to the babe himself. And all this (by Baptist logic) we can prove by unanswerable arguments.

In the first place, circumcision is described (Rom. iv: 2) as a sign, "a seal of the righteousness of the faith which he had, being yet uncircumcised." *Faith*, as you will then perceive, is a condition precedent to circumcision. But then, this eight-day-old babe could not exercise faith. Therefore he ought not to have been circumcised. It was very wrong in Abraham. He went directly against the teachings of Scripture, which demand faith first, and circumcision afterwards.

But again, what good could it do Isaac? The babe was only eight days old. He had no intelligent appreciation of the rite. He did not understand the sacramental service through which he was passing. He cried, and whimpered, and was tortured, all the while conscious alone of the pain which he was suffering. Could anything be more irrational, absurd, and ridiculous? It could do the unconscious recipient no good. It was an unmeaning service wrought upon a little babe whose undeveloped faculties could not even surmise its character. Surely Abraham made a great mistake in indulging in so great an absurdity.

Yet once more. It would have been so much better if Abraham had waited, and allowed Isaac to grow up, and then to decide for himself. Very true we feel constrained to decide for our children in less important matters, selecting their school, directing their education, guarding their legal rights, etc.; but in the great concerns of the soul, and its relations to GOD, the policy of non-interference, and non-intervention should be rigidly observed. Whatever the blasphemies of Bob Ingersoll in other respects, he is, to a certain extent, right, when he declaims against those who presume upon the helplessness of children to train them in the doctrines of the Christian religion. * * * * *

The remainder of the above sermon is lost. We regret it. Its frankness is refreshing. Its logic is powerful. Still, we old-fashioned Episcopalians must be excused if, rising above human logic, we cling to the great facts of Scripture. For after all, it is written: "And Abraham circumcised his son Isaac, being eight days old, as GOD had commanded him."—*Rev. A. W. Weddell.*

AN INCIDENT.

LATELY I was in the car with a young man, who though in company with a young lady of respectable appearance, was profane, and frequently resorting to the bottle he carried. Yet more than once he referred to Christmas in connection with his plans and pleasures. It seemed a profanation, the word on such lips. What was Christmas to him?—a time for wild and vile amusement, for free rein to the sensuality of his nature.

Yet I could not help the thought: Is there not too much of this, though in less gross form, even among our respectable Church people? There is the Christmas of the Church, and the Christmas of the world. We do not object to the union, but we do object to Christmas becoming a gala day with a holy name. We do believe that the festival as the Church defines it should have very decidedly the pre-eminence. The congregation on Christmas Day is generally small, and the communicants few. Let there be any arrangements of services as to hours, that may best suit families, but let us appear before GOD in His sanctuary to celebrate the Advent. How unmeaning the jubilant strains of Christmas morning with a few souls in the pews. Who can claim "a happy Christmas," when the day has been celebrated chiefly at the dinner table and in the parlor, and the rejoicing has been entirely away from the sanctuary and the sacraments?—*G. D. G. in the Church Helper.*

—BISHOP WHITEHEAD, in a recent address to Sunday school workers, said:

"I am a thorough believer in his (Robert Raikes') system; few teachers and they paid (if need be) for their services; strict discipline; longer sessions; a definite system of instruction; obligatory attendance at divine service; constant supervision and catechising by the clergy; in short, the Sunday school as an institution established and maintained authoratively by the Church as a well ordered and responsible helper in the Church's own work. * * * * Just as we carry on our public school so would I order every Sunday school. I would mark every tardiness, every carelessness, every instance of bad behavior and bad lesson. I would have reviews and examinations, and even expel a pupil who was unworthy. We make a great mistake in not showing in every possible way that we hold the Sunday school to be at best, *as* important and respectable an institution as the day school. Alas! that it should be in so many cases only a place for the exhibition of lawlessness."

We venture to say that there has been no more sound advice on this subject expressed in so many words, for a generation. The Sunday school, as generally conducted, is little better than a rabble. There ought to be some way of reforming it altogether. We have several contributions on this subject waiting for space.—*Living Church.*

—No man for any period can wear one face to himself and another to the multitude without finally getting bewildered, as to which may be true.

Miscellany.

—Gov. Taylor, of Tennessee, recently told of a colored clergyman who preached a sermon on the text: "And the multitudes came to Him, and he healed them of divers diseases." Said he: "My dying congregation, this is a terrible text. Disease is in the world. The small-pox slays its hundreds, the cholera its thousands, but in the language of the text, if you take the divers, you are gone. These earthly doctors can cure small-pox, cholera, and yellow fever if they get there in time, but nobody but the good Lord can cure the divers." —*Charleston News.*

—"Excellent sermon this morning," said Squire Goodwill to his neighbor. "Well, purty good, purty good. Ain't quite up to old Parson Slocum. He used to preach agin wickedness in the land." "To be sure; but this man preaches to us personally." "That's jest the trouble. I go to Church to hear other folks pitched into. I don't want to be rankled up myself."

—A rich but ignorant lady, who was rather ambitious in her conversational style, in speaking of a friend, said, "He is a paragram of politeness." "Excuse me," said a wag, sitting next to her, "but do you not mean a parallelogram?" "I *said* parallelogram, Mr. B——," was the withering reply.

—*Visitor* (*at our Sunday school*): "What is the outward and visible form in Baptism?" *Pupil* (*tentatively,*) after a long pause at this poser: "Please, teacher, the baby."

—A white squall caught a party of tourists moving across a lake in Scotland, and threatened to capsize the boat. When it seemed that the crisis was really come, the largest and physically strongest of the party, in a state of intense fear, said, "Let us pray!" "No, no, my man," shouted the bluff old boatman; "let that little man pray; you take an oar!"

—Charles Kingsley told a story of the consternation which once fell upon some Australian savages.—In prowling on the track of a party of English settlers to see what they could pick up, they came, oh joy! on a sack of flour dropped and left behind in the brush at a certain creek. With endless jabbering and dancing, the whole tribe gathered around the precious flour-bag, with all the pannikins, gourds, and other hollow articles it could muster, each of course with a due quantity of water from the creek therein, and the chief began dealing out the flour by handfuls, beginning, of course, with the boldest warriors. But, horror of horrors! each man's porridge swelled before his eyes, grew hot, smoked, boiled over. They turned and fled, man, woman, and child, before that supernatural prodigy; and the settlers, coming back to look for the dropped sack, saw a sight which told the whole tale. For the poor creatures, in their terror, had thrown away their pans and calabashes, each filled with that it was likely to contain, seeing that the sack itself had contained not flour but quicklime. In memory of which comic tragedy that creek is called to this day, 'Flour-bag-Creek.'

—*Visitor*—Do they have calisthenics at this school, Tommy? *Tommy*—No, ma'am, but they have measles. I'm comin' down with 'em now.

—At the close of an afternoon Sunday-school, in which the latter part of the eighth chapter of the Acts had been the subject of the lesson, a boy, rushing out of the school, was questioned why the eunuch went on his way rejoicing. He replied with great earnestness: "Please, sir, because his teacher had done o' teaching him, sir."

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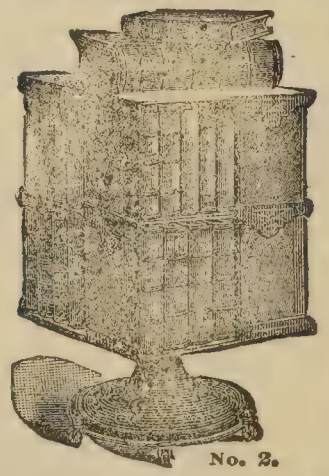

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,

Virginia City, Montana.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 10. Virginia City, Montana, January, 1888. Whole No. 58.

Kalendar.

FEBRUARY, 1888.

2 Purification of St. Mary the Virgin.
5 Sexagesima Sunday.
12 Quinquagesima Sunday.
15 Ash Wednesday.
19 First Sunday in Lent.
22 Ember Day.
24 St. Matthias the Apostle. (Ember Day.)
25 Ember Day.
26 Second Sunday in Lent.

A TABLE OF THE MOVABLE HOLY DAYS IN 1888.

Sundays after the Epiphany	Three.
Septuagesima Sunday	Jan. 29.
Ash-Wednesday	Feb. 15.
Good Friday	Mar. 30.
Easter Day	April 1.
Ascension Day	May 10.
Whitsun-Day	May 20.
Trinity Sunday	May 27.
Sundays after Trinity	Twenty-six.
First Sunday in Advent	Dec. 2.

The Church in Montana.

BISHOP BREWER'S APPOINTMENTS.

Missoula, Sunday	Feb. 12
" "	" 19
Dillon, "	" 26
" "	Mar. 4
Miles City and Fort Keogh,	
" " Sunday	" 11
" "	" 18
Glendive, Tuesday	" 20
Billings, Sunday	" 25
Big Timber, Tuesday	" 27
Livingston, EASTER DAY	Apr. 1
Bozeman, Sunday	" 8
Helena, Sunday	" 15
Philipsburg and Granite, Sunday	" 22
Butte, Sunday	" 29
Anaconda, Tuesday	May 1
Deer Lodge, Sunday	" 6

PASTORAL ON LENTEN S. S. OFFERINGS.

To the Clergy:

DEAR BRETHREN;

TEN years ago, the plan was started of asking the children of our Sunday Schools to give their Lenten offerings for the general Missions of the Church. The first year, the sum realized was $7,000. In 1886 it was $24,000. It is proposed to make the effort more general, and the result larger in 1888. For two or three years, some of our Sunday Schools have joined in this work. I wish that this year all might do it. Will you not all see that the offerings of your Sunday Schools during Lent are made for the Missions of the Church? No one will be the poorer for what is given, and the whole Church will profit by what is done. Mite Chests for each child will be supplied from the Bible House, if the Clergy will write for them. And the Mite Chests seem to largely increase the amount of the offering.

L. R. BREWER,
Bishop of Montana.

THE BISHOP'S RECORD.

A MONTH ago to-day, I wrote my last Record. Since then, I have been in various places and my experiences have been as varied as the places I have visited.

On the tenth of December I went to Wickes, and the next day held services there morning and evening. Wickes is a mining camp of a thousand inhabitants or more. It is made by the mining interests of the region round about. The Helena Mining and Reduction Company have a smelter there, and a concentrator in the near vicinity. This gives employment and sustenance to quite a large number of people and makes the business of the place prosperous. Three or four years ago I visited the place twice in company with the Rev. Mr. Hooker, once for the baptism of children, and once to hold a week-day evening service. We have never tried to hold regular services there, because the field was occupied by others. But I had this Sunday at my disposal, and so gave it where I supposed they were having no services. The morning congregation was not large, but in the evening, the hall where the services was held, was filled to overflowing. I could find only two communicants of the Church there, both of them belonging to the parish in Helena. But I was asked to come again, and assured of a hearty welcome whenever I could come. I am always glad to be able to visit places where the ministrations of religion are irregular, where I generally find some of the children of our own fold, and where I am always heartily welcomed. This seems to me to be the special work of a Missionary Bishop.

Monday afternoon I returned to Helena. The following Friday I took the train and went to Townsend. I spent the night at the hotel, and the next day proceeded to White Sulphur Springs. It was a stage journey, occupying about ten hours, but the roads were good, the weather was moderate, and the ride was comfortable. On Sunday, the 18th, two services were held in the Court House, with interested congregations. We have ten communicants in the place, and they earnestly ask for services. The way does not open to give them regular services. I visited them in September, the Rector at Helena gave them a Sunday in November, and I was able to go again in December. But whether they will have another service before my annual visit next fall is a question that cannot be answered at present. They shall have it, if it can be given. That is all I can say. There are so many places of like character wanting services, and so few men to answer the calls, that we are obliged to divide, and scatter, and spread out, till it sometimes seems that no place is satisfied and no work is followed up as it should be. But we are a little band in a wide-spreading land. We do what we can, and still are obliged to leave undone many things that ought to be done.

Monday morning I started on my return. The weather had turned many degrees colder. I had my buffalo coat, and was thankful for it. And even then the ride was a cold one. I was obliged to spend the night at Townsend again. The train was late, and I did not reach home till Tuesday noon.

Thursday night, an hour after midnight, I started for Fort Custer. I had promised them Christmas services. I was not needed in Helena, and I thought I ought to go

where I *was* needed. I reached Custer Station about eleven o clock on Friday, and found an ambulance waiting to take me to the Post. We were six hours making the journey, but met with a hearty welcome at the end in the cheerful home of Lieut. and Mrs. A. L. Mills. Mrs. Mills is the daughter of Bishop Paddock, of Washington Territory, and therefore she was ready to welcome the coming of a Missionary Bishop. And, indeed the whole garrison gave us the heartiest greeting. On Sunday, two services were held with good congregations. The music was good, the Holy Communion was celebrated in the morning with seventeen to receive, and altogether the day was a glad one as it ought always to be. Tuesday afternoon, another service was held in a private house, where two persons were confirmed. The distance travelled was three hundred miles. It was a long way to go for Christmas services. But this confirmation service was a sufficient reward. Missionary work always brings its own satisfaction.

Wednesday morning, we started on our return. The thermometer registered twenty-two degrees below zero at seven o'clock. And therefore the ride of thirty-five miles to the station was a cold one. But a warm robe, a buffalo coat, and a fur cap were provided, and so the trip was made comfortably. The station was reached just in time for the train, and that was better than a restless waiting of hours. At eleven o'clock at night I reached Big Timber where I was booked to stop. I expected to go to the hotel. I was surprised to find a friend waiting for me, who took me to his home and entertained me most hospitably during my stay. Thursday evening service was held in the School House with a good congregation.

The same night at one o'clock, I took the train and came on to Livingston. Here I held services on New Years Day. Livingston is a windy place, and on the Sunday that I was there the wind blew with all its fury. In the morning the congregation numbered ten. The Sunday School five. By evening the wind had subsided, and the congregation was a good one.

For four years, the Rev. Alfred Brown has had charge of Billings and Livingston, giving occasional services to Big Timber. He has done his work well, has proven himself to be the right man for missionary work of this kind. But his health has become impaired, and he was obliged to give up all his work except at Billings. This was the reason of my visit to Big Timber and Livingston at this time. I have arranged that the Rev. F. B. Lewis, of Bozeman, shall visit both these places once a month for the present. As soon as possible, I hope to place a man at Livingston who will also take charge of Big Timber. If this can be accomplished, it will add one more to our working force, and help to give more services in a field that richly deserves them.

I expected to take the train at Livingston at twelve o'clock Sunday night. But it was eight hours late, and so I went to bed and slept soundly till the morning. This was one instance where the lateness of trains was an advantage. I reached home by one o'clock on the second of January.

Yesterday, the eighth of January, I spent in Helena. I expected to preach for the Rector all day. But the weather is cold. The thermometer registers more than thirty degrees below zero. A new heating apparatus has just been placed in the Church. There is a defect somewhere, and it does not work. Yesterday morning the Church was so cold that the small congregation was dismissed without a sermon, and with only a part of the service. In the evening the Church was warmer, and the whole service was used, and I ventured to preach. All will be right in time. We do not have a long winter, but we always have some weather that tries mens' souls. But notwithstanding all, the climate is a healthful one.

L. R. B.

Helena, M. T., Jan. 9, 1888.

ST. JOHN'S, BUTTE.

ANOTHER Parish Paper comes to our table, published in the Missionary Jurisdiction of Montana. It is THE PARISH RECORD, of St. John's, Butte. We wish the *Parish Record* an abundant success. We make the following clippings:

THE Christmas season of 1887 was a very pleasant one in St. John's Parish. The church was tastefully trimmed. The Sunday school-tree was pretty. The children's service on Sunday evening, was a treat to all present. Never did children behave better, or sing more heartily. The carols were well chosen—the first and the last being exceptionally fine. All honor to the efficient superintendent and his corps of faithful teachers. At the morning service there was a good congregation. The music was well rendered and highly appreciated, and all seemed to be imbued with the spirit of the great proclamation of "peace on earth and good will to men."

The Girl's Guild has done very much in the short time it has been an organization. The improved appearance of the church speaks volumes for their labor. A new chancel carpet will be laid in a few days, another visible proof of what can be accomplished by concerted action. The ecclesiastical vestments presented by the young girls are very highly prized.

ST. JOHN'S Church has lost many valuable members by reason of removals during the few months past. We are sorry to have them go away, but send our blessing after them. All of them will be glad to know that the parish moves forward nicely. We never had as many workers as at present, and as far as the writer knows, perfect peace and harmony prevail.

A LIBRARY for the Sunday school is very much needed. One hundred dollars will buy enough books to begin with. We have $16 for this purpose. Who will give the other $84?

A GIFT TO ST. PETER'S HOSPITAL.

THE following is from the Helena *Herald* of January 12, 1888:

The Tiger Engine Company, one of the pioneer branches of our fire department, has sent the following letter to St. Peter's Hospital:

HELENA, January 10, 1888—The undersigned, members of the old "Tiger Engine Company No. 2," hereby express their wish that the money in the treasury of said company be devoted to St. Peter's hospital, to be used, should occasion require, in the care of such old volunteer fireman as may require hospital accommodation:

H. M. Parchen, R. B. Wallace, and eighteen others.

The funds were turned over by Treasurer Kleinschmidt, who yesterday received the following reply:

HELENA, Jan. 11.—T. H. Kleinschmidt, Esq.—Dear Sir: The gift of $105.75 from the old Tiger Engine Company to St. Peter's Hospital has been very gratefully received. We accept it with thanks, and will use it as designated by you, in the case of any of the old volunteer firemen who may need it.

Very sincerely yours,
HENRIETTA W. BREWER.

ST. JAMES', DILLON.

[From *The St. James' Record.*]

Our Christmas was a very happy and successful one. The week before a large number of the Parishioners came to help trim the Church. It was very gratifying to have so many willing to "lend a hand," especially the children, and they were a great addition to the working force. After three evenings and two afternoons the work was finished and put up. Heavy wreaths hung from the center of each cross-beam all the way down the Church and were looped back to the side walls; while over each window and door was either a cross, star, circle or triangle in evergreen.

A narrow cross between the two southern windows and a large star beneath them formed a pretty back-ground to the Font, which had its own wreath. The whole effect was very good and our pretty Church never looked better than it does now.

Our new Dossal having arrived just in time was a great addition. It gives a look of greater depth to the Chancel and sets off the brass cross nicely and proved an effective background to the flowers on the retable—two vases full and two blooming plants. The Font was filled with China lilies in full bloom. On Christmas day at morning service the Church was full. Everyone seemed to enter into the service and the responses were very hearty. At the celebration of the Holy Communion there were twenty-one communicants present—a larger number than have ever been at any celebration before. It was very gratifying to the Rector to see so many there.

The evening service was also well attended and everyone felt that it had been a helpful as well as a happy day.

The Christmas tree was on the evening of the Holy Innocents' Day. The members of the Parish and many other interested in the Church contributed generously toward the expenses; for two weeks before the ladies were busy dressing dolls and arranging the presents; the children of the Sunday School also met one afternoon at the Rectory and strung about thirty yards of pop-corn. The tree was a fine one in its natural state, and when the presents were on, the strings of pop-corn wreathed about it and the many candles lit, it presented a beautiful appearance, which was heightened in the eyes of the children by its large crop of oranges and candy bags. After a short service and catechising, during which the children sang some pretty carols, the presents were distributed and, if one could judge of the feelings of all from the remark of a little boy—"Why it seems as if I was getting everything"—great satisfaction reigned.

The rest of the evening was spent at the Rectory where the parents as well as the children played games and had a simple supper. It was a very pleasant ending to the Christmas festivities, and we all look forward to as good a time another year.

THE offering on Christmas day was for the Rectory Fund and amounted to $61. We also take pleasure in announcing that an offering of $200 for the same purpose has been sent us from Calvary Church, Pittsburg, Pa. So we have now about $280 in this fund. We should like very much to begin the Rectory next summer, if sufficient funds can be raised but we do not intend to go in debt for it. We hope to give an entertainment in the opera house for the benefit of this fund early in February. We have the promise of one or two more offerings from the East, and we hope that others will help us.

BISHOP BREWER expects to be with us the second and third Sundays in Lent and will hold a Mission during the intervening week. There will be two services a day each day, the morning service lasting about twenty minutes, and the evening service one hour. At each of these services an address will be made by the Bishop on Christian life and Christian duty. And we hope that every member of this Mission and many others will make it a duty to attend as many of these services as possible. The earnest, stirring words of our Bishop as he preaches the Gospel of the Kingdom cannot fail to interest all. And we look for a quickening of the spiritual life of the Mission from these services. And in order that they may be made as effective as possible, we earnestly desire that every member of the Mission will make it a subject of daily intercession to GOD for His blessing on this Mission. What we all need above all things is a deepening and intensifying of our spiritual life, greater earnestness, and greater zeal. And this is what we shall hope for from these services.

WE have some photographs of the Church to sell for the benefit of the Rectory Fund. They are thirty-five cents apiece, two for fifty cents. Sent postpaid on receipt of price.

NOTES.

—A LITTLE entertainment was given in Trinity Mission, Madison Valley, on the evening of December 27. Part of the proceeds went to a fund for fencing the cemetery, and part to the Church fund, the latter receiving about $9. Altogether the ladies have acquired about $25 for Church purposes during the past fall.

—ST. PAUL'S, Virginia City, has, so far as heard from, beaten St. Peter's, Helena, in regard to the effect of cold weather upon services. On both Sundays, Jan. 8 and 15, at both morning and evening services, sermons were necessarily omitted.

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—THE Bishop of Ohio has called a special convention of the diocese to elect an assistant bishop. Bishop Bedell's health is improving slowly.

—DR. TOLMAN WHEELER has made a noble gift to the Western Theological Seminary, by which a partial endowment is furnished the institution of which he is the munificent founder. On the 10th inst. Dr. Wheeler conveyed to the seminary the property on the corner of Clark and South Water Sts., Chicago, valued at $100,000. The Church has reason to rejoice at this example of wise stewardship and broad conception of its needs. There is wealth enough in the hands of Churchmen of Chicago to equip and endow this magnfiicent institution, and we hope that Dr. Wheeler's generosity will stimulate others to complete the work so well begun.

—THE American Church Building Fund has received an important addition in the sum of $30,000 given by a layman of Kansas City, Mo. It is to be known as the "Bishop Robertson Memorial Fund" and a considerable addition will be made to it in the future. This donation coming as it does from the West, is evidence that the work of the Commission is appreciated in the section where it is best known and most needed.

—THE consecration of the Rev. Abiel Leonard, D. D., as Bishop of Nevada and Utah, will probably take place at Christ church, St. Louis, on the Feast of the Conversion of St. Paul. Bishop Talbot will preach the sermon. Dr. Leonard has received the degree of S. T. D., from Griswold College, Iowa, and Bethany College, Kansas.

—THE Right Rev. A. N. Littlejohn, Bishop of Long Island, has accepted the invitation of the Vice-Chancellor of Cambridge University, England, to preach on the second Sunday after Trinity, this year, before the Faculty and students of that institution.

—THE Rev. James S. Johnson, was consecrated to be the Missionary Bishop of Western Texas, in Trinity Church, Mobile, Ala., on the Feast of the Epiphany, January 6. The senior consecrator was Bishop Wilmer, of Alabama, assisted by Bishop Harris, of Michigan, and Bishop Dudley, of Kentucky, together with Bishop Thompson, of Mississippi, and Bishop Galleher, of Louisiana. Bishop Dudley preached the sermon, and together with Bishop Harris presented Mr. Johnson for consecration. The magnificent episcopal habit with which the new Bishop was invested during the ceremony was the gift of the congregation of Trinity Church, of which Mr. Johnson has for seven years been Rector.

—MR. LEMUEL J. CURTIS, whose death occurred at Meriden, Conn., on the 10th, bequeathed $20,000 to the trustees of donations and bequests of Conn. for church purposes, and after providing for his family, gave the remainder of his property, amounting probably to $600,000, to the Curtis Home for Widows and Orphans, which he established some years ago in Meriden. The details are not yet made public. Mr. Curtis wrote last summer to Judge Prince that he felt greatly interested in the Church Building Fund and had concluded to give it $1,000, but would not be ready actually to pay the amount until this spring. Later in the year he wrote that he hoped to be able to make the offering in January.

On the last day of 1887 a letter was received from him enclosing a check for $1,000, and saying: "It gives me pleasure to be ahead of time, and another thing which pleases me is that I am helping along a grand scheme, one of the best in my judgment ever started in the Church. It is something that will be doing its work long after we are laid away and forgotten." On New Years Day he caught a cold and on Jan. 19 was dead. But for being "ahead of time" his gift would not have been made. Surely an impressive admonition to "do good while we have time."

—In her will Mrs. Astor bequeaths as a permanent fund $25,000, each, to the Woman's Hospital, the Children's Aid Society, St. Luke's Hospital and the Hampton Institute, of which General Armstrong is principal. She also gives $25,000 to the Board of Missions. The fund is to be under the control of the committee and is to be divided as follows: One-half is to go to the support of scholarships in the schools established for the education of Indian boys and girls in the ecclesiastical district of South Dakota. The other half is to be devoted to the repair and enlargement of the churches or schools belonging to the missions of the P. E. Church in the same district. She also makes minor bequests to other institutions.

—At a regular meeting of the Parochial Mission Society, held at Calvary rectory, New York, Jan. 9, 1888, the Rev. Geo. R. Van De Water, D. D., resigned the position of secretary to take the place of chairman of the Committee on Missions and Missioners, for which his work as a general missioner has so well fitted him. The Rev. Thomas R. Harris, D. D., the secretary of the Diocese of New York, was chosen secretary of the society. This change in the organization of the society was made in the hope of making the work of the society for the coming year even more practical and effective than it has been in the past. Those who doubt the power and blessing of this new means of work should hear the warm, enthusiastic commendation of the Advent Mission in St. Louis given by Bishop Tuttle within the past few days. In his judgment its effects are "far reaching," as well as "good and great."

—The will of Mr. Stephen M. Buckingham of Poughkeepsie, admitted to probate on Monday, Dec. 19, bequeaths to Trinity College, Hartford, a legacy of $50,000 without conditions.

—The colored work in Virginia is going bravely on. There are ten colored deacons, one colored priest, and three white clergy laboring for it. The work embraces twenty-three points. Four of these are in towns of more than 10,000 population. Besides this, there are over a dozen smaller places at which Sunday-Schools are conducted by the white rectors. There are also ten mission schools, twenty-two teachers, and one thousand three hundred and fifty pupils, supported nearly altogether by appropriation from the board of missions.

Foreign.

—At a meeting of the committee of the Wakefield Bishopric Fund, held in December, it was announced that the response to the Advent appeal in the churches throughout the diocese had been so good that it might confidently be hoped that the close of the year would see the undertaking completed. Many additional donations were announced, including an anonymous one of £1,000; Mrs. Wheatley, Balme, £500; and the Bishop, £250.

—In September the Cowley Fathers at Mazagon, Bombay, received a visit from the Armenian Bishop of Julfa, Bishop Catchatoor Carapetian. While at Bombay he attended service in the English church, and pronounced the blessing in Armenian at the close. He was robed simply in violet cassock and pectoral cross.

—Bishop Jenner states that during the last five years the influence of M. Loyson has materially increased, not in Paris alone, but in every part of the country. He now invariably finds a respectful hearing. He lately visited Lille to give two conferences, the first of which was attended by 3,000. In places, especially in the south, where a few years ago he was hooted, he is now received with respectful welcome. The American episcopate are coming forward with substantial help to a cause which, as a well known American clergyman long resident in Paris has lately declared, has become to the most thoughtful minds in France the one hope of religion.

—A missionary lady in Tokio, Japan, writes: We decided to open a morning class for beginners in English. It now numbers about forty. Most of the members are young married ladies. As you know, young Japan is all alive on the subject of the education of women just now, and many of the progressive young men of the capital are eager to send their wives to school. These young wives and mothers from Ban Cho families are a class of people we have long been anxious to reach. They come from nine to twelve, and study the Bible and English. I never saw more enthusiastic pupils nor livelier teaching.

—The death is announced of the Rev. A. H. Mackonochie, formerly of St. Alban's, Holborn. It will be remembered that one of the last acts of the late Archbishop Tait was to arrange with the Bishop of London for Mr. Machonochie to exchange benefices with the vicar of St. Peter's, London Docks. By this arrangement a threatened persecution was averted, and the mission work of St. Alban's was allowed to go on unhampered. This transaction was the Archbishop's "legacy of peace" to the Chuch. At that time, Mr. Mackonochie's health was much broken by his arduous labors, and the harrassing vexations to which he had been subjected. He has done little work since. His life was given to mission work among the poor of London, and as St. Peter's, London Docks, is the monument to Charles Lowder's self-sacrificing zeal for souls, so will St. Alban's, Holborn, testify to the loving work of A. H. Mackonochie.

—The Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3, and will continue with intermissions until July 27. Two hundred Bishops are expected to be present. In view of the far-reaching importance of the subjects which will come before this body of prelates, and that the voice of the Church in America may be heard effectively in the deliberations, it is hoped that a large number of our Bishops may be requested by their diocesan councils to respond by their presence and participation to the invitations which have been sent to the American Bishops. The subjects to be discussed are: 1. The Church's work in relation to intemperance, purity, care of emigrants and socialism. 2. Definite teaching to various classes, and means to that end. 3. The Anglican Communion with relation to Eastern Churches, Old Catholics, and others. 4. Polygamy, heathen converts, and divorce. 5. Authoritative standards of doctrine and worship. 6. Mutual relations of dioceses and branches of the Anglican Communion.

A. D. 1888.

Thus the very almanac stands as a monument to the memory of our Lord. A skeptic, as he places a date in his ledger or at the head of his correspondence, writes A. D.—Anno Domini—in the year of our Lord. How Christ has impressed himself upon the highest civilization of the world. His thoughts enter into the fabric of civil law, and breathe in the atmosphere of our social life. More than we think of has Jesus left his impress on the life that now is. He is the central factor in history. The reformation that He inaugurated in the world's present life is sweeping on with marvelous force. 1888—only so many years have fled, and yet Bethlehem's wondrous Babe, appealing to men's consciences, unaided by force of arms, has conquered Europe and America as His inheritance. Many of the islands of the sea resound His praise; while He is making astonishing in-

roads upon the old civilizations of Asia and Africa. Take a simple problem in proportion: If the little band of twelve disciples at the beginning have grown into a mighty host of millions of believers in 1888 years from the birth of the Great Teacher, how long, at the same ratio of progress, ere the whole world will accept JESUS as a Redeemer? The millenium is just in front of us.—*Montana Christian Advocate.*

THE BIBLE AND INFIDELITY.

[From *The Church Chronicle* of Kentucky.]

IN the London *Guardian* we find the following report of a telling speech recently delivered by Dr. Moorhouse, Bishop of Manchester, on the cause of the bitter infidelity which is to be found in these days. He said:

"I believe that it greatly is caused by injudicious friends of the Bible—by what I may call Bibliolaters. Now you know a Bibliolater is a man who thinks the Bible is a cyclopædia of all knowledge; that is a sort of *vade mecum* of the chronologists, and archæologists, and historians, and physicists; that it is bound to be accurate down to its last figure and its last letter, and is bound to supply an explanation of the works of GOD, which shall be suitable, I don't say to the latest knowledge—that would he a very little thing, because the latest knowledge is not the ultimate knowledge—(cheers)—but which absolutely and finally explains the objective nature of all facts. That is what the Bibliolater says and thinks. Now we may admire him as a pious and godly man, but, nevertheless, in spite of his reverence and piety, he is very largely the cause, I believe, of the want of universal acceptance of the blessed Word of GOD. (Cheers.) For he supplies another character with almost the whole of his miserable stock in trade—I mean the professional infidel; for it seems to be the purpose of this man's life and pernicious activity to show that, on the theory of the Bibliolater, the Bible cannot be accepted as an authentic record of fact. Arming himself with Bishop Colenso's application of arithmetic to theology, he delights to triumphantly exhibit his knowledge, and to contend that in dozens of incidents which he cites the numerical statements of Holy Writ are inconsistent with one another and flatly incredible. And he does more; he delights to show that the people selected by GOD to be the subjects of divine instruction did not possess a perfect knowledge of the true relations of man to his neighbor. 'Actually,' he cries, 'they had among them, at least in the earlier periods of their history, the old selfish idea that a man's personality is principally valuable because of his connection with his race or his tribe, and in consequence of that it follows that their ways, like those of their neighbors, were savage, their punishments were barbarous, their marriage relations imperfect, their management of their children what no modern man can approve of.' All this he says; and mark you—I must tell the truth, for we stand here in the sight of Almighty GOD—(cheers)—mark you! on the theory of the Bibliolater you cannot answer those arguments. You cannot; no man can. But throw Bibliolatry aside, as we are bound to do in the interests of truth, acknowledge that there was imperfection, that there were mistakes among the people when they were taken to be trained, and all along their training; acknowledge that modern theories about the purpose and inspiration of the Bible may be wrong, and yet the Bible the Word of GOD notwithstanding, acknowledge that the purpose of that sacred volume was to take a backward and an ignorant people and to teach them gradually, by such means as would suit their condition, and as they are able to bear it, what were their relations to GOD and their follow-creatures; and then the whole aspect of the matter is changed. (Cheers.) Then you acknowledge the Bible to be the Word of GOD, though you find, as you will find, that in the process of preparing them for the perfect Christian ideal of the home, the divorce laws of the Jews were less than absolutely good; and though you find, as you will, that to wean the people from sacrilegious worldliness, such punishments were suffered as that of Achan. Because that age believed you had not punished a man till you had punished his wife and children as well as himself—for it was the definition of the laws of Manu that a man consists of himself, his wife and his children—well, those people believed that you had not punished a man, that you had only punished a fragment of him—till you had got his wife and family. Well, granted that these thoughts were in their minds when GOD took them to train them, what follows? Why, that it is all the more wonderful that, when such imperfect people have such imperfect ideas, GOD brought them into the marvellous light of revelation, and made them the teachers of all the world to all time, and that they thought that GOD had to accommodate His teaching to their capacity. I say boldly that those are not the best laws that are absolutely perfect—those are the best laws that are most suitable to the capacities of the people for whom they are made, and that our Heavenly Father would not have given them the best laws if He had given them those that were absolutely perfect. (Cheers.) He gave them those that were necessary. He practiced towards them the accommodation of love, and so He made them the world's prophets. 'O, very good,' says somebody, 'very good for the few, but what has that got to do with me? Do you want to send us back to learn in this hornbook of the ancient world?' Yes, I do. (Cheers.) Let us learn a little bit of spiritual humility. Do you mean to tell me that when you go down into the slums of our great cities and into those dark out-fields of the heathen world you don't find that in trying to lift those backward people into the light of GOD's truth, the suggestions of GOD's dealings with Israel are not infinitely valuable to you? (Cheers.) If it were not so, I say that the primary lessons of religion are the most important lessons, and those of perpetual and abiding value. We call the Bible a revelation—an unfolding, an uncovering, or an unveiling of mystery, and that is just what it is. Not with violent shock, but slowly and gradually, and as man can bear it, it has been lifting the veil from this eternal mystery. There was mystery lying thick and close upon the world's early traditions, and the Bible has lifted the veil. There was mystery lying upon the relations of the individual, of the family, of society, and in the patriarchal and Mosaic and prophetic dispensation more and more the Bible has been lifting the veil from the mystery. Fold after fold was lifted till at last with His strong hand the Eternal Son of GOD withdrew it altogether, left the heaven of truth bare, and we saw the light of the knowledge of the glory of GOD in JESUS CHRIST. (Loud cheers.)

—ALL that is best in the civilization of to-day is the fruit of CHRIST'S appearance among men.

—IT is in general more profitable to reckon up our defeats than to boast of our attainments.

—LONGING desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold. —*St. Augustine.*

The Montana Churchman.

VIRGINIA CITY, MONTANA, JANUARY, A.D. 1888.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

Married.

BARBOUR—WHITTELSEY.—In St. Peter's Church, Helena, Montana, on Wednesday, January 4, 1888, by the Rev. F. T. Webb, Miss ELIZABETH CANNON WHITTELSEY, of New Haven, Ct., to Mr. HERVEY THOMAS BARBOUR, of Helena.

Poetry.

THE BENEFITS OF UNCERTAINTY.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when He shall appear, we shall be like Him, for we shall see Him as He is. 1 St. John iii. 2.

THERE are who, darkling and alone,
Would wish the weary night were gone,
Though dawning morn should only show
The secret of their unkn wn wo;
Who pray for sharpest throbs of pain
To ease them of doubt's galling chain:
"Only disperse the cloud," they cry,
"And if our fate be death, give light and let us die."

Unwise I deem them, LORD, unmeet
To profit by thy chastenings sweet;
For thou would'st have us linger still
Upon the verge of good or ill,
That on thy guiding hand unseen
Our individual hearts may lean,
And this our frail and foundering bark
Glide in the narrow wake of thy beloved ark.

'Tis so in war—the champion true
Loves victory more, when dim in view
He sees her glories gild afar
The dusky edge of stubborn war,
Than if th' untrodden bloodless field
The harvest of her laurels yield;
Let not my bark in calm abide,
But win her fearless way against the chafing tide.

'Tis so in love—the faithful heart
From her dim vision would not part,
When first to her fond gaze is given
That purest spot in fancy's heaven,
For all the gorgeous sky beside,
Though pledged her own and sure t' abide;
Dearer than every past noon-day
That twilight gleam to her, though faint and far away.

So have I seen some tender flower
Prized above all the vernal bower,
Shelter'd beneath the coolest shade,
Embosom'd in the greenest glade,
So frail a gem, it scarce may bear
The playful touch of evening air;
When hardier grown, we love it less,
And trust it from our sight, not needing our caress.

And wherefore is the sweet springtide
Worth all the changeful year beside?
The last-born babe, why lies its part
Deep in the mother's inmost heart?
But that the LORD and source of love
Would have his weakest ever prove
Our tenderest care—and most of all
Our frail immortal souls, His work and Satan's thrall.

So be it, LORD; I know it best,
Though not as yet this wayward breast
Beat quite in answer to Thy voice,
Yet surely I have made my choice;
I know not yet the promised bliss,
Know not if I shall win or miss;
So doubting, rather let me die,
Than close with aught beside, to last eternally.

What is the heaven we idly dream?
The self-deceiver's dreary theme,
A cloudless sun that softly shines,
Bright maidens and unfailing vines,
The warrior's pride, the hunter's mirth,
Poor fragments all of this low earth;
Such as in sleep would hardly soothe
A soul that once had tasted of immortal truth.

What is the heaven our GOD bestows?
No prophet yet, no angel knows;
Was never yet created eye
Could see across eternity;
Not seraph's wing for ever soaring
Can pass the flight of souls adoring,
That nearer still and nearer grow
To th' unapproached LORD, once made for them so low.

Unseen, unfelt their earthly growth,
And self-assured of sin and sloth
They live and die; their names decay,
Their fragrance passes quite away;
Like violets in the freezing blast,
No vernal steam around they cast,—
But they shall flourish from the tomb,
The breath of GOD shall wake them into odorous bloom.

Then on th' incarnate SAVIOUR'S breast,
The fount of sweetness, they shall rest,
Their spirit every hour imbued
More deeply with his precious blood.
But peace—still voice and closed eye
Suit best with hearts beyond the sky,
Hearts training in their low abode,
Daily to lose themselves in hope to find their GOD.

—Keble; Christian Year.

Selections.

"THERE'LL BE ROOM IN HEAVEN."

SHE was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the isle of the grand church, evidently bent on securing one of the best seats, for a grand man preached on that day, and the house was filled with splendidly dressed people who had heard of the fame of the preacher, of his learning, his intellect and goodness, and they wondered at the presumption of the poor old woman. She must have been in her dotage, for she picked out the pew of the richest and proudest member of the church, and took a seat. The three ladies who were seatedt there beckoned to the sexton, who bent over the intruder and whispered something, but she was hard of hearing, and smiled a little withered smile, as she said, gently:

"Oh, I'm quite comfortable here—quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is no room. Come with me, my good woman, I will see that you have a seat." "Not room," said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I'm not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she had left vacant, she said, gently:

"I hope, my dears, there'll be room in Heaven for us all."

Then she followed the pompous sexton to the rear of the church, where in the last pew she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr.——— preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew. Isn't that voluntary lovely? There's Dr.——— coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man. You know he has promised to dine with us while he is here."

He was a commanding looking man, and as the organ voluntary stopped, and as he looked over the great crowd of worshippers gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly he leaned over the reading desk and beckoned to the sexton who obsequiously mounted the steps to receive a mysterious message. And then the three ladies in the grand pew were electrified to see him retrace his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its occupants making willing room for her. The great preacher looked at her with a smile of recognition, and then the service proceeded, and he preached a sermon that struck fire from every heart."

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary in an injured tone.

"Why didn't she look like a Christian, if she expected to sit in the front pews? I hate to be imposed on."—*Church Standard.*

SIMPLICITY OF RELIGION.

WHEN people talk about the "simplicity" of Christian ordinances, they should explain how they know that those ordinances were intended to be simple. The greatest of all the Apostles was unquestionably a Pharisee, and not ashamed of it. There is also much reason to believe that the great company of priests who believed were mostly of the same school. The first disciples delighted, as the Master Himself delighted, in the Holy City, and in the Temple and its services. Not one word is there to show that this feeling was the subject of censure or reproof; and, as a matter of fact, the last glimpse that we catch of Jerusalem before her last agony is that of a place which contained many myriads of Christians, all zealous for the Law. Though St. Paul strenuously resisted the perverted patriotism that would have had every hea-

then become a Jewish proselyte before he was admitted to Holy Baptism, the Apostle never deprecated the most scrupulous observance of the law by those who were born under it. The truth is that the Church for some years was a purely Jewish institution, and so took over into her system the Temple and its ceremonials. Unquestionably, she over-ruled those who thought that the Gentiles must pass through the Temple into the Church; but a more preposterous idea could not be conceived than that while she insisted upon an orderly, stately, solemn, and punctilious worship at her head-quarters, she allowed everywhere else a worship that was slovenly, disorderly, or irreverent.

We hope that we shall not be misunderstood. We admit to the fullest extent that a noble architecture, a splendid ritual, and a wealthy clergy, do not in themselves constitute vital Christianity. It is only too possible to be like Laodicea, rich, increased in goods, and apparently having need of nothing; and yet to be wretched, and miserable, and poor, and blind, and naked. On the other hand, it is an amazing blunder to assume that to make decent provision for the worship of GOD and for the maintenance of His ministers, is of itself a proof of a corrupt following of the Apostles.—*Church Times.*

STORY OF THE BAD SISTER.

THERE was once a brother and two sisters, and the brother became a priest, and the eldest sister a nun, but the third married and had a large family. Now the priest and the nun were very devout, he said his prayers seven times a day, and she communicated every week, and both were much troubled about their youngest sister, because they hardly ever saw her at church, and when they spoke to each other it was about that "poor worldling." At last the priest could bear it no more, so he went to his youngest sister and asked her how often she attended church. She said she had not been able to go for many weeks, because she could not leave the baby, and the little ones who could just walk and might go to the fire and get burned. Then he asked her whether she prayed much at home. She answered that she always tried to pray when she rose in the morning and went to bed at night, but she added that the baby began to scream the moment she went down on her knees, and she often had to pray rocking the cradle with one hand. Her brother was much concerned, and he said: "My sister, I will attend to the children for an hour, if you will go to church now, for the bell is ringing." She was only too happy, and went off. After service was over she returned and found the priest nearly distracted. "O, my sister!" he said, "You gain more merit by self-denial and patience in an hour, with all these babies screaming and putting at you than I in a week of prayer. GOD is with thee and will sanctify thee, my sister. I fear for thee no more."

After that the nun came to see the married sister, and she asked her whether she thought much of her soul. "No," said the mother; she had only the children to think of, and they took up all her time; there were seven of them, and the eldest was only eight years old. Did she read good books? No; her whole time was engaged, and at night she fell asleep from dead weariness in the midst of her prayers. Then the nun shook her head and departed. But that night she had a dream. She thought she was dead, and that her soul went to the gates of heaven, and knocked and sought admission. Then the gate opened a very little way, and she slipped through. Presently her brother, the priest, died, and his soul came to the gates of heaven, and then they opened a little way and he just managed to enter. Then one day, suddenly there was a burst of joy from all the angels in heaven, and those who stood on the walls blew their trumpets, and those within struck their harps and sang, and the pearly gates rolled wide, and down through the darkness shot a golden beam from heaven towards earth. And lo! up that beam of light came the "Bad Sister," with her humble face lifted in love, and in her arms a little new-born babe, in giving birth to which she had passed away.—*S. Baring-Gould.*

FUNERALS.

THEY should not be held on Sunday, unless unavoidable:

Because they are likely to interfere with Church Services or other engagements of the minister, which have been previously made.

Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's Day.

Funeral Services should always be held in Church if possible:

Because the family of the deceased can then take their last look at the remains at home, without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the Church than in a private house. There is generally seating room enough in Church for all who attend, and they can be so seated as to see and hear all that is going on in the Service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because, in Church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful Burial Service is provided by the Church to be used in the Church.

Because on such occasions we want all the comfort and peace that the hallowed association of religion can give.

Because we are committing our beloved ones to the merciful keeping of GOD for whose worship and praise the Church has been set apart.

Because by our baptism we became members of the Church, and were thus brought into covenant relations to God, and thereby made members of CHRIST, children of GOD, and inheritors of the Kingdom of Heaven.—*Christ Church Register, Dayton, Ohio.*

—A MAN came to an aged hermit in the deserts of Egypt, and said to him, "I hate sin with all my heart." The old man looked doubtfully at him, and said: "I do not understand generalities. Enter into details. If you say, 'I hate my spiteful temper,' 'I hate my waywardness,' 'I hate my habit of grumbling at everything that occurs,' 'I hate my selfishness,' 'I hate my acts yesterday so rude, so self-indulgent, so untruthful.'—Ah! then I understand you."

—IT is hardly credible that any man has been caused to stumble and fall into drunkenness because of the sip of watered wine taken at the communion table. A man who wants an apology for getting drunk will gladly throw the responsibility for his own depravity, brutality and wickness, upon the Church of CHRIST; and even charge the blessed Saviour with the guilt of his own sin. We would not give any credit to the testimony of such a man on this subject. The sacramental cup never made an inebriate of any man, nor was it ever the initial step to inebriety. The sip of weak wine never gave a trace of the alcoholic stimulus to any man's nerves—and it must do that before it can have any tendency to beget appetite.—*Interior.*

—THE tenor of the church choir rose to express his regrets that the clergy, as a rule, know so little of music, and he told this little anecdote as an illustration of the prevailing ignorance:

One Sunday morning a minister sent me a hymn written in a metre which did not fit any tune at my disposal. There was just time for me to rush to his room and ask him to change the hymn. "Why?" asked he, evidently annoyed. "Because, sir," I replied, "there is not a tune in our collection of the same metre as this hymn." "Is that all, sir?" he asked, with great dignity; "then why, may I ask, do you not sing a tune in some other metre?"

Miscellany.

YOUR MULE.

WHEN Davy Crockett was in Washington, he was one day sitting in a hotel toasting his shins when a Senator from Massachusetts entered. Approaching the old frontiersman, the latter said:

"Crockett, a large procession of your constituents are marching up the street. You ought to go out and greet them."

Crockett hurriedly arose and went out upon the hotel steps, when a large drove of mules passing by caught his eye. He quietly watched them until the last one had passed, and then returned to his seat by the stove. The Massachusetts Senator was still there, and as the redoubtable Davy dropped into his chair, asked:

"Well, did you see your friends?"

"Oh, yes," was the response. They look remarkably well, too."

"Did you ascertain their destination?"

"Certainly, sir."

"And where are they going in such a solid body?"

Crockett turned to the Senator with a quiet, calm expression, and replied:

"The blame fools are all going down to Massachusetts to teach school!"

And then they gazed a moment into each other's faces, and sadly walked away to "see a man."

—THE St. Louis *Observer* tells of a minister's seven-year-old son, who, young as he is, seems to have commenced a career of usefulness. One day, after service was over, and the family had returned from meeting, he said: "Papa, do you ever look at me while you are preaching?" The father, thinking that he was a little hurt by supposed neglect, said: "Certainly, my son, I often look at you and think of you when I am preaching." "But to-day did you notice me at all?" "Yes, I did, son, several times," said the father. "Well, papa, did you see me wink at you two or three times?" "No, my son. What did you wink at me for when I was preaching?" "I winked at you, papa, to get you to stop; you were spinning it too long."

"YES," said a Kentuckian, who had been in the far west, "Indians are powerful fond of whisky. Let 'em once get the taste of whisky, an' they'll give up everything for it. An old chief out in western Dakota offered me a pony, saddle, bridle, blanket, and I don't know what else, for a pint of whisky I had with me." "And you would not give it to him?" "Not much! That was the last pint I had left. But it shows how fond Indians are of whisky."

—OLD gentleman (putting a few questions): "Now, boys—ah—can any of you tell me what commandment Adam broke when he took of the forbidden fruit?" Small scholar (like a shot): "Please sir, th' worn't no commandments then, sir!"

—MRS. BULLION, to the principal of the school attended by her daughter: "Dear Madam—My daughter, Clarice, informs me that last year she was obliged to study vulgar fractions. Please do not let this happen again. If the dear child must study fractions let them be as refined as possible."

—*Judge*—"Have you anything to say before the court passes sentence upon you?" *Prisoner*—"Well, all I got to say is, I hope yer honor 'll consider the extreme youth of my lawyer, an' let me off easy."

—A SENSIBLE parson was the one in Sheffield, England, who on a recent snowy Sunday announced that he would preach no sermon; "not" as he explained, "because the congregation is small, or because I have no sermon—for I have a carefully prepared discourse in my pocket—but because I am anxious that you should get home quickly and take off your wet boots."

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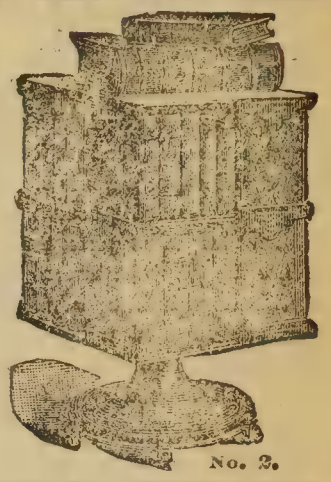

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The Montana Churchman.

PUBLISHED MONTHLY

In the interests of the Protestant Episcopal Church, especially in the

MISSIONARY DISTRICT OF MONTANA.

The Rev. E. G. PROUT, Editor,
VIRGINIA CITY, MONTANA.

Price $1 00 a year, postpaid.

Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 11. Virginia City, Montana, February, 1888. Whole No. 59.

Kalendar.

MARCH, 1888.

4 Third Sunday in Lent.

11 Fourth Sunday in Lent. (Refreshment Sunday).

18 Fifth Sunday in Lent. (Passion Sunday).

25 Sunday next before Easter. (Palm Sunday.) [The Annunciation of the Blessed Virgin Mary].

26 Monday before Easter.

27 Tuesday before Easter.

28 Wednesday before Easter.

29 Thursday before Easter. (Maunday Thursday).

30 GOOD FRIDAY.

31 Easter Even.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1887—8:

St. Peter's, Helena	$ 12.00
St. John's, Butte	10.80
St. Paul's, Virginia City	3.60
St. James', Deer Lodge	2.25
St. James', Bozeman	5.25
Trinity, Madison Valley	1.80
Holy Spirit, Missoula	1.80
St. Paul's, Fort Benton	3.60
——— Fort Shaw	60
——— Sun River	30
St. James', Dillon	2.40
St. Paul's, Miles City	3.60
——— Fort Keogh	1.20
St. Luke's, Billings	3.45
St. Andrew's, Livingston	2.10
——— Moreland	30
St. Andrew's, Philipsburg	90
St. Mark's, Anaconda	60
St. Peter's, Granite	90
——— Great Falls	90

These several amounts are now due and payable to Mr. Samuel J. Jones, Treasurer, Helena, Montana.

BISHOP BREWER'S APPOINTMENTS.

Dillon, Sunday	Feb. 26
" "	Mar. 4
Miles City and Fort Keogh,	
" " Sunday	" 11
" "	" 18
Glendive, Tuesday	" 20
Billings, Sunday	" 25
Big Timber, Tuesday	" 27
Livingston, EASTER DAY	Apr. 1
Bozeman, Sunday	" 8
Helena, Sunday	" 15
Philipsburg and Granite, Sunday	" 22
Butte, Sunday	" 29
Anaconda, Tuesday	May 1
Deer Lodge, Sunday	" 6

THE BISHOP'S RECORD.

I WROTE my last Record when the thermometer was down among the thirties. We had four or five days of such weather then, and it was a week before any appreciable change for the better came. One night during that time, the mercury or something else, marked forty-one degrees below zero. But we had little wind and no blizzards, and we were thankful that we were not living in Dakota. On the night of the 16th of January, a "chinook" began, which took off all the snow in the valleys within two or three days. And since that time we have had most delightful weather, some of the days seeming to belong to May rather than January.

The Woman's Auxiliary Association of St. Peter's Parish, Helena, have provided in their constitution for an annual missionary meeting to be held in the Epiphany season. This meeting was held on the evening of the 11th of January. It was in the midst of the very cold weather. The Church was cold and the air outside was colder. Therefore the congregation was small. Interesting reports from the officers were read and addresses were made by the Rector of the Parish, by the Rev. Mr. Van Ingen, and by the Bishop. This organization is doing good in the Parish. The interest in missions is growing, and where the interest in the work of the Church at large grows, the interest in the Parish where the workers belong will grow also. If any Rector wishes to kill all interest in his own work, he will teach his people that they have enough to do to take care of their own interests, and have no responsibility for the work of the Church through all the world.

I expected to spend the third Sunday in January in Great Falls. But the Montana Central was blocked with snow at the close of the week, and so I spent the day in Helena, preaching for the Rector at both services. The day was very cold and the congregations were small. The 22d I had expected to be in Fort Benton, but the railroad was not running beyond Great Falls, and so I could not get there. Therefore I remained at home and again preached for the Rector of St. Peter's. The weather was warm and the congregations were good.

I made an appointment for Benton for the following Sunday. The Missionary who serves at this place and at Great Falls, is in California for his health, and I promised him before he left that I would give a Sunday to each of his missions during his absence. The railroads would not let me keep my promise for Great Falls. But I determined to reach Fort Benton if possible, and so made a second appointment. I started on the morning of the 27th of January. It was my first trip through this region by rail. Always before it had been by stage, and had been my hardest journey of the whole year, involving a night ride. I have no love for an all night ride in a stage coach, and I was most thankful when the time came for me to make it in a railway car. I left home at ten o'clock in the morning, reached Great Falls at five in the afternoon, had to wait at the station for an hour, and then caught a freight train which brought me to Benton between eight and nine in the evening. I was the welcome guest of Mr. and Mrs. Charles H. Duer during my stay there. The weather was warm, the snow had melted, and the alkali mud was deep and most unpleasantly sticky. But on Saturday I succeeded in making a good many calls and in arranging for the services of the following day. Sunday was warm, bright, and beautiful. There had been no services in the Church for several weeks. The Methodist minister, the Rev. F. A. Riggin, gave up his own

services and advised his people to attend ours. And therefore the congregations were larger than I have seen in Benton for sometime. In the afternoon I baptized a child.

I expected to return home on Monday. The livery man came for me to take me to the station, but stopping at the telegraph office on the way, we learned that there was no train, because the ice had carried out the bridges on Milk river. Therefore I went back to Mr. Duer's, resolved to wait in patience the resolution of events. On Tuesday the unwelcome information came that the ice had broken up in the Teton and the Marias, and carried away several spans of the trestle work over and along those rivers, and that no one could tell when there would be a train from the East. And so I settled down into the conviction that I might be detained over another Sunday, and was looking forward to services on that day. But on Wednesday morning, the transfer man came saying that a train had come down from Great Falls bringing men and material to repair the breach on the Teton and Marias bridges, and would have to return soon, and that this might be the only chance to leave Benton for a week. And so I went at once to the station. When I arrived it was said that the engine and caboose might go back to Great Falls within two hours, next that it would go at six o'clock in the evening, next that it would go at midnight. And so I waited. At midnight the news came that it would go at 6:45 in the morning. And so I stayed on. I expected to sleep on a table, but the telegraph operator insisted that I should sleep in his bed, and he take the table. After a good deal of expostulation it was arranged in that way. I went to bed at twelve o'clock and slept well till seven in the morning. At eight o'clock we started for Great Falls. We arrived within two hours and caught the train for Helena, which had waited for us, and so I reached home about five o'clock Thursday afternoon. Friday, I found the Rev. Mr. Van Ingen indisposed, and unable to go to Marysville for Sunday. And the arrangement was made that the Rev. Mr. Webb should go in his place, and that I should take the services here. That plan was carried out. The congregations on Sunday were good. The Holy Communion was celebrated in the morning. I looked after the Sunday school in the afternoon, and baptized a child. Mr. Webb returned on Monday, having had good services at Marysville.

I have been several Sundays in Helena, during the last three months, and have preached for the Rector whenever I have been here. But that is at an end now. I go away this week to begin my regular visitations for the year. I shall not be here again for months, of a Sunday, except the Second Sunday after Easter, which is my visitation of the Parish.

L. R. B.

Helena, M. T., Feb. 7th, 1888.

ST. PETER'S, HELENA.

We welcome the return to our table, after a rest of six months, of the *Church and Parish*, of St. Peter's Parish, Helena. From the February number we condense as follows:

The Annual meeting of the Ladies' Society was held on Tuesday, Jan. 24. The efficient officers, who have held their posts for several years, declining re-election, the following were elected: Mrs. J. D. Wilson, president; Mrs. W. J. Simonton, vice president; Mrs. N. Fretz, secretary and treasurer. The Treasurer's report for the year is summarized as follows: Balance on hand, Jan. 1, 1887, $51.65, receipts from various sources, (banquet furnished Knight Templars $70.00, Strawberry festival $107.85, Cash contributed for Church cushions $74.50, sale of society work, etc. $183.32) $435.67, Total $487.32; Disbursements (Cassock and surplice $27.00; Cushions and freight $287.65, remodeling pews $79.37, Society expenses $8.10) $402.12; Balance on hand $85.20. The Society meets on Tuesday afternoon of each week.

The Woman's Auxiliary (Parish Branch) re-elected the officers of the past year on Feb. 2, at a meetiug of unusual interest. The Treasurer, Mrs. A. M. Esler, reported the amount pledged during the past ten months $100.05, collected $60.45, subscriptions uncollected $40.60. The Secretary made a report, giving an account of the organization of the Branch on March 3, 1887, with thirty-six members. Meetings have been held since on the first Thursday of each month, with but one exception, and seven new members have been added. At these meetings letters and papers have been read, "which have made the mission work of the Church a real thing to those who before did not realize the magnitude of the labor." The Rector adds: "Whatever other departments of work there might be in the parish, its organization would be incomplete without this branch of the Woman's Auxiliary. The contributions of the parish within a year for missions have scarcely fallen short of $300. Not as things ought to be, but as things are, this amount is not wholly unsatisfactory. It should grow larger each year. The parish is much stronger because this organization is in it, and it will certainly be blessed for the work which this Branch of the Auxiliary is doing."

The Lenten week-day services are:- Mondays, Evening Prayer, with address especially for children, 4:30 P. M.; Tuesdays, Thursdays, and Saturdays, Evening Prayer, with five minute reading, 4:30 P. M.; Wednesdays and Fridays, Choral Litany, 9 A. M., Evening Prayer, with lecture, 7:30 P. M.

The congregation is asked for a generous Easter offering to apply on the debt of $900, incurred in introducing steam heating into the Church. In this connection the Rector says, in words that have a more than local application: "What household connected with the parish could not save $5, $10, $25, or $50, by abstaining from public entertainments during Lent, or from giving receptions or dinners, or by even a small measure of the self-denial which the Lenten fast, well kept, would require?"

ST, JOHN'S, BUTTE.

[From the *Parish Record.*]

Service will be held on all Wednesdays and Fridays during Lent. Litany at 11 A. M. Evening services at 7:30.

As Lent begins long before the winter is over, and as there is a difficulty in the way of heating the Church daily, it is deemed best to have services only on Wednesdays and Fridays. It is devoutly hoped that the services on those days will be regularly and largely attended. We ought each year to see a better observance of the Church's penitential season, than we saw in any preceding.

"It is the crushed olive that yields the oil; the pressed grape that gives forth the wine; it was the smitten rock that gave the people water. So it is the broken, contrite heart that is most rich in holiness, and most fragrant in grace."

Everybody is extended a cordial invitation to attend any or all the Services held in the Church. But Church members ought not to expect that a congregation will always be on hand whether they themselves are present or not.

There is no wish to make Sunday a gloomy day. It should be the brightest and happiest day of the week. Receiving and making calls are not unpardonable sins; but is it quite right to receive at the hour the Church bids you to prayers? Is it quite considerate to call at that hour when it is not known what the wish of the person called upon may be about going to the service?

We were almost left in darkness on Sunday evening, January 22. A few gas jets would burn, but they were dim. The beginning of the third collect seemed to apply to the time and circumstances.

It looks as if new life had been infused into the Sunday school. Without being able to tell all we can feel the improvement. The children themselves hardly know they are better—but they are. "Here

a little and there a little; line upon line; precept upon precept," is telling, and will tell more yet. We are proud of our children, and we want to be prouder. We will be when the whole school shall know the Catechism as they do the alphabet, the Bible as their Primer, the Prayer Book as they do the LORD'S Prayer. We expect to see the time when any reasonable question asked them upon the Bible, Church history, the propriety of devotional exercises, and all kindred subjects, will be answered with such readiness and unison of voices that there will be no doubt in the minds of listeners that the children know they know.

NOTES.

—THE *Spirit of Missions* for February contains the following "Acknowledgments" from Montana:

GENERAL.

St. Luke's, Billings.....$20 00
St. James', Dillon..... 7 35

AM. CHURCH BUILDING FUND.

St. Peter's, Helena..... 5 00

—*St. James' Record, Dillon:* Since the beginning of Advent the Sunday school has been giving its offerings to help build an addition to St. Mary's Orphanage in China. The amount undertaken to be raised was $50. It has nearly all been secured.——The Lenten offerings of the Sunday school, and the Easter offerings in the Church will be devoted to the missions of the Church.——A Lenten "Mission" is to be held in Dillon, beginning Sunday, February 26, continuing one week. It will be conducted by Bishop Brewer. There will be a short morning service with address, every day at 10:30, lasting about twenty minutes; and daily evening service with address, at 7:30, lasting about an hour.——Photographs of both exterior and interior of the Church are on sale for the benefit of the Rectory fund.——Week-day Lenten Services Wednesdays and Fridays. Litany at 11 A. M.; Evening Prayer at 7:30 P. M.

—SPECIAL Lenten Services are appointed in St. Paul's, Virginia City, for Wednesdays and Fridays; Morning Prayer and Litany at 10:30 A. M.; Evening Prayer at 4:30 P. M.——The Sunday school offerings during Lent and the Easter offering in the Church will be given to Domestic Missions.

—ADVANTAGE was taken of an almost enforced delay in the Madison Valley by the Rev. E. G. Prout, to hold an Ash-Wednesday Service in Trinity Mission—the first distinctly Lenten Service that it has been feasible to hold there since the Mission was begun. The Service consisted of Morning Prayer, the full Litany, and the Ante-Communion, with the proper Ash-Wednesday variations, and a short address. Although the notice was short, it having been decided on only the day previous, the attendance was good, and the Service well appreciated.

—FROM the *Dillon Tribune* we learn that a Jarley "Wax works" entertainment was given at the Opera House in Dillon, on Tuesday evening, Feb. 7, for the benefit of the Rectory fund of St. James' Church. It was well attended and proved successful, netting the fund about $45.

The Church at Large.

THE ENROLMENT FUND.

[From the *Spirit of Missions.*]

THREE or four years ago a plan was set on foot to raise a million dollars for missions by enrolling 200,000 contributors of five dollars each. It is called the Laymen's Plan, because it was proposed by a layman to laymen, and was intended to be the work of the laity from beginning to completion. The plan called upon the laity of the Church in every parish to solicit pledges of five dollars each from each member of the parish and when the full number of 200,000 was reached the whole was to be collected and presented as a thank-offering at the opening of the General Convention in Chicago in 1886. A Central Committee was formed in Philadelphia, and local treasurers were appointed by the Bishops in several dioceses. Wherever the work was taken up earnestly the success was so great as to prove the plan would succeed if adopted in all the parishes. In the Diocese of Pennsylvania about $30,000 was collected, and in the missionary jurisdiction of Montana more than $1,000 was raised. The plan failed of success for lack of general adoption. The Church did not wake up to the importance of the undertaking in time to complete it before the meeting of the General Convention. The Committee reported some $80,000 collected as the result of the imperfect effort. The General Convention, sitting as the Board of Missions, greeted the plan with enthusiasm and adopted a series of resolutions urging that it be carried forward to complete success, and constituted the lay deputies from each diocese a special committee from that diocese to act with the Central Committee.

The Central Committee have decided to take up and prosecute with vigor the Enrolment Plan during the coming Lent. They earnestly desire the hearty co-operation of the Bishops and Clergy, and they appeal directly to their brethren of the laity in all parts of the Church not only to enrol their names as contributors but to take the work in hand and solicit the names and contributions of five dollars from every member of the parishes. This is an especial work of the laity and there can be no doubt, if they engage in it promptly and with enthusiasm, that the sum of $1,000,000 for missions can be secured before Easter, 1888.

The Presiding Bishop has addressed the following circular letter to the Bishops which has been generally circulated and published:

Middletown, Conn., Jan. 4, 1888.

Right Rev. and Dear Brother:

I address you with some hesitation, and only at the request of the Committee appointed at the late General Convention to take in hand the "Missionary Enrolment Fund," proposed to be raised before October, 1889. I hope this request will secure me from any imputation of "stretching beyond my measure."

The Enrollment Plan was adopted, you will remember, by the General Convention, sitting as the Board of Missions, and comes, therefore, before the Church, commended by the highest authority.

The Committee believe, and it would, appear, reasonably, that if the work of enrolment could be taken up simultaneously, with the approval and endorsement of the Bishops, in all our dioceses during the coming Lent, making it the great work of the season, the plan might be successfully carried on, if not carried out.

This will demand the co-operation of our entire Episcopate, and it is in the hope of securing this that the subject is now brought before you and your favorable consideration invoked.

It is not necessary that payments should be made at once. Subscriptions can be made payable on or before the first of Jan. 1889. While, as to details, etc., the Committee will send such suggestions as they have to make with this circular.

The next General Convention will occur at the close of one hundred years from the adoption of the Constitution and Book of Common Prayer of this Church. What a fitting recognition of the manifold blessings which the Head of the Church has showered on us for all those years, would such an offering as the Enrollment plan proposes, be!

Your affectionate brother,

J. WILLIAMS,
Presiding Bishop of the House of Bishops.

NOTES AND CLIPPINGS.

Domestic.

—RACINE College was visited by a severe conflagration on the evening of the 4th inst., by which the gymnasium, laboratory, and studio were destroyed. The structure was the southeast corner of the quadrangle, and was erected about twelve years ago. The laboratory occupied a north wing, and was well furnished with expensive apparatus for chemical analysis.

—On the Feast of the Conversion of St. Paul, January 25, in Christ Church, St. Louis, the Rev. Abiel Leonard, D. D., was consecrated to be Missionary Bishop of Nevada and Utah.

—The trustees of the American Church Bullding Fund Commission have re-appointed the Hon. L. Bradford Prince special secretary for one year from Jan 1, 1888.

—*The Spirit of Missions* says: "As regularly as the new year comes, some one, who has given no clue to his or her identity, sends a cashier's check for $3,000 to our treasury, and for $1,000 to the Church Building Fund. We offer grateful acknowledgements and best wishes for the new year to our unknown contributor. The Lord Who seeth in secret, will reward openly. Would that there were many more such, who having freely received also freely give."

—There are 8,000 colored children in our Sunday schools in the diocese of Florida, and Bishop Weed has missionaries at work among the colored people on stipends ranging from $100 to $400.

Foreign.

—On the Feast of the Epiphany, the Ven. Henry James Matthew, Arch-deacon of Lahore, was consecrated at Westminster Abbey as Bishop of Lahore, India.

—The Rt. Rev. V. W. Ryan, D. D., late Bishop of Mauritius, died at Stanhope, Durham, on Jan. 11, after a long illness.

—At a special meeting of the Church of England Synod of the Diocese of Nova Scotia, held in Halifax, Feb. 1, the Rev. Frederic Courtney, D. D., Rector of St. Paul's Church, Boston, Mass., was elected Bishop on the first ballot. He has accepted the Bishopric, but will not leave Boston until after Easter, as his engagements there will not permit.

—The Ven. Alfred Earle, Archdeacon of Totnes, has been appointed the Suffragan of London, and will bear the title of Bishop of Guilford. By an arrangement with the Drapers' Company he will be presented to the rectory of St. Michael's, Cornhill.

SOME MONTANA LENTEN PASTORALS.

Dillon: We are about to enter once more upon the holy season of Lent. The Church in her wisdom has thought good to set apart this season of forty days for special religious observances, for the refreshing of our spiritual lives. And do we not everyone in this age of eager and intense worldliness, more than ever need the discipline of a well kept Lent? Will you not for the good of your souls withdraw yourselves somewhat from the vanities of the world and go apart to spend some of your time with Christ during this holy season? Give up, for the sake of Him who gave up all for you, even some of your innocent amusements and indulgences. Cut off any habits, which, though perhaps innocent in themselves, when exercised in moderation, are yet dangerous, because they may, through excess, easily lead to ruin, and to a denial of Christ. Abstain from public entertainments of all kinds, and devote more of your time to prayer and the study of God's Holy Word. Make it a point of duty to attend as many as possible of the Lenten services, and come often to the Holy Communion. Do not, beloved, let this Holy Feast be celebrated Sunday after Sunday and you have no part in it. Practice some self-denial, have some rule of fasting, for this is a positive Christian duty. But do not fast simply for the sake of fasting, for this will end in mere formalism and do you no good, but fast with a purpose in view; fast to make your prayers more effectual; fast in order to bring your body into subjection to the spirit; fast for the sake of Christ, who fasted for our sakes, and fast that you may have more to give to those who need. Make this a time for self-examination—stop for a moment and take stock of your life and character. You are called a Christian. What are you doing to deserve the title? What are you doing for Christ? "What do ye more than others" who are not Christians? Are you leading a sober, righteous, and godly life? Are you loyal to Christ and to His Church? Or are you only playing at being a Christian? Be honest with yourselves brethren. "Quit you like men, be strong!" A well kept Lent will give us strength to go through the whole year. A misspent Lent will bring disgrace upon the Church. I beseech you, brethren, think earnestly of these things, for our Lord Jesus Christ's sake, and for the sake of your own souls.

Helena: The Rector appeals to every member of his congregation to make a more devoted use of Lent this year than ever before.

Apart from the truth, of which it is the keeper, the strength of the Episcopal Church lies in the thorough convictions of her members and their pronounced loyalty to her rites and usages. For should Church people not respect the customs of their Church others certainly would not do so.

We do not ask Christians of other communions to observe our holy seasons. We ask of them only an intelligent and charitable appreciation of the Church's purpose in making these forty days of Lent different from the other days of the year. But from our own members we have a right to expect something more. They should not only see the meaning of Lent but also keep Lent; not only be in sympathy with the aim of Lent, but also observe its requirements and pattern their way of living in accordance with its spirit and make diligent use of the means which is placed at their disposal to develop within themselves, more and more the power of the endless life.

Butte: A great many comments are made on the Church's fasting season. Some favorable and some quite unfavorable to it. Let us say that there are three sets of people looking at Lent from three different points of view. One set, seeing it from afar, as they see all things Christian: they never obey any Church law, because it is such; they have no appreciation of any rites, ceremonies or customs of the Church, as means to a spiritual life—in fact they do not often think about living spiritually, and we therefore expect nothing from them than that which we hear, the petty utterances of the would-be sarcastic and funny people. The next set is a little nearer and sees a little clearer; they have little to say about Lent, but don't keep it; it would be too much of a cross for them. When asked why they do not observe the time, they generally answer, "We not think it necessary," or perhaps excuse themselves with the remark, "My life is one endless season of Lent, by virtue of my circumstances or the place in which we live." Such answers are enough to reveal consciences not quite at ease. Then we have the third class, of those who do try to keep it year after year, as they try to observe all the laws of the Church. It needs no proof to be advanced that these are the people who really know what Lent means: know by trial whether it is worth anything to them or not, and what do they say? Why they prize it so highly—appreciate its worth so much, they deem it to be invaluable. They have so greatly enjoyed its benefits that some of them have eliminated the word "fast" and called it the "blessed feast of Lent," for while fasting in the body they have feasted in the soul. The next time that you hear some one making unfavorable comments upon the Lenten season, stop and think of that person's life. Ask yourself if he ever kept Lent? Does he know what it means? Is he one who is really trying to grow better? Has he been baptised or confirmed? Does he keep Sunday? Is he always at the Holy Communion? In short, does he believe and how does he show his belief? Lent is no novelty. It has been a marked feature in the Church's year for a great many centuries. Many earnestly contend that it was established in the first century of the Christian era. We are sure that myriads who lived saintly lives on earth and now rejoice in the paradise of God, found it a blessed time to prepare for their present happiness.

The Montana Churchman.

VIRGINIA CITY, MONTANA, FEBRUARY, A.D. 1888.

Entered at the Virginia City Post Office as second-class mail matter.

LENT.

AGAIN we are called to keep Lent. The truism that Lent is useless if it is not made useful is in place here. Lent, as well as all other religious and devotional exercises to which the Church calls us, is not purposeless and therefore merely formal, but full of purpose and capable of being made deeply real and therefore helpful.

Lent has a two-fold purpose: (1) to practice in resistance to evil; (2) to sorrow over sin. It is not easy, and it is not worth while, to determine which purpose has precedence of the other. But why should a special season be devoted to this two-fold purpose, when the self-control and penitence are necessary at all times? (1) Because self-control in the presence of temptation is to be effectually learned only by restraint in the use of things not in themselves wrong; and experience shows that we will not, or will not to good effect exercise that due restraint in the use of things lawful which helps to resist temptation, unless some external authority defines a time when such abstinence is made a religious duty. (2) Because penitence in its ordinary practice, however deep and intense, is individual and subjective, originating in the personal sense of personal sin, while our conception of the great fact of SIN, in itself and its effects, is vague and indefinite. We are to mourn sin, not merely as it operates in ourselves, but as it exists in the world; we are led to that mourning by reason—the consideration of the effects it has produced—not by emotion; therefore it is wise, not to say imperative, that an external authority should define a time and term in which to reason upon sin and mourn for sin—*and make reason and sorrow personal and emotional.* And because of the intimate connection of the great fact of sin and its effect in the Work and Passion of the SON of GOD, it is eminently proper that *the* time of abstinence for discipline and for penitence should be set to introduce the Church's commemoration of the Saviour's Cross and Passion; and eminently fitting that the term of Lent should be defined by that of His abstinence and resistance in the wilderness.

To reduce these thoughts to practice in their two-fold application:

(1) Fasting—abstinence in the use of things lawful, for the purpose of learning self-control and acquiring power of resistance—is best exercised in the line of those things that minister to lawful and natural human appetites and passions—most obviously in eating and drinking. The English and American Church has laid down no definite rule; wisely as we think, because personal circumstances and conditions are so various. Some *rule* of self-denial should be adopted by each one, and carried out. Personal experience will often suggest what personal self-denial will be most profitable. When no such suggestion arises, there is hardly a better plan than to follow the rule of the earlier Church, namely to abstain, in whole or in part, from the use of flesh, as being in itself ordinarily harmless, and yet being a self-denial which one feels. It hardly needs to be said that an unconscious self-denial is no self-denial at all.

(2) Penitence, mourning for the great fact of sin, is evidenced and realized in two ways, first by the public penitential Church Services of the season, second by abstinence from all such recreations as are incongruous with seasons of mourning, and particularly such as are more or less public in their nature. Hence we should avoid parties and other gatherings for entertainment, not because they are wrong in themselves, for that would be a reason to refrain altogether. When bidden to such, a sufficient answer should be, "It is Lent;" just as in cases of personal sorrow it is enough to say, "I am in mourning." Remember:

> "—— —— Songs of gladness
> Suit not always souls forlorn,
> ——Songs of sadness
> Midst our joyous strains are borne;
> For in this dark world of sorrow
> We *with tears* our sins must mourn."

Personal affliction is universally held not only to excuse absence from such social or personal pleasures, but also imperatively to require such abstinence, for propriety and congruity, if for no other reason. How much more when that which in reason, if not in power over the emotions, is so much deeper cause of sorrow than any other can be, is brought before us for reflection. And just such a cause of sorrow is the great fact of sin.

What are we to strive for in all this? First, it will tend to increase strength in the inner man; and there is no one who will not have use for all the strength he can acquire. Second, it will deepen our horror for sin, and intensify our ardor in the pursuit of holiness, and no one is in danger of acquiring too much holiness. Third, it will bring us more and more into sympathy with JESUS in His Passion, and to a better comprehension of the wondrous benefit of His Resurrection; it will fit us more and more for that life which shall be ours, when the Resurrection, of which His is an earnest, shall be ours by gift and in possession; it will prepare us to enjoy that restful state where temptation and the pain of resistance are not found, whence sorrow and sighing—mourning with all its concomitants—have forever fled away.

Married.

WRIGHT—PARMETER.—In Dillon, Montana, on Saturday, February 11, 1888, by the Rev. S. D. Hooker, Miss WINNIE PARMETER to Mr. OLIVER F. WRIGHT, both of Sheridan, Montana.

HARTMAN—SWITZER.—Near Ennis, in the Madison Valley, Montana, on Tuesday, February 14, 1888, by the Rev. E. G. Prout, Miss MAY R. SWITZER to Mr. JOHN L. HARTMAN, both residents of the Madison Valley.

Selections.

SAY "NO."

BY THE REV. SAMUEL H. GIESY, D. D.

"No," is the tempted man's veto-power, his safety in moral peril. Temptation is not sin in and of itself. That is only a wretched confusion of separate things. "Being tempted" was nothing against CHRIST; and is nothing against any man. It does but mark the moral danger in which every man, *being man*, must necessarily stand. Sin only begins with the consenting will, when it yields itself up to the desires of our lower nature. Up to that point, it is discomfort, but not guilt.

What then? Is entire exemption from temptation the thing to be desired? Would we have a radical change in our moral conditions? That could only be at the surrender of the noblest attribute of our being. Will-power, self-direction, stands, and must stand, in the peril of its right or wrong exercise. And while it makes the element of moral danger, it makes, too, the element of moral greatness. They are in error who think it would contribute to spiritual development, to moral nobility, to manly fortitude and vigor, to have the presence and power of temptation removed: to be permitted to spend our brief life in a moral atmosphere perfectly serene, disturbed by no foul winds, nor so much as ruffled by a breath of pollution.

An error this. Where do we look for the highest type of physical manhood, of energy and perseverence, of patient and rewarding industry, of noble effort and grand achievement, of enduring strength for manly task and toil? Under the hot breath of the torrid zone where all nature, as in the forcing process of a green-house, puts forth its rich luxuriance, and men live on native fruits without an hour's toil? Where men, the year round, need only stretch forth their hand to pluck the bread of life, you find them too lazy and sluggish to do even that much. The necessity of work, doing stern battle with the hardships of life, after all, with its incessant pain, fatigue, and worry, makes the most vigorous race, develops stout muscle, awakens purpose, schools endeavor, calls out the most heroic virtues—the will and strength to do. So courage, bravery, fortitude, and martial valor to make a bold fight—these come to the soldier not from the drill-room, nor the exercise of the parade ground, but from contact with actual danger, the clangor of arms, the noise of battle, the mad shout of contending forces, where bullets whiz and death walks. In face of danger men grow strong and brave, and timid hearts are stout.

On its moral side life must be a hard conflict, a heroic struggle, stout-hearted encounter with hostile influences. No man can hope to spend it in easy and quiet exemption from temptation. Nor ought any man wish to do so. It is the great law of our being; the inseparable accompaniment of moral freedom. This stands, must stand, in the tremendous possibility of mournful overflow. If we care for a race of moral imbeciles, then keep young men and maidens out of harm's way; let there be nowhere an evil-minded person to entice.

Stepping out from the shadows of home to take his place among men, a youth is confronted by enticements to evil on every hand. It is not overdrawing the matter when it is said with startling emphasis, "a dreadful conspiracy is organized against him." A legion of evil spirits are encamped round about him. The world is full of evil persons and places. Let him not think it is a place where he can walk at ease and off his guard. "If he slumber here, the Philistines will be upon him. Though he has a Samson's strength, they will put out his eyes, and make him grind in meanest slavery, and triumph in his misery and death." There is a classic fable just in point. The sirens, half-damsel, half-bird, were said to have resided on an island in the Mediterranean, and sung with such sweetness, with such marvelous power, that no mortal who heard them could resist the temptation of seeking them on their island abode, and sailors were charmed to the shore only to be destroyed by their enchantresses. So softly did the melody fall on their ears, that, country forgotten, voyage abandoned, they sought the shore in a wild ecstacy of delight, only to fall by the hands of the fair charmers, their bones left unburied on the sandy beach. Pope puts it thus:

"Next where the sirens dwell you plough the seas;
Their song is death, and makes destruction please."

Is it all fable? Is there not a deep moral underlying it? Is there not the music of sweet manners, soft words, fair promises, enticing the young sailor away from the straight voyage of life to fatal shores where character, hopes, prospects, fall in common and irretrievable ruin. In his *Kenilworth*, Scott makes this fine use of the mythical tale we have recited:

"When then our course is chosen, spread the sail;
Heave off the lead, and make the soundings well;
Look to the helm, good master; many a shoal
Marks this stern coast, and rocks where sits the *siren*,
Who, like ambition, lures men to their ruin."

Allurements! That is the proper word, and that makes the sorrowful fact—soft hands, fair words, sweet voice—cruelest deception! Sin hides its end. Therein lies the danger. It throws over the horrid future a gilded covering. The opening path is all flowery; and only later on does it show the thorns which pierce and tear. "Be not deceived; evil communications corrupt good manners."

Such the danger! What the defense? One puts it thus briefly and peremptorily: "*Consent thou not.*" Translated into plain and simple English it means, say "No," to each and every solicitation to evil, whatever the place of sin to be visited, and whosesoever lips say, "Come with us." This is true wisdom. This is moral safety.

As a check to hasty and improper legislation, the veto-power is put in the hands of the President and Governors of the several States. It is a tremendous power to be lodged in a single man's hands; but not seldom in the long history of legislation it has come in to defeat the operation of unwise, inconsiderate, radical measures. Just this power, for wise and wholesome ends, in a moral point of view, is lodged by our Maker in every man's hands. It is the distinguishing trait of our being, this power to say "No," when some siren voice would woo us on to destruction. "No man can live at all without exerting this power at some points; and no man can live nobly, and to the highest purposes of his being, without exerting it constantly, at all points, and with absolute supremacy."

In the face of the manifold moral dangers besetting every man's path, it is a grand thing to be able to say "No," and to say it with all the emphasis of one's soul. It is worth all else in a man's life to learn to say it. It will give him ready and happy escape from the ten thousand enticements of a wicked world, and from the frequent solicitations of evil men. And more, it will come in as the secret power of a pure, and lovely, and noble, and virtuous, and honest character.

This Latin proverb is of force just here: "Obsta principiis." Older than Ovid's "Resist beginnings; it is too late to employ medicine when the evil has grown strong by inveterate habit," is Solomon's warning; "If sinners entice thee, *consent thou not.*"

Thou *canst* resist. Thou art no weakling in the hands of others; no chip in the sweep of the wild current. GOD has given thee a mighty veto-power. Use it.

Thou *must* resist. Character, reputation, honor, virtue, all thou holdest dear, thy welfare for time and eternity, are at stake.

Heed the soft music of no siren, charm she never so wisely. Open thine ears to this other sweeter, safer voice:

"Behold, I stand at the door and knock. If any man open, I will come in."—*American Church S. S. Magazine.*

PRINCIPLES OF THE CHURCH.

I. EVANGELICAL doctrine, embodied in Scriptural and fixed statements, wrought into every part of the service, summed up in an Apostolic Creed so simple as to be

child, repeated always by
gation, and thus rooted in
the faith of young and
old, being "JESUS CHRIST, the same yesterday, to-day, and forever."

II. Congregational and responsive worship, engaging all the people, employing not only the ear, but the tongue, the eyes, and appropriate and significant attitudes of the body—kneeling in confession and petition; standing up in praise with frequent singing; and sitting to hear the Word; a worship conformed to the pattern shown in all parts of the Bible; animating the attention by its fitness and variety; in form of language carefully prepared by the wisdom, and fragrant with the piety of ages: gathering up all the sentiments and desires suitable to social or common prayer; avoiding all that might offend reverence, dignity, or a pure taste, and securing a noble and beautiful solemnity.

III. In preaching, an adherence to spiritual and permanent subjects, with a reverential treatment of them, by a ministry in three orders, ordained according to the apostolic model, customs extending through Christian history, and the present practice of about seven-eighths of the Christian world.

IV. A system of holy education, training every baptized child to venerate and love his Church as the mother to whom he belongs by a Divine Covenant in a blessed and joyous inheritance; to heed punctually all the ordinances that are a means of heavenly grace; and to understand clearly the reason of the hope that is in him, as preparatory to the sacred rite of Confirmation.

V. A system of practical righteousness, connecting all the great interests of life—such as youth, marriage, home, sickness, and death—directly with the influences of the Church as "the Bride of CHRIST;" teaching the people that every man, woman, and child should render some practical service to the Divine Master in the interest of this Church, under the Rector's direction; thus tending to realize a living, united, and sympathetic Body of the LORD, "having many members."

VI. An observance of the "Christian Year," making all its Sundays and Holy Days, Feasts and Fasts, a round of interesting commemorations of the great events in the life and ministry of our SAVIOUR, of the facts of redemption and the saintly characters of the New Testament. By this means each Sunday has its own individual associations, lessons, and prayers, all over the world; directness and diversity are given to the discourses of the pulpit; help is extended to human infirmity; and the whole "Year of the LORD" is turned into a practical manual of evangelical instruction, both enjoining and illustrating the great truths of human sinfulness, GOD's benignant sovereignty, the Holy Trinity, renewal and sanctification by the HOLY GHOST, and justification through faith in the Cross of CHRIST.

VII. A general cultivation of the spirit of religious awe, including reverence for sacred times and places, a loyal respect for authority and law, a conservative habit of thought, obedient and gentle manners, and uniformity in ecclesiastical usages throughout Christendom. A high degree of spiritual power is ascribed to the two sacraments—Baptism and the LORD's Supper—as CHRIST appointed them; they are administered and received with signal marks of veneration. Each part of the church building has its peculiar meaning and reasons. The minister, as a priest of GOD, always appears before the congregation in a robe of his office, the same everywhere, the simplest and plainest possible, "covering up all the changing fashions of men," obviating all criticism or surprise, and designated by JEHOVAH as a symbol of purity.

VIII. A Church polity conformed in its main outlines to the republican government under which we live, with legislative departments corresponding to the National, State, and Municipal authorities, combining clerical and lay elements, with an elective representative system securing the rights of all, and reserving the exercise of spiritual discipline in the local church to the clergy.

IX, A liberal practice as regards the terms of participation in sacramental privileges, abstinence from pulpit controversy, and a charitable spirit toward the members of all Christian bodies.

X. CHRIST having established a visible kingdom in this world, which is the Church, "the pillar and ground of the Truth," a profound conviction arises that on earth our religion, like ourselves, must be of two parts—inward and outward, life and body, spirit and form, invisible and visible; that CHRIST Himself has determined certain characters or ordinances by which this Church should be everywhere and always known; and that a recognition of the doctrines of this Church, with a cheerful allegiance to it, is not only essential to the final preservation of historical orthodoxy, but would provide a remedy for many evils in our present disordered condition.—*Bishop Huntington.*

BISHOP PATRICK'S RULES FOR OBSERVING LENT.

LET every one of us lay aside all this Lent our fine clothes, and let us retire ourselves as much as possible, making no visits, nor willingly receiving any, if nothing but civility oblige us to it.

Let the time be spent in this retirement, in reading and prayer; in examining our consciences, and bewailing our offenses; in taking a view of the miserable state of mankind, and imploring the Divine mercy towards them; in laying to heart the sufferings of many of our Christian brethren, and such like exercises.

Let the consideration of it move us to chasten ourselves with fasting; or if that cannot be, with a spare diet.

Let the rich, especially those who live deliciously, deny their appetites, keep a slender table, and punish their excesses with a harder fare.

Drink no wine nor strong liquors without necessity; make no feasts, nor accept of invitation to them.

Give alms liberally, and frequent the public prayers, and there let us humble ourselves before GOD, and blush to lift up our eyes to Heaven.

Tremble to think that you have so oft prayed in the Litany that GOD would pitifully behold the sorrows of your hearts, when, perhaps, you had no sorrow at all.

And forbear music and dancing, and such like pleasures.

Let those who have been slothful content themselves with less sleep, that they may have more time for Heaven and true Heavenly thoughts.

Those who have been too voluptuous will do well also to lie hard.

Finally, let there be a general abstinence from all manner of recreations. Leave the *play-houses* quite empty, and make the *Churches* full; go to no public shows, but spend the time, when you come from Church in setting all things right *at home.*

—PUBLIC worship is not a matter of taste or choice or convenience, *it is an imperative duty.* To omit it without good cause *is sin.* The spirit of the worshipper should be devotional, the body reverential; your prayers should be earnest, your praise hearty, and your offerings liberal. Do not criticise but pray. Do not look around but look up. Never be in Church without your Bible, Prayer book, Hymnal, and purse.

—GOD's agency does not exclude nor supersede our instrumentality. He gives the increase, but Paul must plant, and Apollos water. He furnishes the wind but we are to spread the sails. He gives, but we gather. Prayers and diligence, dependence and activity, harmonize in the scriptures, and are only inconsistent in the crudeness of ignorant and foolish men.—*Wm. Jay.*

—PHILLIP HENRY said, "there are two things we should beware of; that we never be ashamed of the Gospel, and that we never be a shame to it."

—How often do we look upon GOD as our last and feeblest resource. We go to Him because we have nowhere else to go.

The Church in Montana.

Officers of the Convocation.

President—The Rt. Rev. L. R. Brewer, S. T. D., Helena.
Secretary—The Rev. E. G. Prout, Virginia City.
Treasurer—Mr. Samuel J. Jones, Helena.
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The Rev. E. G. Prout,
The Rev. F. T. Webb,
Mr. Wm. Steele,
Mr. J. D. Wilson.

Examining Chaplains.

The Rev. F. B. Lewis,
The Rev. F. T. Webb.

LIST OF CLERGY.

The Rt. Rev. Leigh R. Brewer, S. T. D., Bishop, Helena.
The Rev. Slator C. Blackiston, Butte.
The Rev. Alfred Brown, Billings.
The Rev. Hector E. Clowes, Fort Benton.
The Rev. Sidney D. Hooker, Dillon.
The Rev. William Horsfall, Miles City.
The Rev. A. B. Howard, Deer Lodge.
The Rev. Frank B. Lewis, Bozeman.
The Rev. E. Gregory Prout, Virginia City.
The Rev. George Stewart, Missoula.
The Rev. J. W. Van Ingen, Helena.
The Rev. Frederick T. Webb, Helena.

CHURCH SCHOOLS.

St. Paul's Parish School, Miles City.
Principal, Mrs. Horsfall.
St. Peter's Parish School, Helena.
Principal, Miss C. Turnley.

PARISHES AND MISSIONS.

Communicants, Aug. 1, 1887, in parenthesis.

Anaconda——————Mission(11).
The Rev. A. B. Howard.

Billings—St. Luke's Mission(39).
The Rev. Alfred Brown.

Boulder, St. Paul's Mission(10).
The Rev. J. W. Van Ingen.

Bozeman—St. James' Mission(53). Ch. and rect'y.
The Rev. Frank B. Lewis.

Butte—St. John's Parish(135). Church and rectory.
The Rev. S. C. Blackiston.

Deer Lodge—St. James' Mission(24). Church.
The Rev. A. B. Howard.

Dillon—St. James' Mission(23). Church.
The Rev. S. D. Hooker.

Fort Benton—St. Paul's Mission(24). Church.
The Rev. H. E. Clowes.

Fort Keogh——————Mission(16).
The Rev. Wm. Horsfall.

Fort Shaw——————Mission(9).
The Rev. J. W. Van Ingen.

Gallatin Valley Mission(11).
(Moreland, Three Forks, and Gallatin City.)
The Rev. Frank B. Lewis.

Granite——————Mission(10).
The Rev. A. B Howard.

Great Falls——————Mission(12).
The Rev. H. E. Clowes.

Helena—St. Peter's Parish(303). Ch. and rectory.
The Rev. F. T. Webb.

Livingston—St. Andrew's Mission(32).
The Rev. F. B. Lewis.

Madison Valley—Trinity Mission(16).
The Rev. E. G. Prout.

Marysville, St. Mary's Mission(20).
The Rev. J. W. Van Ingen.

Miles City—St. Paul's Mission(45). Chapel.
The Rev. Wm. Horsfall.

Missoula—Holy Spirit Mission(27). Church.
The Rev. Geo. Stewart.

Philipsburg—St. Andrew's Mission(12).
The Rev. A. B. Howard.

Pony——————Mission(8)
The Rev. E. G. Prout.

Sun River——————Mission(9).
The Rev. J. W. Van Ingen.

Townsend, St. John's Mission(12).
The Rev. J. W. Van Ingen.

Virginia City—St. Paul's Mis'n(38). Ch. and rect'y.
The Rev. E. G. Prout.

Miscellany.

—An old gentleman of Detroit was passing through the ceremony of taking his fourth wife, the other day. At the impressive climax somebody was heard sobbing in an adjoining room. "My goodness!" exclaimed one of the guests in a dramatic whisper, "who on earth *is* crying on this festive occasion?" "That?" replied a member of the bridegroom's family, "that's nobody but Em. She *always* boohoos when pa's getting married."

—Lady (in coal office): "Is the proprietor in?" Boy: "No, mum." Lady: "Well, do you keep both anthracite and bituminous coal?" Boy: "No, mum. We keep nothin' but hard and soft coal."

—"Mamma, what's hereditary?" asked Bobby, laboriously tripping over the syllables of the long word. "Why, it is—anything you get from your father or me," replied the mother, a little puzzled for a definition suitable to his years. Silence of two minutes. Then he asked, "is spankin's hereditary?"

—A country paper has this personal item: "Those who know old Mr. Wilson of this place personally, will regret to hear that he was assaulted in a brutal manner last week, but was not killed."

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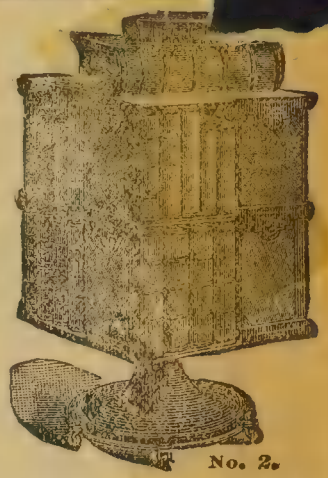
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The Montana Churchman.
PUBLISHED MONTHLY
In the interests of the Protestant Episcopal Church, especially in the
MISSIONARY DISTRICT OF MONTANA.
The Rev. E. G. PROUT, Editor,
Virginia City, Montana.
Price $1 00 a year, postpaid.
Subscriptions and Advertising patronage are respectfully solicited.

The

Montana Churchman.

We, being many, are one body in CHRIST, and everyone MEMBERS ONE OF ANOTHER.

Vol. V, No. 12. Virginia City, Montana, March, 1888. Whole No. 60.

Kalendar.

MARCH, 1888.

18 Fifth Sunday in Lent. (Passion Sunday).
25 Sunday next before Easter. (Palm Sunday.) [The Annunciation of the Blessed Virgin Mary].
26 Monday before Easter.
27 Tuesday before Easter.
28 Wednesday before Easter.
29 Thursday before Easter. (Maunday Thursday).
30 GOOD FRIDAY.
31 Easter Even.

APRIL, 1888.

1 EASTER-DAY.
2 Monday in Easter Week.
3 Tuesday in Easter Week.
8 First Sunday after Easter (Low Sunday).
15 Second Sunday after Easter.
22 Third Sunday after Easter.
25 St. Mark the Evangelist.
29 Fourth Sunday after Easter.

The Church in Montana.

CONVOCATION ASSESSMENT.

THE Canonical Committee on Assessments for the expenses of the Convocation of Montana, acting under authority of Canon VIII, has adopted the following schedule of Assessments for the year 1887—8:

St. Peter's, Helena	$ 12.00
St. John's, Butte	10.80
St. Paul's, Virginia City	3.60
St. James', Deer Lodge	2.25
St. James', Bozeman	5.25
Trinity, Madison Valley	1.80
Holy Spirit, Missoula	1.80
St. Paul's, Fort Benton	3.60
——— Fort Shaw	60
——— Sun River	30
St. James', Dillon	2.40
St. Paul's, Miles City	3.60
——— Fort Keogh	1.20
St. Luke's, Billings	3.45
St. Andrew's, Livingston	2.10
——— Moreland	30
St. Andrew's, Philipsburg	90
St. Mark's, Anaconda	60
St. Peter's, Granite	90
——— Great Falls	90

These several amounts are now due and payable to Mr. Samuel J. Jones, Treasurer, Helena, Montana.

BISHOP BREWER'S APPOINTMENTS.

Glendive, Tuesday	Mar. 20
Billings, Sunday	" 25
Big Timber, Tuesday	" 27
Livingston, EASTER DAY	Apr. 1
Bozeman, Sunday	" 8
Helena, Sunday	" 15
Philipsburg and Granite, Sunday	" 22
Butte, Sunday	" 29
Anaconda, Tuesday	May 1
Deer Lodge, Sunday	" 6
Chestnut, Wednesday	" 9
Augusta, Sunday	" 13
Choteau, Tuesday	" 15
Fort Shaw and Sun River Sunday	" 20
Great Falls, Sunday	" 27
Fort Benton, Sunday	June 3
Fort Assinnaboine, Sunday	" 10

THE BISHOP'S RECORD

ON Saturday, the 11th of February, I left Helena for Missoula, to begin my regular visitations for the year eighteen hundred and eighty-eight. The train was due at Helena from the East at half-past eight in the morning. But on that day it was five hours late. I went to the station at half-past one. No train was on hand. After waiting an hour, the news came that the engine of an East-bound train was off the track at Prickly Pear Junction, only six miles away, thus blocking the way. No one could tell when the road would be cleared, and so the only way was to wait in patience. Fortunately I had a book with me which helped to pass away the time. About four o'clock the train came along. I reached Missoula at a quarter past ten, and went directly to the Rectory, where I was made welcome and hospitably entertained during the whole of my stay.

On Sunday the usual services were held with good congregations, and notice was given of a Mission to be held, beginning with Ash-Wednesday, and continuing for eight days. The people were asked to lay aside all but necessary duties and attend these services. And they responded willingly to the invitation. Housekeepers left their home duties and came to Church. Mothers came bringing their children, and even a few men left their business to come to GOD'S House. And that is saying a good deal for Montana. There were two services held each day. On Sunday and Ash-Wednesday the full services of the Prayer Book were had, but on other days, they were shortened to suit the occasion. But all services were from the Prayer Book, and all hymns were from our Hymnal. At each service there was an address or sermon. I think the result was good. Two persons were confirmed at the last service. There were more persons to receive the Holy Communion than I have ever known before. And I think there is more life and interest than ever. Some new people have come to Missoula during the year, who are taking hold of the work of the Parish most earnestly, and who, I trust, will continue their good works through all the future. The Church has been improved since my last visit by the purchase of new pews. The ladies have been hard at work and reduced the debt to fifty dollars, and they propose to get rid of it entirely very soon. There are more men who take a personal interest in Parish matters than at any previous time. Altogether, the future prospect for the Church in Missoula has a good deal of brightness in it, and I trust no clouds will appear to obscure the present outlook.

Thursday afternoon, I took leave of my kind friends and started for Dillon. I could only get as far as Butte that night, and I surprised the Rev. Mr. Blackiston by appearing at the Rectory about eleven o'clock. But I received as hearty a welcome as though my letter informing him of my coming had been received. As it was not necessary for me to reach Dillon till Saturday, I decided to stay over in Butte and preach for Mr. Blackiston at his Friday services. St. John's Parish is in good condition and there is a larger attendance at the Lenten services than has been seen before. There is plenty of work to do in that

rge and prosperous mining town, and the Rector is the man to do it.

I reached Dillon Saturday afternoon, and once more took up my abode in the little house which Mr. Hooker bought, and with his own hands made over, enlarged, and changed into a comfortable home. It was a comfortable place to come to when inhabited by a solitary missionary. But it has a more attractive and more cheerful appearance now that he no longer lives alone.

On Sunday, February 26th, a Mission was begun in St. James' Church, which continued through the following Sunday. The order and character of the services were the same as at Missoula. And I think the results were as good. Preparations had been made beforehand and the people were expecting to make special efforts to attend. The Holy Communion was celebrated each Sunday, and all but four of the communicants belonging to the Mission were present to receive, and three of those were kept away by sickness. On the second Sunday morning a class of six persons were confirmed.

During the Mission steps were taken toward forming the men of the Parish into a Guild, whose duty it shall be to look after the temporal affairs of St. James' Church, helping the Rector as far as they can, and relieving both Rector and Bishop of some work that does not belong to them to do. I hope most earnestly that it will prove a success. St. James' Mission is stronger than ever before. The membership is larger; there are more workers; there is more earnestness and more zeal. It is the the beginning of better things, I believe, for the Church in Dillon. Devotion and earnestness always tell. And the faithful work of the devoted Missionary and his equally faithful wife, must tell in building up GOD's Kingdom and in winning souls to His service.

L. R. B.

Dillon, Montana, March 5, 1888.

THE WOMAN'S AUXILIARY.

THE following paper was read at the Annual meeting of the Parish Branch of the Woman's Auxiliary of St. Peter's, Helena. We think it worthy of a more than local circulation. It is copied from the *Church and Parish:*

Ladies of the Woman's Auxiliary:

LESS than one year ago, on March 3d, 1887, a meeting was held in this Church to organize the Montana Branch of the Woman's Auxiliary to the Board of Missions.

What is this Board of Missions which we are organized to help? For what object has it been organized? The answer is:—To fulfill the command of our LORD when He said: "Go ye into all the world, baptizing every creature, in the Name of the FATHER and of the SON and of the HOLY GHOST."

Can this command be obeyed by every baptized Christian? Yes. Only hear what St. Paul says: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in CHRIST, and every one members one of another."

So all baptized Christians are one body in CHRIST, and *every one* members one of another.

The devoted Missionary, then, who is fulfilling in person the command, has a right to demand of you—baptized Christian—to administer to his bodily necessities; has a right to demand your aid in the maintenance of such, once heathen, as he has gathered into schools and is educating to aid in fulfilling this command. He has the same right to call on you, member as you are of CHRIST's body, as you have to call on your left hand to help your right hand; and he does call on you; he writes you from his distant home, be it China or Japan—or yet from among those sitting in darkness in our own country, the 8,000,000 Freedmen of the South. He does write you of all his needs; calls for instant help. But you had not heard before, that he had written; you would have answered, had you heard. His letter, dear Ladies, was addressed to the Montana Branch of the Woman's Auxiliary to the Board of Missions, which he had a right to believe included every woman mustered under CHRIST's banner in this parish. Of this large number, only seven were present at the last monthly meeting of the Woman's Auxiliary, only seven heard the cry for help.

If you don't know anything about Mission work, how can you expect to take an interest in it, or to take your part in evangelizing the world? If you don't put yourself in the way of being informed, how can you expect to know anything about it? Of the large number of women, communicants of St. Peter's Parish, is there one thoughtful Christian who would not thank GOD, if she knew she had saved a soul? Is there no one, who would not even put forward her whole strength to do so, if she could only put aside the world and its cares long enough to think about it? As GOD sees my heart, I don't believe there is one.

Yet there are, in St. Peter's Parish, over three hundred communicants, and two hundred and eighty-five dollars would probably cover the amount given by this Parish the past year, to help Christianize the world.

Are the people of Montana miserly, we ask? Then how is it, that they raised a thousand dollars in a few days to give a supper to two or three successful Railroad Managers? Are the people of Montana miserly? Then how is it that a hundred dollars or more is easily raised every week or two to give a ball?

No, the people of Montana are not miserly; enlist their interest, and their money flows readily enough.

And they lack interest in Missions. Why? Because they lack information. But can they expect forgiveness for neglect of duty, because of this ignorance, with the means of information within their reach? As soon may the soldier, enlisted in times of peace, expect pardon for turning a deaf ear, when he hears the drums beating the call to arms.

I have occupied so much time already, that I can only give a glimpse of a special work, which is ours, and ours only. I speak of the Chinese and colored people in our own town of Helena.

Both a Sunday-school and Day-school have been organized for the Chinese. At present we have enough teachers for the Sunday-school, but one more teacher is needed in the Day-school. For the colored people nothing has been done. We may try to forget our responsibilities in these respects, but the responsibility remains the same.

As a guide for ourselves, let us see what the Connecticut Branch promised last year:

Scholarship at Williams' Hall, Texas	$200
Scholarship at Reno, Nevada	300
Salary Hospital Nurse, Helena, Montana	400
Towards building St. Mary's Institute, Northern Texas	200
Missionary's Salary, Southern Dakota	300
For Mrs. Buford's work	300
For Mrs. Brent's work	100
In memory of Mrs. Burgwin	100
For Mrs. Payne's work	100
Bishop Lyman's hospital and work in N. Carolina	300

Cannot we too, the Montana Branch in addition to our monthly dues, which go to the General Board of Missions, take upon us some special work, pledge ourselves to the support of some missionary, or catechumen, or teacher?

To conclude, I cannot find more fitting words than those chosen by Mrs. Giraud: "That in this, our day of luxury and waste, there is not one of us but might sometimes divert the small sums we spend upon unnecessary things, into nobler channels. If every one here to-night would resolve to try faithfully for one year to save the overflowing drops from our own full cup of plenty; to think no sum too small to be set aside; to remember that the very essence and life of alms-giving is a sacrifice; I am convinced that the next annual meeting would find us the happy possessors of a treasury full and running over, able to give of our own abundance when pressing needs present, and having earned the right to say, 'Neither have I offered unto my LORD GOD of that which cost me nothing.'"

EMMELINE D. GREENE, *President.*

The Church at Large.

NOTES AND CLIPPINGS.

Domestic.

—The Bishop of Ohio is still quite feeble. He hopes to be able to go to Cleveland to preside at the special convention called to elect an assistant-bishop. Southern Ohio will probably elect an assistant also. Bishop Jaggar resigns jurisdiction and salary, and retains only his title. The new bishop will have entire charge.

—Bishop Thompson is delivering the Bishop Paddock Lectures, on the Wednesday evenings in Lent, before the students of the General Theological Seminary.

—The Bishop of Indiana has, of late, greatly increased the endowment subscriptions, securing $3,600 at Michigan City, in December, $4,500 in Christ Church, Indianapolis, in January, and $1,000 in Christ Church, Madison. The subscriptions have run over $30,000, and are steadily increasing.

—The New York City Committee of the Building Fund Commission, held a meeting on Tuesday, Jan. 31, at the Bible House. The Rev. Dr. Mulchahey presided, and the Rev. Prescott Evarts acted as secretary. Reports were received from various clergymen in the city, who had promised to take an offering during the year. The Rev. Dr. Rylance expressed his great interest in the work, the necessity for which he had seen years ago in Illinois. It was reported that Trinity Church and its chapels, St. Thomas', St. Bartholomew's, St. Luke's, and other leading Churches had already taken offerings. After arranging to call on the rectors who had not been heard from, the meeting adjourned.

—The clergy of Minneapolis have inaugurated a noon-day service for business men, to be held every day through Lent, in the Murphy Club rooms, on Hennepin Ave. The service begins at 12 o'clock noon precisely, and lasts 18 minutes only; it consists of a part of a hymn, the Litany, and a short address. These services are intended to give men who cannot leave their business at any other time during the day, a chance to worship during the Lenten season. For this reason they are held on the principal business avenue of the city, at a point down town most convenient to be reached by those for whom they are intended.

—The Rt. Rev. Mahlon N. Gilbert, Assistant Bishop of Minnesota, has since his consecration endeared himself to the people of his entire diocese by his faithfulness, and is held in especial esteem and affection by his people in St. Paul, to whom he commended himself while Rector of Christ Church Parish by his Christian earnestness and devotion. Some time ago they determined that his permanent residence there should be secured, although other towns in the diocese were anxious that he should make his home with them. To that end the sum of $10,000 has been subscribed and paid in, and will shortly be presented to the Bishop for the purchase of a home. The work of collecting this sum was not difficult. Ten prominent people subscribed $500 each, leaving only one-half the sum determined upon to be collected in the smaller sums. The names of 115 people are on the list, and of these 102 are of the Bishop's old parish of Christ Church, seven from St. John's Parish, one from St. Paul's, and five scattering. This gift, entirely voluntary on the part of Bishop Gilbert's friends and parishioners, is a very substantial token of regard, and evidences the esteem in which the Bishop is held.

—St. Mark's Home and Hospital, Grand Rapids, Michigan, has received from the late R. E. Butterworth contributions amounting to $41,600. The Rector of St. Mark's has received $1,000 from a parishioner, which is to be used in the building of the North Grand Rapids chapel.

—On Wednesday, Feb. 8th, the Federate Council of the five dioceses of the State of New York met at the Church House, Lafayette Place, New York City. There were present the Bishops of New York, Western New York, Long Island, Central New York, and Albany; and deputies from the several dioceses. The matter which occupied the immediate attention of the council was certain changes and amendments which it was proposed to ask the Legislature to make in the acts relating to the incorporation of Churches and those relating to vestries, etc. After a discussion which occupied the attention of the council a portion of two days, satisfactory results were reached. It is believed that the Legislature will readily sanction the changes proposed to be made. The Federate Council of New York had not met since its first meeting in 1873, when it adjourned to meet at the call of the Bishop of New York. At the close of the last meeting it was resolved to meet again in February, 1889.

—The trustees of Princeton College have elected as president the Rev. Prof. Francis L. Patton, to succeed Dr. McCosh, who retires after a highly successful administration.

—One needs to go abroad to know what is taking place at home. A *Church Times* correspondent writes of the new Cathedral site: "We have heard that its site has been selected and has been acquired, and it is one which, writing from my own knowledge of the city, is in every way fitting for the purpose. The spot selected is on the coast of the Western slope of Nantucket Island, above the magnificent Hudson River."

Foreign.

—Sufficient funds have now been subscribed to complete the Bishopric of Wakefield Fund and to secure the foundation of the new see. This will be the fifth new bishopric established within the last eleven years. The first Bishop of the new see is to be the Rt. Rev. Wm. Walsham How, who is so well known as the Bishop of Bedford. Bishop How was consecrated as suffragan to the Bishop of London in 1879. His magnificent work in East London has contributed as much to his fame as his writings, which are widely read and prized on both sides of the ocean.

—At the request of the Bishop of Lichfield, a suffragan Bishop has been appointed for his diocese. The Ven. Sir Lovelace Stamer, Archdeacon of Stoke, has been selected for the office, and will bear the title of Bishop of Shrewsbury.

—The election of Dr. Courtney to the Bishopric of Nova Scotia gives universal satisfaction and is acceptable to all shades of Churchmen. A most useful and brilliant episcopate may be safely predicted for him. His election was absolutely unanimous.

—St. James' Church, Florence, Italy, is in excellent condition financially, and as to general attendance; and the chaplain, the Rev. Edwin B. Russell, has been very much encouraged by the signs of hearty and constant interest. A cultured and intellectual congregation of regular worshippers, and new faces each Sunday from parishes in America and England, sometimes more than fill the attractive Church. The services have been highly appreciated; weekly celebrations of the Eucharist are maintained, and the ministrations of the Church have been sought and valued not alone by Churchmen, but by members of all other religious bodies, permanently or transiently in the city; while the Church is as popular among the English, as it is among our own people.

—The following incident, told by the late Lord Shaftesbury, suggests a needful lesson. It occurred at one of the ragged schools of London. In the early days of the school a great rapping at the door was heard one night, and eight or ten boys were found waiting outside in the street. One of them acted as spokesman, and said: "We want to learn some religion." "But you are too late; we close at nine, and it is now a quarter to nine." "Well," said the poor boy, determined not to be denied, "isn't a quarter of an hour's religion better than nothing?"

—The Bishop of Lichfield forbids any deacon in his diocese to celebrate the marriage service, which is a priestly office.

CHURCH DECORATIONS.

"I HAVE vainly looked for some authority to learn how to decorate the Church for the different seasons, for weddings, funerals, etc.; what kinds of material to use, where to place it, how long it should remain, etc. Should the altar be put in mourning for anything or anybody? I think not. No two parishes are alike in these matters. Yet worldly societies have rules about such things. It seems to me we have to guess at too many things. Please put me in the way of getting the needed information."—CORRESPONDENT.

WE cannot give our correspondent the name of any authority which is explicit on all these points. We offer here a few suggestions which may be of service.

1. Do not overdo the decoration of the Church, even on great occasions. A complete transformation is not needed, to mark even the Church seasons. Let confusion and display be avoided. Simplicity, harmony, and suggestiveness should be aimed at, rather than show. Some Churches are made gloomy at Christmas by an excess of evergreens; the chancel rail bristles like a brush-fence, and the sanctuary is a swamp of foliage and flowers. It is not the purpose of decoration to conceal the Church. The LORD'S house should be beautiful in itself, and decoration should not be so obtrusive as to interfere with the effect of the architecture and convenience of use. If banners are introduced (and they are very effective) they should be used to decorate blank spaces of the wall, and not hung so as to obstruct the view of the congregation.

2. The colors appropriate to seasons and occasions should be confined to the chancel. Altar, prayer desks, lectern, and choir stalls may have their hangings. The "Roman Use" of colors is preferred, on account of its simplicity. This is given in *The Living Church Annual*, and has been generally adopted in our Churches.

3. The altar should not be put in mourning "for anything or anybody" except in commemoration of the Crucifixion, on Good Friday, when all ornaments except the cross should be removed from the retable. This is the only day of the year when black is the appropriate color of chancel drapery. Even for funerals, violet is generally preferred in the decorations of the Church, where death is robbed of terror and the light of hope breaks through the gloom of the grave. The pall should be violet, with a white cross extending over nearly its entire length and breadth. If any black drapery is used, let it be not in large masses; a festoon of crape (black and white) upon font, chancel rail, stall, or bishop's chair, as it may be needed to signify the place in the Church from which the departed has been removed. It is a mistake to suppose that a funeral service, even for highest respect, calls for the heavy draping of the whole Church in black. Mourners enter the holy place for comfort, not to be more heavily oppressed by "the trappings and the suits of woe." Still, the occasion calls for appropriate symbolism, and this may be had as above indicated. Excessive floral displays are to be deprecated at funerals. A simple cross and wreath for the casket, are quite enough.

4. We enter a protest against the general upsetting of the season decorations of a Church for marriage services. Some special decoration for the occasion may be allowed, but this should not involve important changes in the ordinary arrangements of the chancel. We have known Churches to be taken out of Advent and transported to Easter in appearance, for a nuptial ceremony. The Church year ought not to be banished from the altar to please the fancy of a wedding party.

5. Decorations for special occasions ought to be removed after the service; for the death of rector or bishop, the stall or bishop's chair should wear its badge of mourning for thirty days. Colors remain during the entire season to which they belong, except on the occurrence of special days requiring another color. Christmas decorations should be removed on the Feast of the Purification, or on the eve of Septuagesima if it occurs before. Easter decorations which are not perishable should remain till after Trinity Sunday. The color changes on the First Sunday after Trinity.

6. Flowers in pots may be used for decoration, as well as cut flowers in vases, but none should be put upon the altar or in the font. They may be arranged on the retable. Growing plants may be grouped at the corners of the altar, rising from the floor in graceful lines, and in the same way around the font. The earthen pots may be covered with moss or paper. Flowers and foliage should be arranged in masses, to have a good effect, and not as in bouquets for close inspection. Festoons of flowers and leaves may be hung in the chancel, but should be removed before they are wilted. The altar cross should not be obscured by decorations, but should always stand out clearly and boldly as the central ornament of the Church.—*Living Church.*

THE PARISH LIBRARY.

AT this season, when so many advertisements of good books are published, it occurs to us to suggest that the agency of the parish library is too little used. More good might be done than is done, it is true, by means of the Sunday School Library, but the people generally do not take any interest in it. A good parish library might be made popular and useful. It is, in many places, already a power in the social, literary, and religious life of the people. Many of our parishes are in towns where no public library is sustained. In such places the parish library would be of especial value. It need not be made up exclusively of Church books, but should comprise a great variety of books, preference being given to those that are in harmony with Church ideas and usages. Much prejudice and ignorance in the community might be dissipated by the circulation of such books, for instance, as those of Miss Yonge.

There is one thing better, in this connection, than having a good parish library, and that is, getting the people to read it. The daily papers and the magazines have such attractions for the older members of the parish that they rarely read books, unless it be the latest novels. This newspaper habit is deplored, even by those who are given up to it. The papers are not to be dispensed with, but their exclusive monopoly of the reading public should be resisted. A clergyman is doing a good work for the community in using his influence to bring the people back to the old habit of reading books. If the craze for periodicals continues, we shall lose the art of book-making. It must decline if the habit of book-reading is lost. Get the people to read books, even if they are not volumes of sermons. Few only will read solid books of Church doctrine and devotion, but the influence of those few well-instructed Churchmen in a parish will be immense. They will communicate what they learn more rapidly and effectively than the preacher can from the pulpit.—*Living Church.*

—NOT long ago a ship was wrecked upon the reefs of an island in the Pacific. The sailors, escaping to land, feared lest they might fall into the hands of savages. One climbed a bluff to reconnoitre. Turning to his mates, he shouted: "Come on; here's a Church." A simple story, but involving a profound question: Why was it safer for shipwrecked men to go where a Church upreared its cross than where there was none?

—ONE of our most honored Bishops loves to tell the story that when as a young man he had charge of a weak parish loaded with debt, he preached and took a collection for foreign missions while the sheriff's flag was nailed to the front of the building, and his people thought him crazy. To-day that Church is one of the strongest, and a large and systematic giver to the evangelization of the world.

—IF every communicant in the parish were an earnest Church worker, how great would be the result. The rector would have an assistant in every communicant, a helper, a sympathizer, fellow worker. What is your work in the parish? In what way are you a help to the rector?

The Montana Churchman.

VIRGINIA CITY, MONTANA, MARCH, A.D. 1888.

Entered at the Virginia City Post Office as second-class mail matter.

Subscription, ... $1.00 a year.

The Rev. E. G. PROUT, Editor.

THE END OF VOLUME V.

FOR now five years we have been publishing the MONTANA CHURCHMAN. It was aptly described by Bishop Brewer in his introductory letter as "a venture of missionary faith." The projectors believed that it might be useful to the Church work in Montana; and certain conditions favorable to a beginning presenting themselves, it was resolved to try how far successful, and how far useful the publication of a Church paper in this Territory might be. In both respects what we considered possible has been in at least a moderate degree realized. We believe that no small benefit has accrued to our Church work from this paper, that it has proved an agency of some value in the way of supporting our Missions. And we trust that it has been helpful to some of our Church people in regard to their personal religious life, in the way of information and suggestion. In a business way too, has the paper attained some success, in that it has not been quite too heavy a burden on its supporters. The Editor is glad to acknowledge the obligations of the MONTANA CHURCHMAN in both respects to Bishop Brewer, the extent of which obligations none but the Bishop and himself can fully know. It is enough to say that the Bishop's help, in writing, in editing, in money, has been most essential; without it the paper could not have lived, to say nothing of its usefulness.

The end of this fifth volume seems a fitting time for some reflections. The MONTANA CHURCHMAN has so far succeeded that there is at present no question as to the propriety of its continuance; it is further to be said that its success renders it imperative that it shall be made yet more substantial and be much improved. During the first two years, we paid for nearly all of the office material necessary for the work—press excepted. But this was due to the fact that the Editor did practically all the work of the paper, except the composition, and a very considerable portion of that; which work was not counted in the expense bills. A change was of course necessary; and since January, 1885, the work has been done in the *Madisonian* office in Virginia City. The Editor still does some of the mechanical work, and we have succeeded in keeping nearly even. Nearly even, but not quite. Several improvements we have had to postpone for this reason. And we want to change. We want to be even, to get out of debt, and to increase the efficiency of the CHURCHMAN. And we appeal to the Church people of Montana, clergy and laity, to help. It is to be done by the payment of arrearages on the part of those in arrears, by the obtaining of additional subscribers, and by a more or less thorough and careful reading of the paper by those to whom it comes. Therefore we ask for the coming year:

(1) That those in arrears will pay arrearages and renew their subscriptions.

(2) That our friends, the clergy especially, will interest themselves to increase our subscription list.

(3) That some one in each Parish and Mission will send us frequently information about Church work.

To those persons who have interested themselves as agents for the MONTANA CHURCHMAN we feel most deeply grateful. We hope that the difficulties of that work will not be allowed to dampen their courage or to cause them to give over. For we believe that their work in this way is work—telling work—for CHRIST and His Church. If we did not believe this, if we had no ground upon which to urge friends to help but that of personal benefit to ourselves, not only should we not ask them to be agents, but we should soon abandon the enterprise. But we do believe the MONTANA CHURCHMAN is doing something—not quite inconsiderable, however little—in the prosecution of the Church's work, and therefore we ask to be supported and helped by Church people.

IT is from no lack of appreciation, but solely for want of opportunity, that we have omitted hitherto to notice *Ayer's Newspaper Annual* for the year 1887, which we received some months ago. There seems to be nothing wanting in it that any one needing such a reference book could expect to find. For completeness, and we doubt not for accuracy as well, it leaves nothing to be desired that it is possible to supply.

—THE Rev. Dr. Benedict writes in *The Reminder*, the Parish organ of St. Paul's Church, Cincinnati, as follows: "We note an unworthy practice on the part of some, which needs reproof. At the close of our Holy Communion, very often the number of those who receive the Benediction is much less than of those present at the administration. Dear brethren, what would you think of such behaviour at your own table on the part of your invited guests? Special permission, deep regret, and a humble apology, become one who *must* leave your table before the proper time. Is less scrupulousness required and expected at the LORD'S table, that some presume to go without waiting for the Master of the Feast to dismiss them with His parting blessing? Necessity sometimes knows no law. But is *necessity* the plea of all? Dear brethren, let the *other* table wait. Let other guests at other tables *wait*, till the Master's table has been duly honored, even to the end."

Married.

TOOKER—JURGENS.—In Helena, Montana, on Monday, February 20, by the Rev. F. T. Webb, Miss CLARA E. JURGENS to Mr. CLYDE J. TOOKER, both of Helena.

Poetry.

CHRIST REFUSING THE WINE AND MYRRH.

They gave Him to drink wine mingled with myrrh; but He received it not. *St. Mark* xv. 23.

"Fill high the bowl, and spice it well, and pour
The dews oblivious; for the Cross is sharp,
The Cross is sharp, and He
Is tenderer than a lamb.

"He wept by Lazarus' grave—how will He bear
This bed of anguish? and His pale weak form
Is worn with many a watch
Of sorrow and unrest.

"His sweat last night was as great drops of blood,
And the sad burden press'd Him so to earth,
The very torturers paused
To help Him on His way.

"Fill high the bowl, benumb His aching sense
With medicined sleep."—Oh awful in Thy woe!
The parching thirst of death
Is on Thee, and Thou triest

The slumberous potion bland, and wilt not drink:
Not sullen, nor in scorn, like haughty man
With suicidal hand
Putting His solace by:

But as at first Thine all-pervading look
Saw from Thy Father's bosom to th' abyss,
Measuring in calm presage
The infinite descent;

So the end, though now of mortal pangs
Made heir, and emptied of Thy glory awhile
With unaverted eye
Thou meetest all the storm.

Thou wilt feel all, that Thou may'st pity all;
And rather wouldst Thou wrestle with strong pain,
Than overcloud Thy soul,
So clear in agony,

Or lose one glimpse of heaven before the time.
O most entire and perfect sacrifice,
Renew'd in every pulse
That on the tedious Cross

Told the long hours of death, as, one by one,
The life-strings of that tender heart gave way;
Even sinners, taught by Thee,
Look sorrow in the face,

And bid her freely welcome, unbeguiled
By false kind solaces, and spells of earth:—
And yet not all unsoothed:
For when was joy so dear,

As the deep calm that breathed, "*Father, forgive,*"
Or, "*Be with Me in Paradise to-day?*"
And, though the strife be sore,
Yet in His parting breath

Love masters agony; the soul that seem'd
Forsaken, feels her present God again,
And in her Father's arms
Contented, dies away.

—*Keble: Christian Year.*

Selections.

"BE THOROUGH."

It was Carlyle who said: "Genius is an immense capacity for taking trouble;" and George Eliot gives us the same thought in other words: "Genius is, at first, little more than great capacity for receiving discipline." The most successful have always been the most painstaking. A prominent judge, living near Cincinnati, wishing to have a rough fence built, sent for a carpenter, and said to him:

"I want this fence mended to keep out the cattle. There are some unplaned boards—use them. It is out of sight from the house, so you need not take time to make it a neat job. I will only pay you a dollar and a half."

However, afterward, the judge coming to look at the work, found that the boards were planed and the fence finished with exceeding neatness. Supposing the young man had done it in order to make a costly job of it, he said, angrily:

"I told you this fence was to be covered with vines. I did not care how it looked."

"I do," said the carpenter.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools.

"Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only the dollar and a half." And he took it and went away.

Ten years afterward the judge had a contract to give for the building of certain magnificent public buildings. There were many applicants among master-builders, but one face attracted attention. It was that of the man who had built the fence.

"I knew," said the judge, afterward, telling the story, we should have only good, genuine work from him. I gave him the contract and it made a rich man of him."

The Hon. Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer in Portsmouth. The fee promised was only $20. Yet, to do his clients full justice, Webster found he must journey to Boston and consult the law library. This involved an expense of above the amount of his fee, but after hesitating a little he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case.

Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," said he "to expect me to prepare a legal argument at a few hours notice."

But when they insisted that he should look at the papers he consented. It was his old twenty-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and won the suit. The court knew he had no time for preparation, and was astonished at the skill with which he handled the case.

"So you see," said Webster as he concluded, "I was handsomely paid, both in fame and money, for that journey to Boston;" and the moral is that good work is rewarded at the end, though, to be sure, one's own self-approval should be enough.

Thoroughness implies attention to details, neatness, and method. A young man who was shrewd and exacting, but whose business habits were careless and unmethodical, succeeded, by hard work and economy, in establishing a prosperous business, but failed and went into bankruptcy at the age of thirty-five because of his carelessness in omitting to place a note for a large amount in his Bills Payable.—*Ex.*

SPIRITUAL LIFE.

The clergy will do far more for the Church's safety by much increased spiritual work to their flocks than by any other efforts. They can make the people to perceive and know that within each parish there be frequent, if not daily ministrations of means of grace. Their constant, though often wisely brief, instructions at short services, will produce a right effect on the minds of many of their parishioners, and the oftener these opportunities of a short service and instruction occur, the more likely is it that all the folk will appreciate them.

Let, however, a very extreme case be supposed. Let it be imagined that a clergyman shall repair to his parish Church in town or country—say, thrice a week besides Sunday, or perhaps even daily; toll the bell and say the office appointed. Let it be supposed that he goes there alone, that not one person appears in the Church for months together, and that he is ridiculed and laughed at for his persevering efforts. Is it too much to say that three results are certain to follow? One, that he will himself greatly profit spiritually by reading of the Word of God and by prayer in this manner? Another, that his people will profit by his supplications for them? And a third, is there any doubt that in the course of a few months he will seldom find himself alone in the use of the daily office, of course presuming that the hour selected is reasonably convenient?

Nearly the same remarks apply to the Holy Communion. In this and other inexcusable neglect is it realized that in many hundreds, and perhaps even thousands, of parishes, there is Church, rector, or vicar, clerk, furniture, everything that is necessary, and yet the one only special office commanded by the Redeemer, and possessing a formula of words from His own

blessed lips, is not used more than perhaps once every month, and in some parishes not so often? Does it seem wonderful if men and women have ceased from that attachment to the Church which there ought to be in every nook and corner, as well as in every town and village, in Great Britain? Is it very astounding that the nation has drifted away from Holy Communion into an assembly once or twice on Sunday for prayers and sermon? But then, as this is the source of weakness, it is most encouraging to feel that here, too, lie the strength and the remedy. They are at hand, and they can be put in operation without delay, or the hindrance of even lack of money. The spiritual life of the people must be developed and deepened. The enfranchised, with their parliamentary vote, must be helped to enjoy a far deeper, holier, and enduring privilege as citizens of heaven. Spiritual life, spiritual devotedness, is what is mostly needed, is nearly all that is needed. The clergy of the Church have just now an untold spiritual force at their disposal, and if, without much care about things secular or political, they will thoroughly devote themselves to deepening and extending the spiritual life of each one of their parishioners, they will be doing a mighty work, the results of which will be most salutary in this life, and most unspeakably blessed also for the life to come.

But this cannot be looked for without frequent Communion and more frequent gatherings in the House of GOD than is the rule in many Churches now. Of course the mere form of daily services and frequent Communion can amount to nothing more than formalism, and even self-righteousness. Formalism and self-righteousness can exist, and do exist, in every phase of Christianity. But experience also proves that spiritual life and spiritual devotedness are hardly possible with Churches nearly always closed; without some week-day services; and without a celebration of Holy Communion on every LORD'S Day. —*Church Bells.*

WHY SAY "AH-MEN?"

1. BECAUSE it is primarily a Hebrew word, and so pronounced in that tongue.

2. Because the Greek and Latin languages having adopted it, gave it the same pronunciation.

3. Because, having been adopted into the languages of all modern nations, it is invariably pronounced in this way by all the European races, except the English.

4. Because the English and American Churches endorse that pronunciation by universal consent in "singing" while they are guilty of the absurd inconsistency of "saying" it with an entirely different pronunciation, that has no authority or precedent in all the past history of the word.

It is sometimes assumed that "Ah-men" is simply an affectation, a shibboleth, or a mere matter of fashion. If so, then why tolerate the singing of it any longer? Let us banish the godless thing and henceforth sing, as well as say, the pious pronunciation! But the fact is that the present double use of "Amen" is a stupid and indefensible abuse of language. And it is one of the strangest anomalies in the Church's use of the English language that she has put her own seal upon two entirely different pronunciations of the word, and made an arbitrary distinction, which has no real existence, and can not be soberly defended for a moment. And so *we* shall ever "say" and "sing" ah-men; and we don't intend to go to Rome either!—*Exchange.*

GRACE AT THE RESTAURANT TABLE.

A CLERK and his country father entered the restaurant the other evening and took seats at a table where sat a telegraph operator and a reporter. The old man bowed his head and was about to say grace, when a waiter flew up, singing, "I have beefsteak, codfish balls, and bullheads." Father and son gave their orders and the former again bowed his head. The young man turned the color of a blood-red beet, and touching his arm, exclaimed in a low, nervous tone: "Father, it isn't customary to do that in restaurants!" "It's customary with me to return thanks to GOD wherever I am," said the old man. For the third time he bowed his head, and the telegraph operator paused in the act of carving his beefsteak, and bowed his head, and the journalist put back his fishball and bowed his head, and there wasn't a man who heard the short and simple prayer that didn't feel a profounder respect for the old farmer than if he had been President of the United States.—*Syracuse Standard.*

THE PRACTICAL USE OF LENT.

THE grand design of Lent is to lead us to an appreciation of GOD'S goodness to us, an inward experience of our own unworthiness, and a fixed purpose of amendment. But it is no easy thing to bring the soul to sit in judgment upon itself. It will do anything else rather. Men will *repeat* any number of prayers to escape praying; they will attend any number of religious services, to ease up conscience a little as to their practically irreligious lives outside of the Church; they will make all sorts of promises for the future, to avoid the importunity of present duty; they will damn the sins "they are not inclined to," by way of cloaking others they have a mind to.

There is but one way to avoid this danger; and that is by a downright honest purpose, persistent prayer, and steady effort towards some practical, definite result in the direction of holiness. You say, perhaps: "Of course I shall not go to the theatre, or attend parties, or any places of public amusement;" or, "I shall attend all the public services of the Church, and deny myself somewhat in the direction of certain habits and appetites;" and this without having in view any definite object of spiritual attainment. Now religion does not require us to do or refrain from doing certain things simply for the purpose of doing or refraining from them, but that in such action certain spiritual results may be secured. The ultimate end of religion is character. If therefore we should secure the richest benefit of Lent, let us give ourselves to a faithful observance thereof, not because such things are ecclesiastically enjoined, or because they are conventionally the proper things to do, but that we may grow somewhat in the spirit of self-denial, and learn whatsoever of divine truth the LORD may give us to know.

Then, too, the more specific our aim, the more practical and beneficial will be the result. To turn to the LORD effectively we must know in what particulars we are to turn, and concentrate our efforts and prayers in that direction. Our aspirations are prone to be vague; our efforts are very apt to scatter. It is easy enough for us to realize our imperfections, and to feel our need of holiness in a general way; but to act effectively we must know in what respects we are most faulty; we must look honestly and steadily at those sins which most easily beset us. Let us not content ourselves with any general confession, but confess to ourselves and GOD, as the case may be: "I am vain, or frivolous; I am inclined to evil speaking or uncharitableness; I am indolent or self-seeking. This besetting sin I see plainly, and please GOD I will master it at any rate."

Such a spirit, of sober, practical, prayerful earnestness, will preclude the possibility of either self-deception or failure in our observance of Lent.—*Church Helper.*

BUY A BOOK,

IN fact, several books, as many as you can. Have a habit of buying them—Church books, we mean. Read them, lend them, go for them, talk over their contents, lend them again and again. Thus you will multiply yourself. Thus you will become what every lay-man or woman ought to be, a preacher. For preaching is not a religious function exclusively clerical. The clergy may preach at first hand, but it is equally proper and essential that you preach at second hand. "The LORD gave the Word, great was the company of the preachers," suggests that it is every hearer's business to turn right around and proclaim that Word. It does not matter whether you thus preach orally or from a manuscript or with a book.—*Church Helper.*

Miscellany.

HUMOROUS DEFINITIONS.

A SMART, pithy, or humorous definition often furnishes a happy illustration of the proverbial brevity which is the soul of wit. A boy once said that "dust is mud with the juice squeezed out." A fan, we learn from another juvenile source, is "a thing to brush warm off with;" and a monkey, "a small boy with a tail;" salt, "what makes your potatoes taste bad when you don't put any on;" wakefulness, "eyes all the time coming unbuttoned;" and ice, "water that stayed out too late in the cold and went to sleep."

A school-boy asked to define the word "sob," whimpered out, "It means when a feller don't mean to cry and it bursts out itself." A youngster was asked to give his idea of "responsibility," so he said: "Well, supposing I had only two buttons on my trousers, and one came off, all the responsibility would rest on the other button."

To hit off a jury as "a body of men organized to find out which side has the smartest lawyer," is to satirise many of onr "intelligent countrymen." The word "suspicion" is, in the opinion of a jealous hand, "a feeling that compels you to try and find out something that you don't wish to know." A lady's idea of a ballet girl was "an open muslin umbrella with two pink handles," and a Parisian's of chess, "a humane substitute of hard labor." Thin soup, according to an Irish mendicant, "is a quart of water boiled down to a pint, to make it strong."

Of definitions of a bachelor—"an unaltered man," "a singular being," and "a target for a miss," are apt enough. A walking-stick may be described as "the old man's strength and the young man's weakness," and an umbrella as "a fair and foul weather friend, who has had many ups and downs in the world." A watch may be hit off as a "second-hand affair," and spectacles as "second-sight" or "friendly glasses." Fashion has been hit off as "an arbitrary disease which leads all geese to follow in single file the one goose that sets the style."

—"I HAVE a good deal of respect," says Mr. Moody, "for the old woman who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied: 'I can show them which side I am on.'"

—IF you have never yet learned to kneel down in your place of worship, whether it be a consecrated Church, or an unconsecrated store-room, and to shut, or try to shut the world out of your mind, and to close your eyes, and feel that your soul is as truly bowing down before the Real Presence of GOD as it ever will when stripped of its mortal body; if you have not felt the *awfulness* of the act of worship, then you have never worshipped. It is this worship that makes a man, a woman, strong, useful to man and GOD.

—"Now, Patrick, do you know what libel is?" "Sure an' I do." "What is it?" "Loibel is when a man does nothin' at all, and some spalpane goes and tells on him, so it is!"

—No chemist ever weighed out medicine to his patient with half so much exactness and care as GOD weighs out to us every trial; not one grain too much does He ever permit to be put in the scale.

—THERE is a whole sermon in these lines, the authorship of which we do not know:

The baby wept;
The mother took it from the nurse's arms,
And soothed its griefs, and stilled its vain alarms,
And baby slept.

Again it weeps,
And GOD doth take it from its mother's arms,
From present pain, and future unknown harms,
And baby sleeps.

—YOUR neighbor is just the man who is next to you at the moment, the man with whom any business has brought you in contact.

—ONE great reason why the work of reformation goes on so slowly is because we all of us begin on our neighbors, and never reach ourselves.

—WHEN a lady once told Archbishop Sharpe that she would not communicate religious instruction to her children until they had attained the years of discretion, the shrewed prelate replied, "Madame, if you do not teach them the devil will."—*Whitecross.*

—PRETTY school teacher—"Thomas, state some of the beauties of education." Thomas (oldest boy in school)—"Schoolma'ams."

—IF GOD made the world, you need not fear that He can't take care of so small a part of it as yourself.—*Rev. Edward Taylor.*

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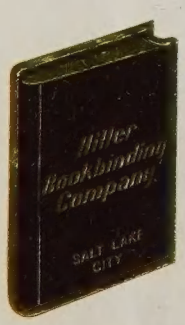
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